SHAYKH ISMA'IL ḤANĪF (EDWARDS) (1906-1958):
A STUDY OF HIS LIFE AND WORKS

BY

MOGAMAT HOOSAIN EBRAHIM

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SUPERVISOR: PROFESSOR S E DANGOR

JOINT SUPERVISOR: PROFESSOR S S NADVI

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I dedicate this thesis to my deceased parents, Gasant and Zoherah, and my sister, Gouwah.
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Shaykh Isma'il Hanif (Edwards) (1906-1958)
INTRODUCTION

The first Muslims to arrive in the Cape in 1658 were the so-called Mardykers. The word Mardyker suggests freedom. These exiles were sent to the Cape for resisting the Dutch authorities in the Malaysian Archipelago. Shaykh (religious scholar/head) Yusuf who arrived at the Cape from Macassar in 1694, played a significant role in the establishment of the Muslim community at the Cape.

Shaykh Yusuf died in 1699 at Zandvliet at the Cape, and all his followers, except three, returned to Batavia. The rest of the Muslim community developed at the Bo-Kaap. Thus residential houses were constructed there between 1750-1850, and the first Muslims occupied the area from 1790 onwards.

Imām (prayer-religious leader) `Abdullah ibn Qadi `Abd al-Salam, Hisham Ni`mat-Allah Effendi, Achmat Sedick (Aḥmad Ṣādiq) and Imām `Abd al-Raḥmān Qāsim Gamieldien (Jamal al-Dīn) can be considered as the pioneers of the first madāris (Islamic schools) in the Cape Province. These pioneers, though diverse in their thought, made significant and favourable contributions to Islamic religious instructions, which influenced the Muslims of the Cape and which is clearly evident today.

Islamic instruction was initially conducted in the homes of “imams” and in masājid (mosques), and eventually a number of madāris were built at the Cape. Many scholars who completed their formative years at these madāris pursued their Islamic education in Makkah or Cairo. Amongst those from the Cape who studied for many years abroad, were: Islamic scholars Ahmad Behardien, Salih Hendricks, Shakir Gamieldien, Tayb Jassiem and Ismāʿīl Ḥanīf who is under discussion. In the rest of the dissertation, he will be referred to as Shaykh Ismāʿīl.
The researcher examines the remarkable literary contribution made by Shaykh Ismā'il and the influence he had on the Muslims of the Cape. Hailing from a pious family, Shaykh Ismā'il commenced his formative religious studies under the tutelage of Shaykh Muḥammad Khayr Isaacs and by the age of 13 had successfully memorised the Qurʾān.⁸

Shaykh Ismā’il only spent three years of his childhood at a secular school prior to his departure for Makkah and thereafter went to al-Azhar University, Cairo, in 1923. Shaykh Ismā’il spent the most crucial years of his Islamic Studies at al-Azhar University when opposition to British colonization of Egypt and secularisation and westernization of Muslim society was intense. The intellectual luminaries of the time – Grand Mufti Rashīd Riḍā and Ḥasan al-Banna (founder of Muslim Brotherhood) undoubtedly had an impact on the young student and this was evident when he returned to the Cape.⁹

On his return to the Cape in 1931, Shaykh Ismā’il influenced and inspired many people through his active involvement in community affairs. He served as an imām at the Nur al-Islām Mosque in Buitengracht Street in Cape Town and at the Muḥammadiyya Mosque until his demise in 1958. However, his greatest contribution was the (approximately) thirty works he published as textbooks initially for his students and subsequently for the general public. These books deal with Islamic jurisprudence, Arabic grammar and Qurʾānic recital and other topics and have been written predominantly in Arabic-Afrikaans, i.e. Afrikaans with Arabic script, but also in Arabic and Afrikaans.¹⁰

The researcher feels, after interviewing many of Shaykh Ismā’il’s scholars, and examining his literature, that his stay in Egypt had a marked influence on the
content and style of his literature, lectures, qirā'ah (recital), calligraphy and even his manner of dress when he returned to the Cape.

This thesis commences with a discussion on the establishment and consolidation of Islam from the early eighteenth century until the early twentieth century. In doing so, Shaykh Isma'īl's birth can be placed within its full context such as the socio-economic, political and religious conditions of the Muslims at the Cape (Chapter One).

Chapter Two focuses directly on Shaykh Isma'īl's birth and early years. A discussion on his formative education is significant because it had such an impact on his decision to further his studies abroad. This can only be understood by giving a comprehensive account of his religious studies under the tutelage of Shaykh Muhammad Khayr Isaacs and in contrast with his secular studies at Trafalgar School, which is included in this chapter.

Shaykh Isma'īl's studies in Makkah and in Egypt are dealt with in Chapter Three. Here we explore the socio-political conditions of these places respectively and also investigate whether these conditions or modern scholars of Egypt such as Muhammad Mustafa al-Maraghi and Hasan al-Banna had any influence on Shaykh Isma'īl's thinking. Muhammad Mustafa al-Maraghi was rector of al-Azhar when Shaykh Isma'īl was a student at this university in 1928.

Chapter Four deals with Shaykh Isma'īl's return to the Cape and his actual activities where he implemented his studies and disseminated his ideas through leadership duties. He also launched his first most outstanding contribution Al-Muqaddimah al-Hadramiyah, which was published in Egypt in 1928. During this
period this translation work of Shaykh `Abd Allāh ibn al-Shaykh `Abd al-Rahmān Bafadl al-Ḥadramī instigated a greater understanding amongst the Muslims in the Cape.

In conclusion, Chapter Five highlights the influence Shaykh Ismā'il's had on his students such as Muhammad Cassiem (Islamic teacher), Imam Haron (political leader) and Imam Ismā'il Johnstone (Arabic teacher). This chapter ends with an overview of Shaykh Ismā'il’s diverse Islamic literary contributions in order to give the reader an insight to the amount of wealth of literature that Shaykh Ismā'il has left behind which are not fully utilised today.

The objectives of this study are:

• to explore and highlight Shaykh Ismā'il Ḥanif's literary contribution and influence at the Cape during and after his short but fruitful life.

• to stimulate an interest in the contribution early Muslim scholars made to the consolidation of Islām at the Cape.

• to establish a sound understanding of the present status of Islām at the Cape which is not possible without knowledge of personalities who were responsible for shaping the development of early Islām.

• to stimulate an interest among people in all aspects of the dīn of Islām (religion), irrespective of age and academic background.
• to draw the attention of young Muslims to the fact that their forefathers benefited from the succession of teachers as early as the first Muslims who arrived at the Cape, even though many of their forefathers could not read or write the official languages.

• to indicate that there is a need to continue and encourage others to pursue the field of historical studies relevant to this topic.

The researcher utilised both primary and secondary sources with emphasis on interviews. Information was also gathered from academic literature, textbooks, newspaper articles, etc. An audio recorder and a camera were used with the consent of the interviewees for all interviews.

Arabic terms have been utilised in the thesis and its meaning is given in brackets only when used for the first time. A glossary of Arabic terms appears at the back of the thesis. Arabic names, which are not properly spelt, are rectified in brackets once only.

Photographs and various diagrams have been included in this thesis, and are located in the body as well as in the Annexure.
ENDNOTES

1 Shaykh Yusuf’s real name was ‘Abidin Tadija Tjoesoep. See Davids, A 1980. The Mosques of Bo-Kaap. The Institute of Arabic and Islamic Research Athlone, Cape, p.37.


3 Davids, The Mosques of Bo-Kaap, foreword, p. xvi.


5 Davids, The Mosques of Bo-Kaap, p. 51.


7 Interview with Khadijah Ḥanīf (wife of Shaykh Isma’il), 11 May 1998.

8 Ibid.

9 Ebrahim, pp. 8-9.

10 Interview with Shahiem Hanief (Shaham Ḥanīf) son of Shaykh Isma’il, on 20 April 1999.
CHAPTER 1

THE ESTABLISHMENT AND CONSOLIDATION OF ISLĀM AT THE CAPE FROM THE EARLY 18TH CENTURY TILL THE EARLY 20TH CENTURY

1.1 EARLY HISTORY

As we are discussing the establishment and consolidation of Islam at the Cape, it would be appropriate to commence this chapter with an overview of the first Muslims who arrived at the Cape. This will be followed by an analysis of the political, religious, educational and socio-economic conditions of the Cape Muslims in the early twentieth century.

1.1.1 FIRST MUSLIMS AT THE CAPE

Historians differ as to when the first Muslims arrived at the Cape. However, according to Davids, the first Muslims to arrive at the Cape in 1658 were the so-called Mardyckers. They were free people from Amboyna in the southern Molucca Islands. They were brought to the Cape to guard the newly established settlement against the indigenous people and to provide a labour force in the same manner as they had been employed by the Portuguese and Dutch respectively.¹

The political exiles who were banished to the Cape for resisting the Dutch authorities in the Malaysian Archipelago were isolated at the Cape, and this subsequently prevented them from exercising any influence on other Muslims.
The policy of the Cape authorities was to separate the Muslim exiles from the slave population. During the seventeenth century many Muslim exiles were sent to Stellenbosch, and from the 1720’s they were all banished to Robben Island that lies several miles off the Cape coast.²

In addition to the political exiles, slaves and convicts also arrived at the Cape. In 1654, a Chinese named T’Sineko F’jamboy was the first convict to arrive at the Cape. He was sentenced to life. Subsequently, many other criminals were sent to the Cape. Several convicts were chained and had to work without any compensation for long periods ranging from ten years to life imprisonment. Most were convicted for minor crimes in the Eastern Batavian Empire.³

The first slaves to arrive in the Cape were a party of Angolans. A Dutch vessel, Amersfoort, seized 500 of these slaves from the Portuguese who were taking them to Brazil. Out of 500 slaves, more or less 170 survived and many died after their arrival. Thereafter, there were regular arrivals of slaves from Dahomey, Guinea and Angola. In spite of these new arrivals, slaves did not increase in number because of the considerable number of deaths. Further, those who escaped were never recaptured. Ethnically, the slave population of the Cape was according to Bradlow a very heterogeneous group which provided a fertile soil for Islām to grow.⁴

In 1667 several political exiles from Sumatra arrived in the Polsbroek. They were Qadiri Shaykhs—two were banished to Constantia, one to Robben Island. Possibly the two in Constantia started the first embryonic social group in the Constantia forest. The political exile who played a significant role in the establishment of the Muslim community at the Cape was Shaykh Yusuf of Macassar who was banished to
the Cape with forty-nine of his followers in 1694. He holds an important place in the oral tradition of the “Cape Malays” and several legends are told about him. Thus, the history of the Cape Muslims of South Africa “is incomplete without mentioning the name of Shaykh Yusuf”.

Shaykh Yusuf’s real name was Abidin Tadia Tjoessoep, and he was born in 1626 at Macassar in the Celebes, (now Sulawesi) one of the Malaysian islands. He established himself at the court of the Sultan of Ageng at Bantam where his vast understanding of Islam caused him to be venerated as a prince, a holy man, a sūfī shaykh and a Wali Allāh, or Friend of Allāh.

On arrival at the Cape, Shaykh Yusuf was placed in isolation twenty miles out of Cape Town at Faure, the farm known as Zandvliet owned by a Dutch Reformed minister. According to Jeffreys, the condition at Faure indicated that the “Muhammedan” population was increasing in numbers. This first Islamic settlement in the Cape was short-lived, for Shaykh Yusuf died four years after his arrival, and all his followers, except three, returned to Batavia.

Though Shaykh Yusuf and his followers were not allowed by the Dutch authorities to hold religious gatherings openly at Zandvliet, they met secretly. He thus provides an ideal, symbolic figure as founder of Islām in the Cape for later generations. Presently, Muslims in the Cape regard Shaykh Yusuf as the founder and pioneer of Islām in that area, and his tomb - better known as the kramat (master/saint) - at Faure, is still visited regularly by large numbers of Muslims. Shaykh Yusuf followed the Khalwatiyyah Sūfī Order and eventually became chief of this Order at Macassar. He received the ijāzah (certificate) of the
Khalwatiyyah Sufi Order in Damascus from Shaykh Abu al-Barakat Ayyub b Ahmad b Ayyub al-Khalwati al-Qurayshi who was the imam of a masjid (mosque/Islamic place of worship). He also received the ijazah of the Naqshibandiyyah Order from Shaykh Abu `Abd Allah Muhammad `Abd al-Baqi ibn Shaykh al-Kabir Mazjadi al-Yamani al-Zaydi al-Naqshbandi in Yemen, the ijazah of the Qadiriyyah Order from Shaykh Nuruddin Hasanji b Muhammed Hamid al-Qurayshi al-Raniri at Aceh as well as the ijazah of the Shattariyyah from al-Muhaqqiq al-Rabbani al-Mulla Ibrahim al-Hasayn ibn Shihabuddin al-Kurani.9

During his brief stay at the Cape, Shaykh Yusuf’s preaching and practice had a great impact on the people who followed him, and this is still evident today. For example, communal religious ceremonies that are held on the first night until the seventh night, fortieth and hundredth day after the funeral.10

There were also other distinguished persons who had been sent to the Cape as political exiles, such as the Raja of Tamborah (Abd al-Basi Sultania) who, like Shaykh Yusuf, was also a religious scholar. Tamborah was part of the Macassarian Sultanates which came under Dutch rule with the defeat of Goa in 1683. For revolting against the Dutch East India Company, initiating a conspiracy against King Dompo and murdering the Queen, the Raja was exiled to the Cape in 1697. Here he was sheltered in the stable of the Castle but as a result of Shaykh Yusuf’s intervention with the governor, he was moved to a more comfortable place on the farm of Vergelegen in the district of Stellenbosch.11

During his sojourn in prison, the Raja transcribed the Qur’an from memory and presented it as a gift to Governor van der Stel. Lubbe asserts that the Raja was
the first person in South Africa to produce a copy of the Qur'an. The Rājah and his contemporaries lived in isolation and had no influence on the establishment or progress of Islam at the Cape. This could be detected from the fact that his children from his marriage to Zytia Sarah Marouf, daughter of Shaykh Yusuf, all converted to Christianity.12

Though it is claimed that the Rājah did not have any impact on the establishment of Islam at the Cape, the researcher asserts that he nevertheless contributed to Islam's development by transcribing the (first) Qur'an in South Africa.

In January 1744, Sa'id Aloewie of Mocca, a convict, better known as Tuan Sa'id, was sent to the Cape after serving his sentence of eleven years on Robben Island. He became a policeman and had the opportunity to preach Islam to slaves who were in captivity and guarded at all times. "Tuan Said Aloewie seemed to be part of a general Sufi tradition in Cape Town".13

The last and most distinguished exile to the Cape was Abdullah Ibn Kadi Abdus Salaam (Abd Allāh Ibn Qādi `Abd al-Salām), who was better known as "Tuan Guru".14 He arrived in the Cape as a State Prisoner in 1780. The nature of his crime is not clear. He wrote a book on Islamic jurisprudence in Malayu and Arabic in addition to his two handwritten copies of the Qur'an, written from memory in the year 1800. This Qur'an was widely circulated among the Cape Muslims. At the time of his death, in the year 1807 at the age of 95, Tuan Guru had exercised a considerable influence on the Cape Muslim community's culture and religious beliefs.15
Abdullah Ibn Kadi Abdus Salaam's (Tuan Guru) hand-written Qur'an displayed in the Awwal Masjid in Dorp Street, Bo-Kaap. The other copy of the Qur'an is in possession of Shaykh Qasim Abderouf.

1.1.2 RELIGIOUS FREEDOM

The early Muslims of the Cape, like Shaykh Yusuf and Tuan Guru, dedicated and devoted their lives to the development and preservation of Islam, and this laid the foundation for its consolidation and growth. Prayer meetings and the propagation of Islam were conducted under difficult and restrictive conditions. The Dutch forbade the practice of any religion other than that of their church. It is due to the sacrifice and efforts of Shaykh Yusuf and Tuan Guru, amongst others, that Islamic culture and identity survived and developed further at the Cape.¹⁶

It was only on 25th July 1804 that Muslims were granted religious freedom along with the other religious groups, though permission was still required from the British authorities for erecting places of worship. Social restrictions as well as political inequality still prevailed at the Cape, and this amounted to major
obstacles for the spread of Islam. However, permission for constructing a mosque for the first time was granted by Craig in 1797. The first masjid that was built was the Awwal Masjid in 1798, for which the land was donated by a lady known as Saartjie van de Kaap. Subsequently, with the accessibility of prayer rooms, a burial ground and Muslim school granted to Frans van Bengalen, Islam in the Western Cape flourished. Thereafter, numerous madāris and masājid, were established in the Cape.¹⁷

These institutions were secured and controlled by the religious leaders by virtue of their Islamic knowledge and practice. However, the socio-economic restrictions and political inequality of the Cape Muslims should be examined in the context of the post-South African Wars (British/Boer Wars), which terminated in 1902 and resulted in the establishment of British control over South Africa. Many political organisations arose during the early twentieth century, expressing their discontentment with the situation that existed under imperial rule.

1.2 POLITICAL CONDITION OF MUSLIMS

This section examines the leadership of Dr Abdurahman at the beginning of the twentieth century and Muslim involvement in the First World War.

1.2.1 MUSLIM LEADERSHIP

The South African Moslems' (Muslim) Association, established 1903, was the first political organisation of Muslims in Cape Town. Its aim was to promote the political, social, and religious life of its people. Due to lack of support from the
'ulamā', (Muslim scholars) who were more occupied with the religious and social affairs of the community, this organisation lasted only for a short period.18

In addition to other organisations, the African Political Organisation (A P O) was established in 1902. The A P O eventually became known as the African People's Organisation. The A P O's followers were divided in 1904 on account of two members, Messrs W. Collins and J. Tobin, who supported the Cape's two White political parties, the Progressives and the Afrikaner Bond-South African Party alliance. Both men were expelled at the 1905 annual conference of the A P O when Dr Abdullah Abdurahman ('Abd Allah 'Abd al-Rahman), a Cape Malay medical practitioner who qualified in Scotland, became president.19

The A P O flourished under the leadership of Dr Abdurahman and became the most powerful black political group in South Africa. Within a short span of five years, its membership increased to more than 20,000, concentrated in 111 branches throughout Southern Africa. Dr Abdurahman, who was initially a city councillor, eventually became a provincial councillor. He had the support of many Muslims in the Cape and was an associate of many white politicians. According to many of his colleagues, had he been white, he would have been one of South Africa’s greatest parliamentarians.20

In 1905, Dr Abdurahman fought against the Cape School Board Act of 1905, which made schooling compulsory for whites only. Under the leadership of Dr Abdurahman, a delegation of the A P O went to London in 1907, to meet the British Government, representing all black people (that is, all coloureds, Africans and
Indians) requesting political rights under the new Transvaal constitution. This effort proved unsuccessful.21

At a meeting held at the Winter Gardens, in Hanover Street, Cape Town, in 1907, Dr Abdurahman remarked that A P O stood for the moral and intellectual upliftment of the coloured people. He asserted that the A P O did not get the publicity from the press which other political organisations received. He stated that there was adequate land on which to settle coloured people. Dr Abdurahman strongly felt that coloured people deserved something better than was currently the position. At this juncture, the A P O was without funds and the committee, which consisted of working men, paid for the hiring of halls and advertising of its political meetings.22

At a packed public meeting held at the old Clifton Hill-School in District Six, Dr Abdurahman analysed the details of the School Board Bill and pungently exposed the obnoxious principle and policy inherent in the Bill. He further stated: "We are excluded not because we are disloyal, not because it has been proved that we are inferiorly endowed and unfit for higher education, but because, although sons of the soil, God's creatures and British subjects, we are after all Black". 23

Despite the inequality between the coloured community and the Europeans, the coloured people still volunteered at a meeting of the A P O, under the leadership of Dr Abdurahman, to partake in the 1914 World War on the side of the Allies.24
1.2.2  *MUSLIM PARTICIPATION IN THE FIRST WORLD WAR*

On 22 August 1914, the A P O journal contained the following statement:

“For the present, we must endure our own troubles, great and manifold as they admittedly are, must be forgotten for the time. They should not be permitted to obscure the path of duty. For the present, we must endure our domestic burdens in solemn silence and by offering to bear our share of the responsibilities, prove that we are not less worthy than any other sons of the British Empire.”

Subsequent to the outbreak of the First World War, Dr Abdurahman and the executive of the A P O offered to raise a corps of 5 000 coloured men for active service abroad or in the country. A Mr William Hosken, who was then in England at that time, offered to finance the raising of a coloured corps. At a meeting held at the Cape Town City Hall, Muslims as well Christians, expressed their determination to support the Government and be loyal to King George during the crisis. The Prime Minister of the Union of South Africa, General L. Botha, expressed his appreciation of the support offered by coloureds and intimated that he would keep it in mind.

By November 1914, the number of coloured volunteers had increased to 13 000, but in spite of their determination to undertake their duty, the Government did not desire the coloureds to assist in a combatant capacity. The Government stated that the war had its origin among the white people of Europe, and that it was not eager to engage coloured soldiers in a warfare against whites. However, in September 1915, the Imperial authorities accepted the offer of a coloured contingent, and the
coloured soldiers were given the opportunity to prove their worthiness as combatants.27

The Muslims of the Cape had proved themselves worthy participants in the war. In the House of Commons, Mr Bonar Law established that "the Government had gratefully recognised the conspicuous war services rendered by our Muslims fellow subjects".28

On 7 July 1918, at the 'Id al-Fitr (festival at the end of Ramaḍān) congregation, at Cape Town masājid, a'immah (prayer leaders) delivered moving addresses to their jamā'ah (congregation/audience) exhorting them, among other things, to offer prayers to Allāh that the great cruel war be brought to a rapid conclusion and thereby save the slaying of human lives.29

The researcher found no evidence to indicate that Dr Abdurahman, as a Muslim leader of the A P O, ever consulted the 'ulamā' of the Cape, al-Azhar University, or any other Islamic institution for a fatwā (legal ruling) regarding the participation of Muslims in the war, though they were only engaged in driving vehicles and other related duties. Perhaps Dr Abdurahman considered the 'ulamā' to be ill-equipped in providing an informed verdict regarding this matter. Although Dr Abdurahman was not regarded as a religious leader, he, however, identified himself as a Cape Malay by wearing a fez (cap) at all political occasions.
Dr Abdurahman wore his fez at all political meetings. He was the first “non-White” to serve on the Cape Provincial Council.

Shafī‘i Jurists divide the world into three categories:

\[\text{\textit{Dar al-Islām}}\] (Abode of Iṣlām).

\[\text{\textit{Dar al-Ḥarb}}\] (Abode of War).

\[\text{\textit{Dar al-‘Ahd}}\] (Abode of Covenant).

Technically, \textit{Dar al-Islām} is a place or country where the \textit{sharī‘ah} dominates and which is under Islamic rule. \textit{Dar al-Ḥarb}, on the other hand, are states or countries which are governed by non-Muslims. In this instance, Muslims who reside in such a country or state are not only in the minority, but are in a state of conflict with and struggle against external forces in order to practise and preach their \textit{dīn} freely. Finally, \textit{Dar-al-‘ahd} is a country which has an agreement with Muslims or where Muslims establish relations with non-Muslim states, devoid of
subjection or hostility. Muslims are at peace and can practise their religion freely.\textsuperscript{30}

The socio-economic restrictions and political inequality experienced by the Cape Muslims were evident during this period, and the Union of South Africa, according to the researcher, could be classified as a \textit{Dar al-\r{h}arb}. However, when Mawlana (a religious scholar) Mu\text{\u{u}}ammad `Abd al-`\text{\u{u}}Al\text{\u{u}}m Siddiqi, came to South Africa in 1952, he claimed that:

\begin{quote}
"\textit{South Africa can be regarded as a \textit{dar-al-Isl\text{"a}m}, as Muslims are free to practice their \textit{d}in.}\textsuperscript{31}"
\end{quote}

If we accept that South Africa was a \textit{Dar-al-\r{h}arb}, it was wrong of the Muslims to have supported a Government which oppressed them, and thus to have participated in the war. Dr Abdurahman probably thought the coloureds' involvement in the war would place them in a better position after the war. There were those who disagreed with him. A person, Ra\text{h}im, was quoted in an article in the Cape Standard the article as saying:

\begin{quote}
"\textit{The fight of the non-European was against the ruling white class, and Dr Abdurahman had always been the tool of this class. For the future of the coloured child, it was imperative that Dr Abdurahman should be defeated}.\textsuperscript{32}"
\end{quote}

This excerpt above is one of many published in Cape Town newspapers, such as The Cape Standard, The Sun, The Moslem Outlook and Weekly Argus, in which many leaders expressed their dissatisfaction with Dr Abdurahman, in his later years as president of the A P O. Likewise, the considerable increase in the cost of
living during the four years of war caused many Muslims to lose faith in Dr Abdurahman and A P O as a political body. The socio-economic conditions of the Muslims during and in the post war period should be seen in the context of Shaykh Isma‘îl’s formative years. The Ḥanîf family like all other families was confronted with the high cost of living and those who were employed earned very little money.

1.3 SOCIO-ECONOMIC SITUATION

The general economic problems of the Muslims will be discussed against the background of the impact of the First World war and the 1918 Spanish Influenza on the South African economy.

1.3.1 FIRST WORLD WAR’S IMPACT ON ECONOMY

The outbreak of the First World War had a negative effect on the country’s economy. During the four years of the war, food prices increased considerably, with the average cost of living for a family of five increasing by about 40 percent in Cape Town. The cost of a man’s suit had increased by 36 percent since the war, and shoes by between 20 and 40 percent. The main reason for these price rises was the increase in the cost of importing raw material such as fabric, higher custom duties, higher freight rates, shipping delays and war insurance.

Towards the end of the war, the South African economy became stronger with new export markets opening up, for commodities such as meat, jam, dairy products, dried fruit and liquor. There was also a rise in local manufacturing with an
increase in agricultural production. However, this boom after the war was short-lived, and was followed by an economic recession.  

During this period Muslims earned their livelihood predominantly as carpenters, tailors, shopkeepers, and masons. Many buildings in central Cape Town were erected by Muslims. Although, the economy was at its worst, self-employed Muslim tailors were the most prosperous class of workmen. Many tailors operated from their residences, while others were employed by Garlicks and Markhams at their workrooms. Tradesmen who were unemployed, used to walk up Strand Street with wheel-barrows and shovels to assist in building High Level Road. As relief workers, they earned three shillings a day, including a stockfish. Many of those who were uneducated were forced to work from early morning till late at night at the Cape Town docks, earning four shillings and sixpence per day.

Muslim cab owners such as Muhammad Mathews operated from Adderley Street. Their services were often rendered to English tourists. These cabs were named after English passenger liners, such as Arundel, Balmoral and Penderis Castles. Only a small number of Muslims advanced into the academic field and qualified as medical practitioners, teachers and general clerks. Others were employed as messengers for whites, who were in the legal profession, such as Mansur Doutie who worked for 50 years for Jeff Jones and Silberbauers, earning one pound and five shillings per week. The shuyūkh (religious scholars/heads) earned very little money and were forced to render additional work to support their families, such as building and tailoring. Hājjah (female title of one who had performed pilgrimage) Saneya Sulaiman, who’s father and husband were a’immah said that they respectively received sixteen shillings and three pence from their jama’āt.
Some of the women were proficient needle workers and those who did not have formal education, did washing and ironing for whites. Washing was not solely the occupation of Muslims, although it was predominant. This work continued after Muslims were liberated from slavery. Washerwomen used to leave their homes early in the morning with their bundles and walk to Platteklip on Table Mountain. Platteklip was a huge flat stone which was used as a convenient board in which to beat the washing, as a means of cleaning it.38

In some cases, women undertook sewing and washing to assist their husbands where the families were large. This was necessary as work such as bricklaying, painting and tailoring was of a seasonal nature. Children also assisted in the washing exercise. They collected and delivered goods on their bicycles and soap-box carts. Many children could only attend school because of the sacrifices made by their mothers.39

Not only did most employees earn very little, but the prices of goods at that specific period were exorbitant. Hereunder is a dialogue between researcher and interviewees:

The researcher: Ḥājj Amien (Amin) Doutie, can you give me some indication of prices of foodstuff, when you were a child?”

Ḥājj Amien Doutie: “As a youth, I knew precisely how to make that extra pocket money, because my parents were not in a position to give me spending money. My friends and I used to purchase skim milk from Hymi, the Jew, who had a shop in McGregor Street, District Six, for penny a pint, and we used to sell it at a profit”.40
The researcher: Ḥājj Ismail Jensen, you were reared in Loader Street, central Cape Town, what was the price of food and general goods in your area?"

Ḥājj Ismail Jensen: “The price of a large loaf was sixpence and, half loaf fourpence. A tin of condensed milk was priced at fourpence. Occasionally, we paid a penny for two scoops of condensed milk and, our mother would spread it on our bread. Many families could not afford to purchase sardines, priced at four and a halfpence a tin. Cape Town did not have any shoe factories, subsequently, shoes were imported and were sold at one pound one shilling. Imported men’s arrow shirts were sold at ten shillings each. A packet of ten cigarettes was priced at four and a halfpence and matches at half a penny”.

The researcher: “Mrs Kulsoem Arendse, being 92 years of age now, can you recollect the price of snoek and other foodstuff when you were young?”

Mrs Kulsoem Arendse: “The snoek was only a penny and it was much larger than the snoek that is available today. We could feed three large families from one snoek. Cray-fish was freely available and, also very large for threepence. We used to make salads from the cray-fish tail and from the rest, a pot of curry.”

Muslims were not only confronted with the high cost of living during the war, but, in 1918, many Muslims of Cape Town died as a result of the Spanish Influenza Epidemic.
In June 1918, more than three hundred inmates of one of the largest military hospitals in London were down with influenza. Within a period of three weeks, the whole United Kingdom was affected. At that time, influenza was diagnosed as not of a serious nature, and the number of deaths reported were surprisingly few. It spread all over Europe and was assumed to be the same illness that was prevalent in Spain at that time, hence the name Spanish Influenza.

According to medical reports, the Union of South Africa was affected almost simultaneously with two waves of the Spanish Influenza, the milder entered via Durban, in early September, and the more deadly via Cape Town. From these ports, influenza spread to the rest of the country.

The 1918 epidemic of influenza was not new to the South Africans, as there was a serious outbreak of influenza as early as 1721 and also during the 19th Century. Although the rate of infection during these epidemics was at times high, the mortality rate was always low. In all probability, this accounts for the absence of alarm among the medical fraternity when the first cases of the Spanish Influenza were reported in South Africa in September 1918.

The distinguished Kimberley medical practitioner, E. Oliver Ashe, explained:

"The influenza of these epidemics was not merely a severe common cold, but an acute viral infection involving the respiratory tract. It was transmitted from an infected to an uninfected person in close proximity, mainly by coughing, sneezing or talking. Its dissemination was therefore greatly influenced by the
density and mass of a population; it spread exceptionally well in concentrated communities.46

Professor J. Brock in his address to a huge audience at the Liberman Institute, District Six during the Second World War, concerning an epidemic of influenza after the war declared: The professor was quoted as saying that: "...such an epidemic was quite possible and would be largely due to the abnormal health position of the people which was created by war conditions."47

![Image of Liberman Institute, Municipal baths and fish market.](oils on board & photo: M. H. Ebrahim)

From left of painting: a portion of the Liberman Institute, Municipal baths and fish market.

Many people of Cape Town (including Muslims) were cramped into overcrowded, insanitary houses and slum dwellings in areas like the Malay Quarter, District Six, Woodstock and Salt River. The City Council was so disturbed by the situation that existed in these overcrowded areas, that in 1916 it arranged an enquiry to determine the magnitude of overcrowding. In 1917, the City Council provided housing for their employees at the new Maitland Garden Village, and demolished the worse slums around Wells Square in District Six as a means to ease the situation.48
In early October, 1918, the Cape Argus reported that the Spanish Epidemic, which spread to Cape Town and the rest of the Union, was the most serious that Cape Town had ever experienced, and everyone hoped that its disappearance would be as swift as it was spread.45

The overcrowded, insanitary conditions and slum dwelling of the oppressed contributed to the high mortality rate amongst the coloured people.

1.3.2.1 HIGH MORTALITY RATE AMONGST COLOURED PEOPLE

The epidemic attacked all sections of communities in Cape Town, though the Africans and coloureds were the greatest sufferers. Ḥājī (male who had performed pilgrimage) Samdon Gamieldien recorded in a diary the number of Muslims who died during the epidemic (see Annexure 1).

According to Maria, a herb dealer on the Grand Parade, in the 25 years during which she had been selling herbs, the demand was almost equal to that during the 1918 epidemic when the death rate in Cape Town reached 600 a day.50 This could be attributed to the poor socio-economic conditions of the oppressed, which will be discussed later.
Hundreds of sufferers, including Muslims, were found lying on beaches, and on pieces of waste ground in various parts of the city. These patients were transferred by Municipal Ambulances to Rentzski's Farm, which was converted into a temporary isolation camp. A nurse who went to a house discovered not fewer than four dead and the rest of the occupants ill. At one stage, there were 300 hundred dead all over the Cape and the mortuary had to close because it could not cope with the preparation of cadavers. A notice appeared in the daily newspapers instructing people where the deceased had to be taken. Woodstock beach was one of the known areas for the reception of bodies and where preparations and arrangements were made for burial ceremonies.51

In District Six, Councillor Dr Abdurahman knew of many cases where people had been lying for days unattended and even without milk or water to drink, as well as many dead bodies which were lying for hours on the pavements, uncovered. This
was visible from all parts of the city. Doctors were paid seven pounds a day to treat people in their respective areas; in addition, part-time doctors were appointed at a rate of three pounds a day, attending to those who could not pay medical fees.52

The researcher interviewed the following elderly people concerning the Spanish Epidemic. Mrs Kulsoem (Kulthum) Arendse who lived in District Six, Cape Town, before she was forced to move to Surrey Estate, as a result of the Group Areas Act, said:

"I was very fortunate not to have been infected with the influenza. However, I can recollect how my family was given milk every day. At number 13 Stone Street, where I lived, was a fountain. I remember running up and down to the fountain, and wetting a cloth for the purpose of cooling off my relatives and friends who had high temperatures. Our Christian neighbours who died were carted to Maitland cemetery and buried in trenches, whereas Muslims who died had a proper Islāmic burial, such as performing ghusl (bath) and ṣalāh (prayer), before the burial."53
Mrs Zanab (Zaynab) Jensen, better known in the Cape as Hajjah Zanab Kiyam, daughter of the late Imam Kiamdien (Kiyam al-Din) DuToit, originally of Paarl, had this to say:

"I was eleven years old at the time of the epidemic. My brother, Salie (Ṣāliḥ), and I were never infected by the disease, hence we were in a position to assist the rest of the family who were ill. A one-horse cart, known as the "Scotch cart", delivered soup to our doorstep from the City Council. However, we did not eat the soup as it was prepared by Christians. We virtually survived on lemons, which were scarce at that time, and we also drank large quantities of water. Only a few Muslims who died in Paarl were buried in the Muslim cemetery, whereas, the Christians, according to information my family received, were taken away and buried in trenches".  

54
Mr Ismail (Isma‘îl) Jensen, husband of Hajjah Zanab, who was reared in Loader Street, central Cape Town, continued with the topic of the epidemic, where his wife left off:

“I agree with my wife that lemons comforted us to a large extent as we could not eat soup that was prepared by Christians. People who handled the two-horse coal cart used to frequent the area, enquiring whether there were any deceased. Despite, the large amount of Muslims who died in central town, we never declared the deceased to the relevant authorities. They were shrouded, washed, prayed upon and thereafter immediately buried by our Imams. In reality many people were unable to give their loved ones a decent burial, as there was a shortage of coffins”.

Aminah Jappie, better known as Auntie Minnie, who taught at Shaykh Joseph (Yûsuf) Primary School in District Six for many years, was seven years old during the time of the epidemic, said:

“My brother, Achmat (Aḥmad), died during the period of the epidemic. But, the most frightening experience for me as a child, was the darkness and stillness of the night while being among the many infected with influenza and the deceased, and also, listening to the footsteps of horses and the sound of wagon wheels on the cobblestones of District Six, collecting the deceased. When darkness appeared, it seemed as if the world stood still. It is an experience that I will never forget”.
As the epidemic subsided during November 1918, the authorities gradually took stock of the enormous outbreak that occurred, and considered how best to handle the urgent problem, and the results left behind in its wake. The most urgent of all matters was the question of caring for the widows and orphans that the epidemic had created. As for toddlers whose parents were sick or had died, four crèches were established under the protection of the Child Life Protection Society, which eventually cared for approximately 600 to 700 children. Many whites were cared for by their relatives, as these institutions were not able to cope with all the children. 

- RELIGIOUS CONDITION

The religious condition of Muslims in respect of their relationship with various faith communities, controversial issues and the role of prominent Muslim individuals will be the focus of our discussion in the following pages.
1.4.1 MUSLIMS IN DISTRICT SIX

In District Six lived a diversity of population groups and belief systems. There were followers of the Christian, Muslim, Jewish and Hindu faiths. People of African, Asian and European descent lived in peace and harmony. The researcher shall give a brief historical account of these groups as to when and how they happened to settle in District Six.

In 1840 Cape Town had a population of about 20 000. The area that was to become known as District Six was practically devoid of buildings. By the end of the nineteenth century Cape Town and its suburbs had a population of more than 140 000. This growth had been largely dependent on the growth of the city's trade, particularly the outcome of the export of wool, ostrich feathers, diamonds and gold from South Africa. By the end of the nineteenth century District Six was established as a residential area with a cosmopolitan population of approximately 30 000.58

In the beginning of this process, until 1867, District Six was better known as “Kanaladorp”. The name “Kanaladorp” derived from the Malay word “kanala”, meaning to be helpful or to help one another. By 1900 the largest component was formed by the people whom the Cape Government referred to as “Malay” or “coloured”, consisting of Capetonians of darkish pigmentation who were descendents of slaves and of inter-marriages between Africans and colonists from Europe. During this period, District Six also had huge numbers of recent immigrants from Britain and prior to this from India.59
The first indentured Indian labourers arrived in Durban on the 16th November 1860 on board the SS Truro from Bombay, Gujarat, Calcutta and Madras to work on the Natal sugar plantations. This group contained very few field labourers; they were mainly gardeners, barbers, carpenters, mechanics, accountants and domestic servants. The total number of Indians that arrived in South Africa between 1860 to 1866 was 6,448. They settled in Durban and its surrounding districts.

Another group of indentured labourers from India and Mauritius arrived in 1874. They were chiefly Muslim merchants and traders who came to provide for the needs of the Indians in Natal, and eventually they moved to other regions of the country. Indians arrived in the Cape at a time when the Cape Muslims' social situation had declined considerably. Some of them settled in District Six.

District Six played an important role for Jewish immigrants at the beginning of the twentieth century. Approximately 40,000 came to South Africa from Eastern Europe with the majority disembarking at Cape Town Harbour which was South Africa's main port at the time. Those who settled in Cape Town were divided into two groups. There was the established community of German and English origin who resided in the more affluent suburbs like Tamboerskloof, Oranjezicht and Gardens. However, the larger and more recent party of Jews from Eastern Europe, known as the "Litvaks", mostly settled in District Six.

The major differences between these groups were based on education, language, culture and background. A measure of tension existed between the parties. All they had in common was their Jewish religion. Jews who settled in the District Six area were contented because it was conveniently situated and it was inexpensive
to live and work there. They started businesses and resided with their relatives in rooms above their shops and also in boarding houses.\[^{63}\]

On Sunday mornings, when the shops were closed, District Six was very peaceful, and Muslims could actually identify the different church bells chiming in the district. Christian and Jews on the other hand listened to the *adhan* (call to *Muslim* daily prayer) from several directions - this was an illustration of the bond that existed among the people of the area. The people lived in harmony, sharing their joys and sorrows.\[^{64}\]

> Adults were quite proud of identifying themselves as Muslims, for example, if a stranger walked in the streets of District Six, he would immediately observe men wearing a bright red or black fez instead of a hat, and women with coloured scarves on their heads. A few women would be completely veiled, except for the eyes.\[^{65}\]

Several changes in the Cape *Muslim* traditional attire came about with the arrival in 1862 of the Turkish *`alim*, (Muslim scholar) Abu Bakr Amjadi (Effendi). Cape Muslims petitioned Queen Victoria via the offices of P. E. de Roubaix, the Turkish Consul in Cape Town, to send a *`alim* to the Cape in order to settle religious disputes within the *Muslim* community. The Sultan of Turkey, in turn, sent Abu Bakr Amjadi (Effendi) to the Cape. When he arrived in the Cape, Abu Bakr Amjadi (Effendi) discouraged the use of the sun hat, known as the *toedang*. Because Muslims wearing the *toedang* with its broad rim could not touch their foreheads on the ground, it was replaced with the fez. The style of the turban was also changed.
to the manner the Prophet Muḥammad (saws) wore it, whereby one end hung loosely between the shoulder blades.67

Abu Bakr Amjadi (Effendi) wrote a *kitāb* (book), *Bayān al-Dīn* (An Explanation of the Religion), in which he discussed the Islamic dress code in detail. The Cape Muslim women’s method of dress based on their Indonesian and eastern heritages shocked Abu Bakr Amjadi (Effendi), and he advocated the dress code observed by the women in Turkey. The *milāya* (veil) covering the face of a Cape Muslim woman and the fez worn by males are the result of the influence of Abu Bakr Amjadi (Effendi).68

Shaykh Muḥammad Salih Hendricks (see Annexure 2), *imām* and founder of Al-Zāwiyah Masjid, on his return from Makkah, after fifteen years of study, taught Islamic sciences to men and women at the Palm Tree Mosque and Nur al-Ḥamadiyya Masjid situated in Long Street, Cape Town.69 The foremost issues addressed by Shaykh Muḥammad Salih Hendricks, at these lectures, according to the Moslem Outlook a local weekly Islamic paper were:

"...he was especially keen upon all Muslim men in Cape Town having one central masjid (mosque) to meet in on Fridays, and all Muslim women covering their faces when away from their homes".70

Shaykh Muḥammad Salih Hendricks’ ruling of covering the women’s `awrah (a part of the body legally prescribed to be covered), which was known at the time in the Cape as “toestiek”, was practised by Shaykh Muhammad Salih Hendricks students. However, this practice was viewed with disregard by many people in the Cape and
created a split within the community. Shaykh Muhammad Salih Hendricks' followers were labelled as the “elitists of Walmer Estate” by many people of the Bo-Kaap and District Six.\textsuperscript{71}

*Muslim* women of the Cape were annoyed with a certain Mrs Gamiet who introduced a motion at a political meeting held in Cape Town, which was duly supported, requesting the Government to introduce legislation in favour of women dressing more modestly. The following argument was addressed by a member of the *Muslim* community which was published in the Moslem Outlook in 1925:

"The dress of the Moslem (Muslim) women is well known to Cape Town, and is of course, totally different to that of women of the west. But, it does not follow that because the Moslem women wear long, wide and heavy garments trailing along the filthy streets, and cover their faces, they are more modest and moral than the women with bare heads, low necks, and the present alarmingly short skirts. Each race, and even each class, has its own standard of dress and morality. Even if the so-called modesty of the modern women has gone west, the western dress and style is far more healthier than the former years".\textsuperscript{72}

Nevertheless, oral history indicates that Muslims and Christians used to live next to each other and very often rented rooms in the same dwelling. Consequently, many children of Christian and Islamic faiths grew up from childhood days knowing quite a bit of each other’s religion. Thus, it was not unusual for a *Muslim* male, of Malay or Indian origin, to marry a coloured, white Afrikaner or foreign Christian. A typical example can be cited of the distinguished Muhammad Hoosain Ebrahim
(Husayn Ibrāhim), who was better known as Ḥājj Peerbhai to the people of District Six.73

**Eaton Place District Six**

Muslims and Christians lived in this dwelling in total harmony

1.4.1.1 **LEGENDARY ḤĀJJ PEERBHAI OF 247 CALEDON STREET**

**DISTRICT SIX, CAPE TOWN**

Ḥājj Muhammad Hoosain Ebrahim Peerbhai was something of a legend. Ḥājj Peerbhai, who arrived in Cape Town as a 16-year-old-orphan, was born in Surat in India in 1875. His goal was to earn a living and to support his sister Fāṭimah, who remained in India. In the late nineteenth century, Ḥājj Peerbhai married a Scottish
woman, Marion Granger, who embraced Islam and assumed the name Mariam (Maryam). After she had given birth to her last baby, named Aminah, Hajj Peerbhai took his wife for Hajj (pilgrimage) where she died in Madinah. He subsequently married three times. His fourth wife Kaltoem (Kaltūmah), daughter of Imam Saʿīdīn Dollie, gave birth to his thirtieth child (see Annexure 3).74

As a pioneer immigrant, Hajj Peerbhai played an active role in community affairs. He was known to the people of District Six as a highly charitable person; his hospitality did not recognise religious or racial barriers. Many people the researcher interviewed related that the police often telephoned Hajj Peerbhai to inform him of unclaimed corpses at the mortuary and, irrespective of creed, he would pay all the funeral costs.75
As trustee of the *Quwwat al-Islām Maṣjid* in Loop Street, Cape Town, Ḥājj Peerbhai was responsible for bringing over Mawlana Mujibur Rahman from India to serve the community as *imām*. The Mawlana married Shaykh ‘Īsā’ll Hānif’s sister. Despite poor health, which cut short the ‘ālim’s reign as *imām*, he made great efforts to disseminate the teachings of *Istām* in the Cape. He was editor and printer of the first monthly *Muslim* magazine in the Cape, “Peace”, which strictly dealt with theological issues.⁷⁶

Nonetheless, the history of the *Quwwat al-Islām Maṣjid* itself is very interesting. In the early twentieth century, *Muslim* Indians became an integral part of a settled society at the Cape. The leadership, felt the need to have a place of prayer which should be their very own. At the invitation of the reigning Islamic scholar, *Imām* Muḥammad ʿIbrāhīm Talabudin (Ṭalāb al-Dīn), there was an enthusiastic gathering of Indian Muslims at his residence in Keerom Street, Cape Town. The Bengali
section of Muslim Indians, who were followers of the Hanafiyyah School of thought, were huge in numbers and were supportive of the idea of erecting a masjid. The Bengalis occupied much of the property around the masjid before, as well as after, the erection of the masjid.\textsuperscript{77}

The Quwwat al-Islām Masjid was the only masjid, after the Ḥanafi masjid in Long Street, which accommodated the Hanafiyyah group in Cape Town and was also headed by a Hanafiyyah imam. Imam Muhammad Ibrāhīm Talabudin, who studied in Bombay and Mauritius, specialized in Islamic Law and, because of the many years spent there, could also speak Urdu and French. This counted in his favour because he had a large Indian jama′ah of whom many could not converse in either English or Afrikaans.\textsuperscript{78}

According to his great-grandson, Imam Abdurascid (Abd al-Rashīd) Talabudin of Athlone, Imam Muhammad Ibrāhīm Talabudin served as imām at al-Zakariyyah
Masjid in Bombay for ten years. As imām of the Quwwat al-Islām Masjid, he was well liked by his congregation and by Europeans who had both their businesses and residences in the vicinity of the masjid. His lectures inspired many groups, including Christians, and the authorities did not fail in seeking, and invariably following his views on many issues concerning Islamic law.79

Ḥājj Peerbhai served as chairman of the Randerian Mia Bhai Society which had among its aims the responsibility to collect and distribute zakāh (compulsory annual alms) and sadaqah (charity). In Ramaḍān, Ḥājj Peerbhai would regularly distribute kaparangs (type of wooden sandal), towels, dates and soup to all masājid in the Peninsula.80

As a businessman, Ḥājj Peerbhai was highly successful. He owned one of the first ginger beer factories in the Cape. The plant was at first based in Caledon Street, where he resided but eventually moved to Dreyer Street, Claremont, in 1928. Apart from the ginger beer factory, he imported pots, pans and rice from India. In 1930, he was appointed as one of the first agents in Cape Town to act for the Italian shipping company, Loyd Triestino, which ran a steamer between Cape Town and Jeddah. An advertising pamphlet (see Annexure 4) quoted the following prices for trips from Cape Town to Jedda: return passage on deck without food cost 28 pounds 16 shillings, and with food 38 pounds 18 shillings. Ḥājj Peerbhai’s fortune never overruled compassion. For example, he owned several properties in District Six but never in his lifetime, as a landlord, did he ever evict a tenant who did not pay his or her rent.81
On behalf of the Indian community of Cape Town, Ḥājj Peerbhai hosted and garlanded many distinguished guests from abroad, such as Prince ʿĪqrām of Persia and one of India's most honourable and noble sons, Sayed Sir Raza and his South African wife, Lady ʿAlī.\^82

1.4.2 "MISSION TO MOSLEMS (MUSLIMS)" IN CAPE TOWN

There were many instances of Christian women who embraced Islām, marrying prominent Muslims of the Cape. Similarly, there were prominent Christian men who embraced Islām, which made headlines in "The Moslem Outlook":

"Mr Paul Michael Heneke, a teacher at Trafalgar School, is now enrolled (as a Muslim), and will henceforth be known as Abdul (ʿAbd al)-Majīd".\^83

"Mr Ernest Cow, son of the Christian clergyman, Doctor Cow, has also identified himself openly with "Muhammedanism", in preference to the faith hitherto held".\^84

The number of converts to Islām in the 1920's was phenomenal. Conversions was mainly through inter-marriages and not through da`wah (propagation) of the faith. The British response was to establish missionary schools and churches to facilitate the conversion of Muslims to Christianity.

The marriage of a Muslim youth to a Christian girl raised serious concerns: "Often she goes over to the Muhammedanism and turns "Malay", and so lapses from the
“Christian faith. Moslems (Muslims) are keen to get such Christian girls, or men too, over to Islām to increase their numbers.”

Many men died during the First World War and also as a result of the influenza epidemic, leaving many widows and orphans unattended. As a result thereof, many polygamous marriages took place as a means to protect such women as well as to care for the orphans. Among other reasons, polygamous nikāh (marriages) were allowed because women outnumbered men, and as a means to prevent social and sexual evils.

The growth of 25 000 Muslims and the establishment of 25 masājid in the 1920's caused a concern among the Christian missionaries in the Cape. According to minister A. R. Hampson of the Cape, Muslims were the most law-abiding, clean, respectable, friendly and, owing to the prohibition of strong drink in Islām, sober members of the coloured community of the Cape.

Despite the fact that all these good qualities of Islām were mentioned by Minister Hampson, he still regarded Muslims as a threat to the Christian churches and its followers. Pamphlet distribution was thus prevalent in the 1920's proclaiming Christianity as the foremost religion in the Cape.

Reverend R. Francis of the Catholic Church in Cape Town wrote the following foreword for a booklet on behalf of minister A. R. Hampson:

“Our coloured (Christian) people are in danger. They are like the Moslems (Muslims) in language, habits of life, relationships; they are in contact with
them every day and all day long. The Church must be stronger than in the past in teaching her children that the Catholic Church is the only way of Salvation, revealed and commissioned by God. And she must hold out to her Moslem friends the one Name which is above every name,- the Name of Him who is the Light of the World and the Saviour of all who come to Him, even Jesus Christ our Lord”.  

On the contrary, Muslims did not feel threatened by their relationship with Christians. Many Muslims, such as Abdullah (‘Abd Allah) “Meneer” Adams, who was for many years principal of Muir Street and Rahmaniyyah Primary Schools in District Six, had practically attained his entire education at missionary schools. Biblical studies, reciting the Lord’s Prayer, and chanting hymns were part of the daily curriculum. Being part of the missionary system of education, according to “Meneer” Adams and other interviewees, “... did not make them less Muslim”.  

The manner utilized by The Mission to Moslems to propagate Christianity amongst Muslims was unique. The Arabic language was very often used as a means to attract Muslims and a meticulous study of Islām was made before disseminating the message of Christ. Hence, it was not surprising to discover that several volumes of Islamic literature were in the possession of missionaries. The Mission to Moslems staff consisted of a priest in charge, two paid women assistants and many white and coloured voluntary workers. Methods used to propagate Christianity were:

- Missionaries visited the residences of Muslims because it was freely accessible due to their friendliness.
Social clubs were established for Muslim males and females where evangelistic talks were given regularly. In the clubs females enjoyed sewing while males played games.

Preaching in the road was quite popular either during the day or with a lantern and using slides at night. Missionaries used English, Afrikaans and a little Arabic. Afterwards literature which was carefully prepared was distributed to the listening Muslims.

Prayer meetings were held outdoor more often and gifts were distributed among the destitute.

Muslims were often visited when ill in hospital and, it was then easier to make friends with their relatives at home as well.

As for other Muslim settlements in South Africa, the Provincial Missionary Conference held a meeting and passed the following resolution:

"That this conference calls attention to the spread of Islām in South Africa and urges the necessity for 1. The instructions of Christians in the anti-Christian character of Islām, and 2. The appointment of a Diocesan Mission to Muslims in places where Muslims have settled in large numbers."  

Minister Hampson asserted that in South Africa there were more opportunities and advantages than in other countries where Muslims lived. He believed that the doors were wide open to missionary effort and proclaimed, for those who pray, "

39
"Guide us into the Straight Path," - Jesus Christ, Who is the Way, the Truth and the Life, is the answer to their prayer, He needs them and they (Muslims) need Him.92

In spite of all the expenditure, planning and effort The Mission to Moslems had put into this campaign, it had very little success in converting Muslims to Christianity. In his booklet Hampson avoided declaring the number of Muslims who converted to Christianity. Instead he stated that:

“A wise Mission to Moslems never publishes much about its converts, - it would be foolish, - but they are there all the same.”93

There is no evidence that Muslims were active in propagating Islām in Christian households or among black Christians, who were customarily isolated from the rest of the ethnic groups in the early 20th century. It was much later, that the late Imām Muhammad Haron visited the African townships to propagate Islām and encouraged blacks to mix with Muslims of other regions.

Often, Muslims were mainly concerned with their own social environment, caring for their families, attending masājid and sending their children to madāris. This concern played a most significant role in the later development of Islām. It appears that several Islāmic scholars were fully active in disseminating information on various aspects of Islām from their respective masājid. However, Muslim leaders of the Cape failed to establish a united `ulamā’ body. Readers of the Moslem Outlook newspaper wanted to know the following:
"When will other Imams follow the devoted example of Shaykh Muhammad Salih Hendricks of Walmer Estate, who every Sunday expounds the Qur’ān to a gathering of hundreds of Moslem (Muslim) men and women who would otherwise be less profitably engaged.

"would it not be a good thing for Islam if our a'immah were to form themselves into a society as it is done in other parts of the world ".

"Why do Moslems not formulate a united Moslem association so as to give Moslem representations more weight ".

It was during this period that the Cape Malay Association was formed. Initially, it was a socio-religious organisation, but later developed into a political body, Dr Abdurahman, at this stage of his political career, had become unpopular.

1.4.3 CAPE MALAY ASSOCIATION (CMA)

The Cape Malay Association was established in 1922 by Mogamat Arshud Gamiet (Hamid). This organisation had the support of some of the `ulamā' and was regarded to be more successful because it represented the aspirations of Cape Muslims only.

At the CMA’s first conference held in 1925 at the City Hall, Cape Town, the President, Gamiet, briefly outlined the history of the “Malays” and emphasized that the Malays were not “Asiatics”. He argued that the “Malays” were only concerned with fulfilling their needs and aspirations as a distinct section of the coloured
community. Important issues discussed at the conference were improved railway facilities for Malay and coloureds, provision for Arabic teachers in Islamic institutions, Muslim religious matters, intermarriages of Muslims and non-Muslims, more modest attire of Muslim women and other matters affecting coloureds. 

It is evident from the above text that the C M A showed preference towards coloureds and, by the same token, Gamiet attempted to align the community with the whites. By Gamiet’s actions, the C M A kept themselves aloof from Indians (including Indian Muslims) and blacks. Hence, Dr. D.F. Malan, Minister of Interior and Education, stated that: “The Malays were peaceful and industrious and helped to build up the Afrikaans language. The Government had not classified them as Asiatics, but as South Africans”. 

Gamiet’s attitude towards Indians caused dissension among his own membership. At another meeting held under the auspices of the C M A, Gamiet accused Imām Sulaiman Harris of organised heckling which caused the meeting to be adjourned. Imām Sulaiman Harris denied this accusation, and categorically asserted that since the C M A’s inception, it assumed an anti-Indian character. Because the
Government consistently equated the Indians with the Cape Malays, it was the CMA's intention to prove that the Cape Malays were "superior" to Indians. Official anti-Asian sentiment and legislation is the context in which Gamiet's views should be understood. Gamiet was very pro-government.

Imām Harris proved his assertion by quoting the following extract from the constitution of the Cape Malay Association under the heading, "membership":

"All full membership is open to South African Malays and to South African born persons of Moslem extraction."

"South African Moslems, other than Malays, having resided in this country for not less than twenty years, and having fully identified themselves with the customs and manners of the Malay people of this country, will be eligible for membership."

"All Moslems having resided in South Africa for not less than five years desiring to show their sympathy with the aspirations and the general improvement of the Malays of this country may become honorary members of the Association, but shall not be eligible to vote in the proceedings, nor hold office".98

According to Imām Sulaiman Harris, Gamiet had failed as a Labourite, a member of South African Party and, also as a Nationalist. In spite of his failure, Gamiet still claimed to have been a leader of the people. At a public meeting held at the Fidelity Hall, Primrose Street, members of the Cape Malay Association moved a unanimous vote of no confidence in Gamiet.99
The conflict that existed between Cape Malays and Indian Muslims must be placed in context. The divide and rule system of the British was evident during this period and unfortunately Muslim leaders were satisfied with the system. This is probably the reason why Muslims were always regarded by whites as the most respectable and peaceful people in the Cape. It was indeed tragic that both these groups, Malays and Indian Muslims kept themselves isolated from each other to the extent that they established their own masājid and madāris and maintained their own separate cultures. During this period inter-marriages between these two groups was not encouraged.

When Dr K. Sheldrake, a British convert to Islām, visited Cape Town, he observed that Muslims were disunited and, in one of his lectures, exclaimed:

"I have found that Moslems (Muslims) in South Africa lack proper organisation. They are not in contact with Moslems in other parts of the world. There is a distinct lack of unity in South Africa. You Moslems should have been in a strong position today, but your present position is due to your forefathers who have done nothing to consolidate Islām in this country."^{100}

The writer discovered some interesting facts concerning Imam Sulaiman Harris while interviewing his son, Imam Yasien Harris, who is presently imām of the Sulaimaniyyah Masjid in Woodstock (see Annexure 5).

With the emergence of the Malay Association and its ensuing conflict with the Indian Muslims many other issues emerged, including the "Khilāfah", "Chief Priest" and the "Post Mortem" issues. These issues will be dealt with in the
context with the Islamic scholars' contribution to the consolidation of Islam at the Cape.

1.4.5 **THE KHILĀFAH ISSUE**

As stated earlier, Cape Muslims had petitioned the Khalīfah (successor/caliph) `Abd al-`Azīz to send a `ālim to the Cape in order to settle religious disputes within the Muslim community.\(^{101}\)

Cape Muslims followed the pattern of other Muslim countries. By necessity of legitimacy of a Muslim ruler it was necessary to give bay`ah (allegiance) to the reigning khalīfah. This could be observed at the Jumu`ah Khūtbah (Friday congregational sermon), where du`ā’ (supplication/invocation) was made for the Khalīfah. With the decline of the Khilāfah in the early 1920's, several movements were established with the idea of restoring the Khilāfah. The Khilāfah movement originated in India then spread to other places. In India it flourished under the leadership of Mawlana Muḥammad `Ali as well as Shauket `Ali.\(^{102}\)

In 1925, the Khilāfah Movement spread to the Cape and Dr Abdurahman assumed its leadership. Apparently another movement was established, headed by Mr M.A. Gamiet of the CMA, which did not enjoy much support from the Muslims, because of its political agenda. At a meeting held at the National Theatre, District Six, under the chairmanship of Shaykh H.A.K. Gamieldien, Dr Abdurahman was asked to read out the cable which was sent from Shaykh al-Islām, Rector of al-Azhar and President of the Congress at Cairo. The contents of the cable were as follows:\(^{103}\)
“At the Executive General Islāmic Congress, it was decided to postpone the congress for one year, due to the following reasons: It has been suggested from several quarters that representatives of the Executive Board should be sent to various countries to enlighten the people on the subject matter. It was proposed to discuss at the Congress:- That the Hijār and other Arab States, which must be represented at the Congress are in a state of war at present, with no end to such a state in view:- Egypt, which took the initiative and the work of organisation, is at present in the throes of a General Parliamentary Election”.104

Dr Abdurahman was annoyed when his speech was interrupted with laughter. It was insinuated that he did little service for Islām, and that he was displaying great ignorance. Consequently, he asserted that some “obscure society” existed in Cape Town who had already chosen a delegate to represent South Africa at the Congress. Dr Abdurahman was not concerned whether the proposed delegate belonged to Cape Malay, Indian or Arab race, but he emphasised that there must be unanimity in their choice for someone worthy to represent South Africa. Dr Abdurahman further explained that if there was disunity or disagreement amongst the Muslims, South Africa would be better off unrepresented than be made objects of mockery and ridicule.105

It was ultimately resolved that all those that were present on the platform, namely; S.M. Rahim, A. Ismail, M. Ebrahim, H.S. Dollie, H.S. de Vries, H.A.K. Gamieldien and Dr Abdurahman, be the nucleus of a South African Khalīfah Council, with the authority to add to their membership, and to take further steps as they may deem necessary for the advancement of the community.106
An article concerning the above issue published in *Die Burger*, which was translated into English and appeared in *The Moslem Outlook*, suggested that Dr Abdurahman objected to the decision of the South African Khalifah Committee which elected Mr M.A. Gamiet and Shaykh Achmat (Ahmad) Behardien as delegates to the *Khilāfah* Conference. Of all the ‘ulamā’ in the Cape, only one was present at this meeting. On the other hand, Mr M.A. Gamiet sent a letter addressed to the chairman, expressing his dissatisfaction:

> "Dear sir, With reference to the meeting as advertised to take place after Jumu’ah on Friday, 25th January, 1925, the matters for discussion will be out of order owing to the insufficient notice given to Muslim public. As Chairman of the South African Khalifate Committee and President of the largest Muslim organisation in South Africa, I protest as representative of the public against this meeting. I shall send a copy of this letter to the press and also, if my committee think it necessary, to the General Secretary of the Khalifat Conference, Cairo." ¹⁰⁷

It is apparent that during this era there existed a leadership conflict, mainly between Dr Abdurahman and Mr M.A. Gamiet. It is however, tragic that Muslims of the Cape suffered the most, as nothing concrete transpired amongst Islamic organisations during this period. Hence, in-fighting that occurred in meetings of C M A and *Muslim* Association of South Africa (M A S A) were detrimental to the progress of *Islām*. Politics came to the fore, instead of *dīn*, for example, Mr M.A. Gamiet, at the first annual conference of the C M A, displayed a banner conveying the following message: “God bless the Nationalist Party”, ¹⁰⁸ the party that was
responsible for creating friction and hatred between Muslims and other racial groups in South Africa.

Mr M.A. Gamiet went to the extreme when he approached the Minister of Interior, Dr Malan, to appoint a chief priest from among the 'ulamā', which is now under discussion.

1.4.6 CHIEF PRIEST ISSUE

The Cape Malay Association invited a'immah to a meeting in the Trades Hall, Plein Street, Cape Town, to consider the election of a Chief Imām, as well as a Deputy Chief Imām for representing the Muslim community. Twelve a'immah, amongst others, Abubakr Abderoeof (‘Abd al-Rauf), Sa’idin Dollie, A. Gamieldien, and Abdul Malik Gamja (‘Abd al-Malik Ḥamja) opposed the motion and, as a means of protest, walked out of the hall. Subsequently, they gathered at the Awwal Masjid in Dorp Street and resolved to send a letter to the Minister of Interior expressing their dissatisfaction.109

In a letter sent to the Minister, the a'immah protested against the appointment of "Chief Priests" and, warned that it would further create disunity among the 'ulamā'. In conclusion, the a'immah, offered their services to the Minister by offering to provide him with information he desired with respect to Islām.110

On the 23rd July, 1925, a letter from the Minister of Interior's office was returned to Imām A. Gamieldien of al-Azhar Masjid. The contents of the letter clarified the term, "official recognition" as used in the circular of the C M A, which was,
according to the Minister, misconstrued by the a'immah. The Minister further asserted that it was the Government's practice not to deal with individuals, but with groups of individuals, having common interests, through the medium of recognized representatives.\textsuperscript{111}

It appeared that Shaykh Achmat Behardien was elected as Chief Priest, as a message from the Shaykh was printed in the Moslem Outlook before his departure to Egypt to attend the Muslim Conference:

"Shaykh Achmat Behardien, Muslim Chief Priest of the Union of South Africa on leaving by the Balmoral Castle on Friday, 12 March via England and France, for the world-wide Muslim Conference, to be held in Cairo, wishes to bid farewell to all well-wishes, his friends, a'immah, members of his jamā`ah (congregation), the President and members of South African Khalīfah Committee in particular, and the Muslim public in general".\textsuperscript{112}

It would seem that after years of conflict within the Muslim community, there was much to encourage the growth of a strong faith in their future, not only for the Cape, but also the rest of South Africa. Indeed, Muslims were adapting to the changing circumstances of the world, without decreasing their self-respect or imān (belief). As an example, the researcher will explain the "post mortem issue".

1.4.6 POST MORTEM ISSUE

Mr Gamiet was instrumental in organising a deputation to see the Minister of Justice, Mr Tielman Roos, relating to post mortem examinations of persons meeting
accidental death. The deputation consisted of amongst others, Messrs. M Gallie, M Awaldien, K du Toit, K Gamieldien and M Harris.\textsuperscript{113}

Mr Gamiet emphasised that it was against the \textit{sharīah} to dissect a deceased person, and added that Muslims recognised that when the cause of death was not readily ascertainable, a post mortem examination may be required to ascertain the cause of death. Previously, in 1914, the Attorney General of the Cape gave an assurance to the examinations of Muslims that \textit{post mortems} would not be insisted upon when the cause of death was medically determinable without a \textit{post mortem} examination. Mr Gamiet emphasised that in the case of accidental death where there was no explanation as to the cause of death, authorities would be justified in conducting a \textit{post mortem} examination to establish if no poisoning took place. An \textit{imām} explained to the Attorney-General that according to the \textit{Sharīah}, a deceased person experienced the same pain as that experienced by a living person when its bones were broken. However, in spite of promises made, persons who died by accident were still being dissected, for example, a person who met his death by coming in contact with a live wire accidentally.\textsuperscript{114}

Other problems that were discussed by the delegation related to food for \textit{Muslim} convicts, \textit{a'immah} visiting prisoners, special marriage licence laws, and payment of persons appearing as witnesses in criminal cases. The Minister was sympathetic and assured the delegation once more, that there would be no unnecessary dissecting of deceased, and requested C M A to forward the names of three \textit{a'immah} who would be appointed as official visitors to gaols.\textsuperscript{115}
Following this event, the *Muslim* Association of South Africa (M A S A) invited Dr Abdurahman to address the general public at the Union·Bioscope (Star), Hanover Street, District Six. Dr Abdurahman said in his speech to the M A S A, that he fully supported and agreed with the aims and objectives of the Association because it cared for the interest of Muslims, both spiritually and materially. Further, it also catered for the welfare of the children in order that they may grow up to be true Muslims. Dr Abdurahman made an appeal to the public to support the organisation and advised the ‘ulamā’ to exclude party politics from their society. Muslims, instead, should strive for the brotherhood of all Muslims: true unity and the advancement of the moral, social and physical welfare of the whole community.¹⁶

1.5 EDUCATIONAL CONDITION

This section discusses *Muslim* mission schools, *madāris* and educational personalities that contributed towards the Islāmic education of the Muslims at the Cape in the early twentieth century.

1.5.1 MUSLIM MISSION SCHOOLS

It appears that Dr Abdurahman’s greatest fight was for the upliftment of coloured education. He expressed his dissatisfaction with the system of mission schools which were designated for coloureds. These schools were overcrowded, inadequately staffed, ill-equipped, poorly housed and scholastically ineffective.

Later elementary *Muslim* schools were introduced throughout South Africa, with teachers paid by the Government where qirā‘ah (reading) of Qur‘ān was
substituted for “Scripture” in the Religious Studies period. In the researcher’s view Dr Abdurahman wanted to spread education and place it within the reach of Muslim children who would be the future leaders.

1.5.1.1 ACHMAT (AHMAD) GAMIELDIEN, (HAMD AL-DIN) AND THE RAHMANIYYAH INSTITUTE

State-aided Muslim schools were established at the beginning of the 20th century with the assistance of the community at large. With the help of Muslim tradesmen, special buildings were constructed to accommodate the growing numbers of Muslim children in the Cape. In this way the Rahmaniyyah Institute was established in 1913 and managed by the community, although its staff were paid by Provincial Education Department in addition, to a rental grant.117

Mr Achmat Gamieldien who was appointed as principal was also active in the establishment and maintenance of the Institute, to which he devoted his life. As one of the pioneers of Muslim Mission schools in the Cape, he was respected and loved by people, without distinction of creed or colour. He received his early education at St Saviours, Claremont, until he completed standard five. Thereafter, he went to Zonnebloem College, where he achieved a distinction in passing the School Higher Examination at the age of twelve years. For the first four years, after completing his studies, Mr Achmat Gamieldien was occupied as a tailor, for which he developed a distinct liking.118

During Mr Gamieldien’s employment as principal at Rahmaniyyah, Shaykh Abdullah (Abd Allah) Gamieldien, Imam Sa‘idin Dollie, Abdurahman (Abd al-
Rahman) Dollie and Shaykh Muhammad Khayr Isaacs taught Islamic studies at the Institute. Despite the fact that Rahmaniyyah was regarded as a Muslim Mission school, there were more Christian than Muslim teachers on the staff. Although pupils who attended Rahmaniyyah were mainly Afrikaans speaking, books and charts were written in English which was the medium of instruction.119

This eventually caused a problem with the Cape Educational Department. Circulars were sent to coloured schools, instructing the principals that: "The home language must in future be the medium used in teaching throughout the primary course."120 Dr van der Merwe, Superintendent-General of Education in the Cape, stated that many coloured pupils left school at an early age, and that proficiency in at least in one of the official languages was essential, more especially, the first language.121
In those days it was not unusual for an intelligent pupil to be promoted to a higher grade during the year if he or she showed excellent progress. Therefore, many pupils completed their primary education within a shorter term. Muslim females were never encouraged by their parents to further their studies. Instead, they were taken out of school at a young age in order to assist their mothers with domestic work.\(^\text{122}\)

During Mr Achmat Gamieldien’s twelfth year at Rahmāniyyah, he contracted tuberculosis. The Education Department recommended Nelspoort Sanatorium as a temporary retiring place, from which, it was hoped that he would return in good health to resume his post at Rahmāniyyah. On the contrary, Mr Achmat Gamieldien’s condition deteriorated at the Sanatorium and he died at the age of 35 years, on 10 March 1925.\(^\text{123}\)

According to Mr Achmat Gamieldien’s grand-daughters, Gabeba (Hābībah) and Zainuniesa (Zain al-Nisā):

"Our grand-mother told us that she struggled after our grand-father’s death. She had to scrub and clean the school, and was forced to do washing and ironing for the whites in order to look after our late mother, Fātimah, uncles, Muhammad Noor (Nūr) and Lahudin. She also mentioned, that donations received from the public lasted for a while only."\(^\text{124}\)

Before citing some of the personalities (Islamic scholars') who contributed towards the spiritual upliftment of the Muslims, we will first commence with the establishment of madāris at the Cape.
1.5.2 MADĀRIS

Islam education at the Cape during the nineteenth century was a highly organised system. The Cape Muslim Islamic education (madrasah) system commenced with the establishment of the Dorp Street Madrasah in 1793. This first institution of the Cape Muslims was successful. By 1807 this madrasah had a student roll of 372 Free Black and slave students, a number which had increased to 491 by 1825. It is evident from the student roll that the madrasah had an enormous influence on the slave and Free Black community.¹²⁵

By 1825 there were two major Islamic schools and two smaller ones in Cape Town. Though these schools were competing with each other, they followed basically the same system of education. However, madāris that were conducted in the homes of "imams" continued to emerge in Cape Town and by 1832, 12 such Muslim schools existed in Cape Town. In 1854, Islamic education at the Cape was well organised and under the control of Achmat Saddik Achmat (Aḥmad Ṣādiq Aḥmad). His responsibility was to look after madāris and to co-ordinate the educational activities of the schools which were established by white converts to Islām.¹²⁶

When Abu Bakr Amjadi (Effendi) arrived in the Cape in 1862, this organised system of education started to disintegrate. The Ottoman Theological School, which he established in 1862, never became part of the mainstream educational system; and it is quite possible that it started the rivalry between him and Achmat Saddik Achmat. By the end of the nineteenth century the organisation of a single system terminated and Islamic education was provided by independent madāris operating chiefly from masājid in Cape Town.¹²⁷
Many positive contributions were made by individuals for the spiritual upliftment of Muslims during this era. Several will be mentioned here:

1.5.3.1 KOOLSUM (KULTHUM) MOERAT (MA HADJI)

Hājjah Koolsum Moerat, better known as “Ma Hadji”, a well-known madrasah teacher, lived in Rutger Street, District Six. She was a pupil of Shaykh Abu Bakr Amjadi (Effendi), founder of the Imperial Ottoman School in Cape Town. “Ma Hadji”, was respected in Muslim circles, and was considered one of the most learned woman in Islam at the Cape. Thousands of Muslim women all over South Africa benefited from her scholarship until her demise at the age of 79. Her janāzah (funeral) in 1938 was attended by more than 2 000 people.\(^{123}\)

1.5.3.2 SHAIKH ABU BAKR KASSIEM (QASIM) AND ABDURAHMAN (ABD AL-RAḤMāN) KASSIEM GAMIELDIEN

The Gamieldien families were known for their contributions towards the upliftment of the social and spiritual requirements of Muslims in the Cape. Shaykh Abu Bakr was imām of the al-Azhar Masjid, in Aspeling Street, District Six, which today is still one of the foremost masjid in the Cape. It was founded by his brother the late Kassiem Gamieldien. Attached to the masjid was the al-Azhar Madrasah where children were taught the Shari'ah under Ḥāfīz (person who committed the Qur'ān to memory) Abdul Malick. Shaykh Abu Bakr also acted as chairman of the
Muslim Association of South Africa. He graduated from al-Azhar Institute, in Cairo, after which the masjid, where he officiated as imām, was named.¹²⁹

Shaykh Abu bakr’s brother, Shaykh Abdurahman, left for Cairo in the year 1900 and studied at Nasrih Government College. He returned to Cape Town in 1907 and was appointed as ustādh (teacher/professor) and imām at the Indian College, Mowbray. In 1908, Shaykh Abdurahman was appointed as imām of al-Azhar Masjid and principal of the madrasah. In 1922, he left with his children, Muḥammad īḥsān, Muḥammad Ṣākīr and Muḥammad Ḥabīb for Cairo, for the sake of their Islamic education. When his children returned to the Cape, Muḥammad Šākir and Muḥammad Īḥsān eventually occupied the position of Shaykh Abdurahman as imām and principal of the madrasah.¹³⁰

1.5.3.3 IMĀM KIAMDIEN (QIYĀM AL-DIN) DU TOIT

Imām Du Toit was born in 1871 in PaarI. He received his earlier Islamic education in Paarl and later in Makkah where he obtained a certificate in Theology. At the age of twelve years, he accompanied his family to Makkah to perform ḤaJJ. On his return to Paarl, he joined his father’s building contracting business. With the split of the jamā’ah of the Breda Street Masjid, in 1897, he was appointed as imām of the new masjid, Nūral-ʿuthmaniyyah. He held this position until he resigned in 1924, and thereafter settled in Cape Town.¹³¹
In Cape Town, \textit{Imām} Du Toit was held in high esteem by those who were in contact with him. He was the only official marriage officer in South Africa, deputy “Chief Priest” of the Cape “Malays” and an authority on \textit{dīn}. He was a good sportsman and was a member of the South African Cricket Team which toured England in 1883. He played for Paarl \textit{Muslim} Cricket Club for a number of seasons. \textit{Imām} Du Toit married Fāṭimah, daughter of Mr H.S. Moerat in 1900. Six years later, he married Miss Sheba Kamalie (Shībah Kamāli) of Port Elizabeth. On 12 June 1933, \textit{Imām} Du Toit died at his residence, in Ayre Street, District Six, after a long illness.\footnote{132}

5.3.4 \textit{SHAYKH SA`ID NAJAAR (NAJJĀR)}

\textit{Shaykh} Muḥammad `Uthman Najaar was born in Makkah in 1837. In 1896, he arrived in the Cape, accompanied by his son, Sa`īd, whilst leaving five children behind in Makkah. He was known to be a keen astronomer and often visited the Royal Observatory in Cape Town. He married Fāṭimah Anthony of Simonstown and they had five children. After his tenth year in Cape Town, at the age of seventy years,
Shaykh Muhammad `Uthman Najaar applied for a permit (see Annexure 6) to enter Transvaal for the purpose of teaching Arabic to children.\(^{133}\)

Shaykh Sa`id Najaar when he arrived with his father from Makkah.

Shaykh Muhammad `Uthman’s son, Shaykh Sa`id, at the age of nineteen, was the only person in the Cape to know the seven modes of reciting the Qur’an. At the age of twenty-six years, he married Hajjah Aysha Petersen of Kimberley, and they had seven sons and five daughters. Shaykh Sa`id established madāris in Cape Town, Salt River, Johannesburg, and Durban, where he taught Islamic Studies, more specifically, ḥifẓ al-Qur’ān (memorisation of the Qur’ān). He lead the recital of the Qur’ān during the months of ṭāfiḍān at the Vos Street Masjid, Cape Town, as well as the Grey Street Masjid in Durban.\(^{134}\)

Shaykh Sa`id lived in Durban for six years and many of the scholars he taught continued their studies in Saudi Arabia. While in Durban, he was offered a post as imām, he declined the position as many people followed their customs, instead of
Sharī‘ah. Shaykh Sa‘īd returned to his birth place, Makkah. At the time there was turmoil among the people there, specifically between Ḥusayn ‘Alī, who appointed himself as king of Hijāz, and Ibn Sa‘ūd, leader of Wahhābis. Since Shaykh Sa‘īd did not approve the practice of the Wahhābis, he returned to Cape Town, where he settled in Wale Street.  

Ḥājj Peerbhai, who was trustee of Quwwat al-Islām Masjid in Loop Street, offered Shaykh Sa‘īd the post as imām and ‘ustādh of this Institution. He accepted the offer and remained in the post for eight years. Later Shaykh Sa‘īd taught at a madrasah in Walmer Estate, purchased previously by Sa‘īd Shamiya, a friend of the Najaars. He finally taught in Albert Street, District Six, after the death of “boeta Maan”, until his demise on the 8 December 1957.

An interesting observation by the researcher was, “the fact that Shaykh Sa‘īd did not request South African citizenship could be construed to mean that he disapproved of South African government policies” (see Annexure 7).

After discussing the establishment and consolidation of Islam at the Cape from the early 18th century till the early 20th century, we shall now proceed with Shaykh Ismā‘īl’s early life prior to his departure abroad in the following chapter.
ENDNOTES


8. Lyon, A 1983, p. 8. One of the three who remained at the Cape was the daughter of Shaykh Yusuf, who married the Rajah of Tambora.


10. Davids, *The Mosques of Bo-Kaap*, p. 39. Muslims in the Western Cape refer to the term *kramat* as the place where Shaykh Yusuf was buried. It also means master/saint or refers to Shaykh Yusuf himself. See also Danger, *Shaykh Yusuf*, p. 3.


13. See Davids, *The Mosques of Bo-Kaap*, p. 44.

14. According to Davids, Tuan Guru means “Mister Teacher” (*Mosques of Bo-Kaap*, p. 45.)


Whites in South Africa were initially regarded as Europeans including the white Afrikaner. Many Muslims, who were regarded as coloureds volunteered to participate in the 1914 World War. The word non-European was also used for coloured.

The 13,000 men who volunteered to serve their country, were known as the Hoskin Division of the A.P.O.

The Muslim Association of South Africa (a political group) will be discussed later under the religious condition of the Muslims at the Cape.


Interview with Mr Isma'il Jensen on 11th November 1998.

Interview with Mrs Kulsoem Arendse, on 4th December 1998.

Author unknown, "Influenza Epidemic", The Cape Argus, 22 June 1918. p. 5, col 5.


Ibid. p. 127.

Ibid. p. 128.


Ibid. p. 11.

Author unknown, "Influenza Epidemic", The Cape Argus, 7th October 1918. p. 5, col. 6.

Ibid.

Ibid.


Interview with Hájjah Zanab Jensen (Kiyam, born 14th May 1907) on 11th November 1998.

Interview with Mr Isma'il Jensen (born 23rd September 1910) on 11th November 1998.

Interview with Mrs Amina Jappie (born 13th May 1913) on 13th August 1998. Mrs Jappie was the researcher's first teacher in 1948.

Phillips, p. 127.


Jaffer, Islām in Africa and South Africa, pp. 30-32

Ibid.


Interview with Mrs Amina Jappie (born 13th May 1913) on 13th August 1998.

Interview with Ḥājjah Saneya Sulaiman (born 31 August 1910) on 9th July 1998. Ḥājjah Saneya’s father was Imam Aminu Amani, he was ḫāṣīm at the Auwal Masjid, in Dorp Street, Cape Town.

Arabic transcript, meaning “peace be upon him”.


Shell, p. 10.


Da Costa, Y & Davids, p.109, and also an interview with Mrs Fatima Abrahams (87 yrs) 18th August 1998.


Ḥājj Muhammad Hoosain Ebrahim Peerbhai was the researcher’s grandfather. In fact the researcher was named after his grandfather. When Ḥājj Peerbhai died in 1954, the researcher was 12 years old.

Information received from the researcher’s late father, Gasant (Hasan) Ebrahim Peerbhai prior to his death on 5th September 1983.


Ibid.

Interview with ḫāṣīm Abdurascid Talabudin (born 21st April 1937) on the 26th December 1998.
Doman, p. 9, cols. 1-6

“A nostalgic look at Distict Six”, p. 6, cols. 1-5


Hampson, A R 1934 *A Moslem Catechism in Cape Town*, Camp Street Cape Town. p. 4.


*Ibid*, pp. 14-16

*Ibid*, p. 16.

*Ibid*.

*Ibid*.

Author unknown, “Our readers would like to know”, *The Moslem Outlook*, 6th February 1925, p. 3, cols. 1-2

Tayob, p. 81.


*Ibid*.

Author unknown, “Imām S. Harris simply has his say”, *The Sun*, 9th June 1933, p. 7, cols. 1-3.


*The Islāmic Times*, November 1997, p. 12, cols. 1-5.


Author unknown, “Who is M.A Gamiet the local Sultan?”, *The Moslem Outlook*, 26th December 1925, p. 5, col. 3.


Interview with Mrs Amina Jappie on 13th August 1998.


Interview with Mrs Amina Jappie on 13th August 1998. Mrs Jappie was a pupil at Rahmaniah when Achmat Gamieldien was principal.


Interview with Mrs Gabei Adams and Mrs Zainuniesa Ebrahim on 28th June 1998. The researcher’s wife, Zainuniesa and Gabei are the grand-daughters of Achmat Gamieldien.


Ibid.


Interview with Hajjah Zanab Jensen daughter of Imam Kiamdien du Toit on 11th November 1998.

Author unknown, “Imam Kiamdien du Toit Dead”, The Sun, 16th June 1933, p. 1, col. 2.

Interview with Shaykh Sa'id’s son, Shaykh 'Umar Najaar on 21st October 1998.

Interview with Shaykh Sa'id’s son, Shaykh Abdurrazak (‘abd al-Razāk) Najaar on 10th September 1998.

Interview with Shaykh Sa'id’s son, Shaykh 'Umar Najaar on 21st October 1998.

Ibid.
CHAPTER 2

EARLY LIFE

2.1 SHAYKH ISMA’IL’S BIRTH AND FAMILY BACKGROUND

Shaykh Isma’il was born on 24 August 1906 in Cape Town in Shortmarket Street. The family then moved to Wale Street and later to Pepper Street in the Bo-Kaap district familiarly known as the Malay Quarter or Signal Hill. His forefathers were originally from an area known as “Varkies Vlei”, known today as Rondebosch East. His father’s name was Muḥammad Ḥanīf Edwards and his mother’s name Khadijah (Khadijah), (her maiden surname was Jamodien (Jam al-Dīn). He was one of eight siblings. He had four sisters and was the youngest of four brothers who grew up with their parents in the Bo-Kaap district. When Shaykh Isma’il was 37 years old, his father died. At the time, he was very active in Islamic research and teaching in the Cape. Khadijah died on 24 August 1952.¹

Scant information is available about Shaykh Isma’il’s grand-parents. However, Shaykh Isma’il’s grand-father, Johaar (Juhār) and his grand-father’s one brother, Ebrahim (Ibrāhīm), for some unknown reason assumed the surname Edwards. Johaar’s other brothers, Abdurahman and Abu Bakr, assumed the surname Williams from their employer, Edwards Williams.² Edwards, a Welsh immigrant embraced Islām, but never assumed a Muslim name due to the adverse political and economic effects it may have had in the South African context.³

The researcher discovered that Yagyah (Yahyā) Edwards, a cousin of Shaykh Isma’il was in possession of a pocket-watch which was presented to Yagyah by his
father, Abdurahman, and had engraved on it the following inscription: "Presented by William Esq. to his servant Edwards as a mark of consideration for his services - 1835". It seems as if this gift was given to Edwards (an ex-slave) after the abolition of slavery. From the above particulars, "Edwards" could well have been an ancestor of Shaykh Ismā'īl who assumed his employer's name "Williams" and, consequently was known as Edward Williams.

![Photo: M. H. Ebrahim](image)

Yagyah Edwards showing the pocket-watch which William gave to his (Yagyah's) ancestor, Edwards, for service rendered during 1835.

According to Fatimah Salie (maiden surname Edwards), a relative of Shaykh Ismā'īl: "My ancestors adopted the surnames Williams and Edwards respectively because they probably thought that they would inherit from their employer".

From the latter half of the nineteenth century it became customary for Muslims to use Christian surnames. Although, most surnames were of Arabic origin, there was also a high occurrence of foreign names, which could be attributed to the "Cape Malaywomen" who married German, Dutch and British emigrants. Hence it was not unusual amongst Muslims to have had the first half of their names in
Arabic and the second half in Dutch, English or any other foreign origin, for an example, Hanif Edwards, Yahya Kriel, Musa Titus and Rashidah Hendricks. There were also reasons for adopting these foreign names and surnames.⁶

Muslims had difficulty in acquiring certain types of employment and a number of secular schools refused to accept Muslim scholars because of prejudice against Muslims. On the other hand, there were immigrants who converted to Islam but never changed their original names. Wilhelm Durban, a German immigrant, who converted to Islam in the early twentieth century, retained his German passport because of the deteriorating socio-economic conditions of the coloureds. Although his friends eventually addressed him as “Oom Braim” (uncle Ibrāhīm), his Arabic name was never registered.⁷

In 1929 “Oom Braim’s” wife, Ruth Heather Durban, assumed the name Mariam before she and her three daughters went on hajj. They were accompanied by elderly women under the supervision of Shaykh Ibrahim Hendricks, son of Shaykh Salih Hendricks. While in Makkah, Mariam became ill and died there. Mariam’s three daughters settled in Makkah and ultimately got married to Saudi
Arabians. The eldest daughter, Aminah, who lived in Cape Town was married to Nür al-Dīn al-Amjadi (Effendi), the great grand-son of Abu- Bakr al-Amjadi (Effendi). The Durbans were one of the families who contributed towards al-Zāwiyah Masjid, situated in Walmer Estate in the Cape which was established by Shaykh Salih Hendricks. In 1959 “Oom Braim” died at the residence of his wife in Makkah.8

Another example is the Kriel family of Cape Town who also never changed their surname. Yahya Kriel asserted that his ancestors were Afrikaners who originated from Stellenbosch. One of the nine Kriel brothers Piet Kriel, came to settle in the Bo-kaap during the “osse wa” (ox-wagon) period. He embraced Islām and assumed the name of Samsodin (Shams al-Dīn). After his marriage to a Cape Malay woman, he was appointed as deputy imām of a mosque in the Bo-kaap. Samsodin’s grand-son, Abdul Hafidh (ʿAbd al-Ḥāfiẓ), was a contemporary of Shaykh Salih Hendriks. The Kriel brothers were capers, except for one brother who was a tailor.9
According to oral tradition, Shaykh Ismā’il grew up as an ordinary boy and there was nothing extraordinary about his behaviour or character traits. He frequently ran errands to purchase fish for his family at the harbour with his self-built cart. It is believed that Shaykh Ismā’il was a good and regular swimmer until his adulthood. In his later years, he exercised with a chest expander. Shaykh Ismā’il’s brother, Achmat (Aḥmad), used to swim from the Cape Town pier to Woodstock beach and back thrice, in one session. The Edwards’ brothers inherited this health consciousness from their father, Ḥanīf. When Ḥanīf’s son, Karriem, died, Ḥanīf bought boxing gloves and weights for his grand-children. Wrestling was also part of the Edwards’ sport to the extent that a professional wrestler was consulted to assist the family.

Shaykh Ismā’il was brought up within a pious and virtuous family environment. Furthermore, he lived in an environment where Muslims were in the majority and he was surrounded by several masājid. These masājid and the Muslim community of the Bo-Kaap had an impact on Shaykh Ismā’il’s early spiritual life. The Muslim community also played a significant role in the consolidation of Islam at the Cape in the nineteenth century. It is evident that the masjid and madrasah were the main centres of the community’s activities and affairs. Hence at a very tender age Shaykh Ismā’il attended a madrasah near his residence.

2.2 SHAYKH ISMĀ’IL’S EARLY ISLĀMIC EDUCATION

At a young age Shaykh Ismā’il spent his most valuable years at Madrasah Nur al-Mubīn under the tutelage of Shaykh Muḥammad Khayr Isaacs.
2.2.1 STUDENT AT MADRASAH NūR AL-MUBĪN

There were many Muslims who, since their arrival at the Cape up to the first few decades of the twentieth century, did not send their children to Christeskole (Christian mission schools) as they feared that their children would be indoctrinated with Christegeleerte (Christian values). Although these students did not have formal secular teaching, they were taught to read Arabic and Arabic-Alrikaans (Afrikaans written in Arabic script). As far as the forefathers of Muslims of the Cape were concerned, English was regarded as the language of the white oppressors.

At the age of six, Isma'īl was accompanied by his sister, Fāţimah to Madrasah Nūr al-Mubīn a few doors away from the Awwal Masjid, in Dorp Street, Bo-Kaap, which was run by Shaykh Muḥammad Khayr. According to Dr Da Costa the “house madrasahs” were arranged specifically:

“to inculcate into the community’s children the basic teachings of Islām, and, in the process, to withstand the influence of the dominating Western-Christian discourses that were prevalent in Cape colonial society since the latter half of the 17th century”.

As Madrasah Nūr al-Mubīn was overcrowded, Jawayah, the wife of the distinguished Shaykh Muḥammad Khayr made a few adjustments with her furniture to make it possible for her husband to accommodate the young (Shaykh) Isma'īl.
The Madrasah Nūr al-Mubīn was the largest madrasah during this period. The first session commenced in the morning for those who were not attending secular school yet, the second session accommodated those who were attending secular school, and evening classes were conducted for adults. Students who lived afar, boarded with Shaykh Muḥammad Khayr’s large family and were treated as part of the family. These students had the honour and privilege to share their food with their ustādh.\(^9\)

The methodology utilised at the Madrasah Nūr al-Mubīn was common to other madāris at the time in the Cape. Arabic reading took up most of the weekly timetable. The elementary reader for learning Arabic alphabet commonly used in India (known as the surat) was the beginners’ text (see Annexture 8), and thereafter the Qur’ān was the basic reading book. Children were also taught lessons on ṭahārah (cleanliness/ritual purity), ṣalāh (daily prayers) and ada b (etiquette). Specific terms were frequently used in the madrasah, they were: “ay-ya”, which meant to recognise and pronounce the Arabic ḥurūf (letters) individually and collectively to formulate simple words. “Om faam te maak”, meant to learn or to memorise any aspect of madrasah lessons and “batcha” was referred to the recital of the Qur’ān.\(^{10}\)
Shaykh Muḥammad Khayr (Isaacs) - teacher of Shaykh ʿĪsā il Ḥanif (Edwards)
Senior students were taught to memorise the Qur’ān, specific prayers and other forms of Islamic litanies. The rules of tajwīd (correct Qur’anic pronunciation and recitation) and the life of the Nabi (Prophet) Muḥammad (saws) were emphasised and had to be memorised. Shaykh Muḥammad Khayr’s daughter, Abdeya, and Mohammed Hanief Allie (Muḥammad Ḥanif ‘Ali), a retired principal of Habibia Primary School, both past students of Madrasah Nūr al-Mubīn, rendered the rules of tajwīd comfortably in the presence of the researcher.²¹

All notes were recorded by students in Afrikaans using Arabic script. The attached copy of a document (see Annexure 9) indicates that Shaykh Muḥammad Khayr was very artistic, he hand-painted ‘Id cards and compiled Arabic-Afrikaans texts.²²
Shaykh Muḥammad Khayr’s daughter, Abdeya, related that: “My father used to escort us (scholars) to the graves of the Auliya\textsuperscript{23} (kramats) every week, and we were taught the sūfī (tasawwuf) practices, specifically, the practices of the Alawiyyah order”\textsuperscript{24}

According to Dr Yusuf da Costa Shaykh Muḥammad Khayr once had a student who had difficulty in learning. He accompanied this student to the grave of Tuan Guru and he appealed to Allah that He should grant this pupil the ability to learn through the barakah (blessings) of the ṣāliḥin (pious people).\textsuperscript{25}

According to Dr Mahate: “Shaykh Muḥammad Khayr was a remarkable man, he was stern and enforced discipline by using the cane, but, the awe that we had for him, was more through love than fear. I must still come across somebody who did not approve the method of teaching used by Shaykh Muḥammad Khayr”\textsuperscript{26}
Oral tradition states that the "falaqa" was often used in madras in the Western Cape. Though Shaykh Muḥammad Khayr possessed a "falaqa", it was rarely used. He only used the "falaqa" in extreme cases when scholars were disobedient to him.

According to the researcher, the "falaqa" was the most severe form of discipline, and many teachers believed that they succeeded in imparting knowledge by the use of the "falaqa". However, the use of the "falaqa" caused many pupils to drop-out or play truant. Many pupils feared their teachers, instead of loving them. The use of "falaqa" in present times would amount in all probability to child abuse.

When Shaykh Ismāʿīl reached the age of eight, he tammat (completed) the reading of the Qur'an under the strict tuition of Shaykh Muḥammad Khayr. Tammat in those days was a major achievement specifically in the lives of the youth and generally in the Muslim community.
*Shaykh Muhammad Khayr’s annual tammat ceremony attracted many scholars from afar. He was renowned at the Cape as a specialist in *taqwiid.* Among others who completed the recital of the Qur’ān at *Madrasah Nūr al-Mubīn* were: Zanap (Zaynab) Booley (daughter of Shaykh Muhammad Khayr), Abu Bakr Booley, Shaykh Cassiem (Qāsim) Abdurouf, Shaykh Abdullah Abdurouf, Mohammed Haniel Allie, Dr Allie (Ali) Mahate and Achmat (Aḥmad) Coenraad. The *tammat* ceremonies were held at the *Shāfīʻi Masjid* (see Annexure 10) and at times at the *Jāmīʻ Masjid* both mosques situated in Chiappini Street, Bo-Kaap.31

The pupils (including *Shaykh Ismā‘īl*) were dressed in gowns of fine silk, wooden sandals and turbans on their head and were driven in a coach to the *masjid* by Rashid Hendricks. Rashid was meticulous in grooming his horses, he polished and placed coloured feathers in the horses’ brasses prior to the colourful event. Each examinee was flanked by two bestmen, each carrying a copy of the Qur’ān.32
In the masjid the pupils sat in front of the examiners (imams), while the bestmen sat behind them. The pupils were tested in tajwīd and were asked general questions regarding Islamic belief and practical Islamic theology. In response to the pupil’s recitation of the Qur’ān, the loud pronouncement of Allah from the jamā‘ah (congregation/audience), showed its appreciation and satisfaction of the pupil’s performance. After the tammāt ceremony, the jamā‘ah was invited to the pupils’ residence, at which lunch and afternoon tea were served.33

It is evident that the tammāt was the most colourful event during this period. It is disappointing that this cultural tradition is dying out in the Cape. However, there are other religious practices which are still adhered to such as communal recitations of the Qur’ān and the ratīb al-ḥaddād.
It is interesting to note that according to Abdeya, Shaykh Muḥammad Khayr’s asātidhah (teachers) were the late Shaykh Muḥammad `Uthman Najaar (Najjār),34 grandfather of the late Shaykh Abu Bakr Najaar, the late Imām Sa`īdin Dollie,35 Shaykh `Abd al-Rahim ibn Muḥammad al-Īraqī,36 who was better known as Sayri and the late Shaykh Salih Hendricks37 of al-Zawiyah Masjid.38

These asātidhah played a significant role in educating Shaykh Muḥammad Khayr on various aspects of Iṣlām, which in turn benefited and influenced Shaykh Muḥammad Khayr’s pupil, Shaykh Iṣmā‘īl and many others.39

2.2.2 INFLUENCE OF SHAYKH MUḤAMMAD KHAYR’S ASĀTIDHAH

Imām Sa`īdin Dollie and Shaykh Muḥammad `Uthman Najaar, who were the examiners of Shaykh Muḥammad Khayr at the tammat ceremony, were also directly involved with many other tammat ceremonies in the Cape. They made invaluable contributions towards teaching the recitations (qirā‘ah) of the Qur’ān. Moutie (Mutī) Dollie, son of Imām Sa`īdin, stated that his father was the first imām to
teach tajwid in Cape Town and had the most pupils in the early twentieth century. Imam Sa`idin Dollie studied for 15 years in Makkah and was a contemporary of fellow scholars such as Shaykh Dollie (uncle of Imam Sa`idin) and Shaykh Abdul-Malik Hamza.\(^9\)

According to Moutie Dollie:

"My father taught in Buitengracht Street, Bo-Kaap and at the Rahmaniyyah Institute. He was regarded as one of the most outstanding teachers of his time, and his success, my father ascribed to, by enforcing discipline through the use of a cane. He succeeded Imam Isma`il Manie (the first imam to introduce the tammat) of the Hanafi Masjid in Long Street, Cape Town, until his demise."\(^4\)

This masjid eventually became a centre for Islamic learning, and in order to end the Hanafi and Shafi`i conflict that existed at that time\(^2\), Imam Sa`idin invited Shaykh Salih Hendricks, a Shafi`i Shaykh, to conduct classes at the masjid. It was while lecturing at the Hanafi Masjid, that Shaykh Salih Hendricks became well known at the Cape. He eventually established al-Zawiyah Masjid in Walmer Estate.\(^3\)

After his arrival from Makkah, Shaykh Salih Hendricks taught Sufi practices, which were instituted by the early Muslims at the Cape, such as Shaykh Yusuf, Tuan Guru and Tuan Sa`id. According to Dr Yusuf Da Costa:

"The presence of the Auliya at the Cape played a major role in the survival of Islam for they participated in no small part in teaching Islam, establishing the
different tariqah practices as an essential part of communal activities, and in the establishment of madāris and masājids."

As a member of the Alawiyyah order, Shaykh Salih Hendricks utilised these classes to spread the teachings and practices of tasawwuf which had a great impact on his students. These practices are still evident today, such as the Mawlid al-Nabi (Prophet Muhammad saws birthday celebration), in terms of which selected men of the congregation recite the Mawlid Barzanti\textsuperscript{46} individually while standing. The highlight of the celebration is the recitation of the salawāt (blessings) for the Prophet Muhammad (saws). The Rātib al-Haddād\textsuperscript{46} is a well-known cultural practice, which is usually performed on a Thursday evening, and at times on a Sunday evening.\textsuperscript{47}

Oral tradition has it that Shaykh Abd al-Rahīm ibn Muḥammad al-IRAQI (d.1942), who was born in Basrah, IRAQ, made an important impact on the establishment and growth of the Sūfi tradition when he arrived in the Cape in 1880. He followed the Alawiyyah order and was held in high esteem by those who knew him. Many people regarded him as a spiritual figure with super-natural powers. He often visited the graves of saints and claimed that he discovered the graves of Tuans Nūr al-Nubīn and Ja'far in Oudekraal. The Shaykh was also imām of the Muir Street Mosque, District Six, Cape Town. It should be noted that he was the only coloured person to have had shares in the Cape Tramway Company, which was operated as a major bus service in Cape Town.\textsuperscript{48}

It is acknowledged by many that Shaykh Muḥammad Khayr and his teachers had undoubtedly the greatest influence on Shaykh Ismā'īl. Subsequently, the young boy's interest and love for the Qur'ān led him to undertake ḥifẓ al-Qurān under
the tutelage of Shaykh Abdul-Malik Hamza (d.1949), who had studied in Makkah under the famous Shaykh Muḥammad Sharbini. Shaykh Ismāʿīl completed ḥifz al-Qurān at the age of thirteen, and in the same year 1919, led the Ṣalāh al-Tarāwīḥ (special night prayer during the month of Ramaḍān) at the Jāmiʿah Masjid, Chiappini Street, Cape Town.

It is believed that at that time, it was quite an accomplishment for any youth to have memorised the Qurʾān at this young age. According to Ḥājjah Khadijah (wife of Shaykh Ismāʿīl):

"My husband started learning to memorise the Qurʾān on his own, after he completed his studies with Shaykh Muḥammad Khayr. Only at this stage did the young Shaykh Ismāʿīl commences his secular studies".

2.2.3 SECULAR SCHOOL EDUCATION

The absolute disregard for non-European education at the time of the Union (1910) incited the African People’s Organisation to level sharp criticism against the Cape School Board in the August 1911 issue of its newsletter which stated:

"The results of investigations have shown that thus far the School Board Act has conferred no benefit on the coloured population."

In the year 1911, the education of the coloured people was confined to mission schools, which catered for primary education only. The Cape School Board supported the large coloured population under its jurisdiction with only three schools, namely; Chapel Street, Sea Point Tramway and Albertus Street.
With the influence and efforts of Dr Abdurahman (d. 1940) and Harold Cressy, Trafalgar A2 Public School was officially opened during January 1912. Its first principal was Harold Cressy. It had a roll of 60 students and was serviced by a staff of five teachers. Subsequently, the school gained a unique distinction by passing the first coloured girl, Miss (Rosie) Waradea Abdurahman, through the University Junior Certificate Examination (the old School Higher). While congratulating her at a function, her parents, Mr. Cressy and members of the APO condemned equipment of the school as being "unsatisfactory, and its building a disgrace to the School Board - a monument of the selfishness and neglect of the authorities."

It was customary for young Muslim children to attend madrasah after finishing their secular education. However, Shaykh Ismā'il did the reverse. In 1919, after he had completed his ḥifẓ al-Qur'ān and Islamic studies, he registered at one of the most conveniently situated and prominent schools in Cape Town, Trafalgar School. Shaykh Ismā'il’s attendance at Trafalgar School from 1919 until 1922 was probably the most challenging experience of his early education. His formal
education should be seen in the context of the socio-economic conditions of the coloured people in South Africa during this period.\(^5\)

The level of education at coloured schools was generally considered to be of a low standard and many viewed it as a waste of time to attend school. Sixty percent of the total enrollment made up the sub-standards and in many other cases the percentage rose to seventy percent. The enrollment decreased rapidly in the higher standards and coloured education in Cape Town practically stopped at standard three, although the school years of the majority of pupils extended to six years at least.\(^6\)

The progress of pupils was in most cases, unduly slow in the sub-standards. It took a pupil three years to reach Standard One, and in some other schools up to five years. However, Shaykh Ismā'īl's remarkable intelligence and hifz as a background enabled him to complete his education up to standard six within a short span of four years. This was possible because Shaykh Ismā'īl had the ability to grasp and memorise easily.\(^61\) The decline in the sub-standards could be attributed to classes that were overcrowded or had limited accommodation. In other cases teachers were ineffective in the sub-standards, due to their ignorance of sub-standard teaching methods.\(^62\)

Under the strict direction of the school inspector, Mr. A L Charles, a Miss Rademeyer of the Teachers’ Training College gave in-service training to teachers on Saturday mornings. These workshops included methods of reading, writing, teaching, and arithmetic for beginners. These poorly attended workshops did not last. Subsequently, parents, the school committee and school board seriously
examined the status of the school. The aim of the school committee was to recognise the school as a "fee-paying" institution.63

In response to the relevant committee, a parent sent a letter to the editor, Cape Argus, which was published on 21 July 1921:

"Sir, Trafalgar School Committee is endeavouring to get the school included in the list of fee-paying schools. Ballot papers have been issued, and a vote of parents is being taken. I sincerely trust that this proposal will meet with a decided negative from parents. With the lamentably poor facilities for coloured schools in the Peninsula today, and struggle to maintain a family, the conduct of this committee is highly reprehensible. School fees and high cost of books are two important factors in the average household budget, and this attempt to deny a large number of children the right of free schooling must be viewed with a great deal of suspicion".64

Dr Abdurahman, who served on the school committee, requested that the present organisation of the school retains both the primary department from the sub-standards to Standard Six and the secondary department of Standard Seven to standard ten. He further suggested that the primary department should be made to pay fees. His comments were based on the fact that there existed a large group of coloured people of high standing, whose children yearned for a better type of primary education in contrast with the mission schools for coloured pupils.65

Dr Abdurahman was of the opinion that if a scale of fees was introduced in the primary standards, there would be a certain reduction in the enrollment, which will cause a corresponding reduction in the building requirements for the
school. It is however, doubtful whether Dr Abdurahman, in requesting fees in the primary standards, represented the view of the majority of parents in this regard. Although there were pupils whose parents could afford to pay fees, he obviously did not consider those parents (like the Edwards family) and others who were unable to pay fees.

At a parent meeting, the secretary of the School Board, Mr. A A Elliott, explained that if the school was a fee-paying school, the Board would have the authority of removing pupils whose parents did not pay, and that alternative accommodation would be provided at other schools. From the above information, it is quite possible that Shaykh Ismail did not have much joy while at Trafalgar School. An inspection report on the school raised a question on what basis the school was established, and for what purpose.

The school undertook a complete primary and secondary course conducted from sub-standards to matriculation in a building which consisted of six class-rooms and which had no provision for the practical teaching of science or manual training The Superintendent-General of Education issued the following report on the school on the 19 May 1922:

“Attention is again drawn to the fact that the school under present conditions cannot possibly discharge its function of providing adequate secondary facilities. Practically all the instruction above Standard Seven is given by the principal and the very poor examination results achieved recently by pupils presented from the school, are a clear indication that too much is being demanded from one teacher (see Annexure 11). Further, Standard Six is taught by one teacher in a crowded cloak-room which is
unsuitable because of stone floors, poor lighting and defective ventilation. Owing to the inadequate accommodation, the work of the primary department is very seriously hampered. The bodies concerned should immediately consider whether this institution is to be an efficient primary school or a real secondary school. Judged by the results it is at present neither."

The School Board finally sanctioned the school to be maintained and be equipped for secondary education, and agreed that the existing building could be adapted for this purpose at comparatively little expenditure. The authorities also instructed that no pupils below standard one should be admitted. The idea was eventually to eliminate the sub-standards, and by this progress there would be a progressive decrease in the enrollment so as to preserve a class as a Science laboratory. By the time this had been achieved, the lowest class in the school would probably be standard five or six, it would then be possible for the secondary work to function efficiently.

The principal of Trafalgar, Mr S G Maurice, responded to the School Board’s demands by addressing the following letter to the secretary of the School Board:

"The committee regrets that it cannot agree with your proposal. The committee desires to point out to the School Board that the school was intended to provide education better than could be given in the existing schools in all standards, from the lowest to the matriculation standards, that the parents themselves had expressed their desire to pay fees for their children, and that there were at present children who had been attending since the establishment of the school."
According to Shaykh Isma'îl's immediate family, his teachers had a great influence on him and encouraged him to pursue his Islamic studies abroad. As stated previously, Shaykh Isma'îl attained the Standard Six certificate in a short period. However, judging from the state of affairs at the school, it is quite possible that the Edwards family did not have the resources for their son to continue his secular studies. It is also possible that the unstable environment at the school caused Shaykh Isma'îl to leave for abroad even earlier than intended. Finally, Shaykh Isma'îl, who had the intelligence of an above-average pupil of his age, was probably aware that there was only a few qualified Islamic scholars in Cape Town, and that his studies abroad would in turn be of benefit to the community on his return.

At the age of seventeen, in the year 1923, Shaykh Isma'îl departed from Cape Town to pursue studies in Islamic Studies in Makkah, Saudi Arabia and in Egypt.

ENDNOTES

2 Interview with Khadijah Ijanif (wife of Shaykh Isma'il) on 14th February 1999.
3 Interview with Mohamed Sedick Williams (relative of Shaykh Isma'il) on 1st January 1999.
4 Interview with Yagyah Edwards (relative of Shaykh Isma'il) on 7th February 1999.
5 Interview with Fatima Salie (born 12 February 1914) on 13th February 1999.
7 Interview with Mohamed Sedick Waggie (Muhammad Sadiq Wahi) (born 23rd December 1946) on 7th January 1999. Mohamed Sedick Waggie is the grand-son of Wilhelm Durban.
8 Ibid.
9 Interview with Yahya Kriel (born 22nd July 1942) on 5th February 1999.
Interview with Shaheem Hanif (son of Shaykh Isma'il) on 14th February 1999.


Interview with Khadijah Hanif (wife of Shaykh Isma'il) and children on 14th February 1999.


Interview with Dr Yusuf da Costa on 1st March 1999.

Interview with Amina Jappie on 13th August 1998.

Interview with Abdeyah da Costa (daughter of Shaykh Muhammad Khayr) on 22nd February 1999.

Interview with Dr Yusuf da Costa on 1st March 1999.

Interview with Abdeyah da Costa on 11th January 1999.

Interview with Mohammed Hanief Allie (ex-principal of Habibia Primary) 11th January 1999.

Ibid

Interview with Abdeyah da Costa and Mohammed Hanief Allie on 11th January 1999.

Interview with Mogamat Abrahams ex-pupil of Shaykh Muhammad Khayr (born 17th May 1916) on 28th December 1998. 'Id cards are "greeting cards" which are sent to relatives and friends on the two festive days of the Muslims.

Singular wali, friend of Allah - a title used for Sufis and pious persons.

Interview with Abdeyah da Costa on 20th February 1999. Shaykh Abd al-Rahim ibn Muhammad al-Iraqi arrived in the Cape in 1880. He played a major role in the establishment of the A/Jiwwiyah practices at the Cape. The Ratib al-Haddad and the Ratib al-Attas may have originated from him.

Interview with Dr Yusuf da Costa on 1st March 1999.

Interview with Dr Allie Mahate on 20th February 1999.

"Falaqa" in the Arabic (root) language means to split open. The "falaqa" consisted of a long wooden rod, about the length of a broomstick. Attached to each end of the rod was a pair of wooden rings through which a piece of rope was looped. One's feet had to be placed through the loops of rope, and the rope was turned in such a way so that one's feet was lifted in the air. Pupils were hit on their buttocks, or, in severe cases of misbehaviour, on the soles of their feet.

Interview with Irfaan Rakiep on 6th March 1999.

Tammat was the ceremony to celebrate the completion of the Qur'an reading. Tamma in the Arabic language means to complete.

Interview with Majedee Hanif (eldest son of Shaykh Isma'il) on 11th May 1998.
Interview with Abdeyah da Costa and Mohammed Hanief Allie on 11th January 1999.

Interview with Abdeyah da Costa on 20th February 1999.

Interview with Abdeyah da Costa and Mohammed Hanief Allie on 11th January 1999.

Shaykh Muhammed ‘Uthman Najaar was born in Makkah in 1837. In 1896, he arrived in the Cape, accompanied by his son, Sa’id (father of Abu Bakr Najaar), who was the first scholar in the Cape who knew the seven modes of the Qur’an.

Imam Sa’din Dollie studied for 15 years in Makkah. According to his son, Moutie, his father was the first teacher to teach *tajwīd* in the Cape.

Shaykh ‘Abd al-Rah’im ibn Muhammed al-Iraqi was instrumental in the establishment and growth of the Sufi tradition in the Cape in 1880.

When Shaykh Salih Hendricks arrived from Makkah, he taught Sufism in the Cape. He was also responsible for the establishment of the *Al-Zawiyah* Mosque in Walmer Estate in the Cape.

Ibid.

Researcher’s view.

Interview with *Hajj* Moutie Dollie (born 28th January 1910) on 24th December 1998.

Ibid.

The *Hanafi* and *Shafi‘i* conflict started in 1860 with the arrival of Abu Bakr al-Amjadi (Effendi) who followed the *Hanafi* school of thought. Prior to Abu Bakr al-Amjadi (Effendi’s) arrival to the Cape, Muslims were predominantly followers of the *Shafi‘i* school of thought. Several members of the community had limited knowledge of the flexibility of these schools of thought which subsequently created conflict between the *Hanafi* and the *Shafi‘i* followers.


*Maulad Barzanzi* is the most popular *maulid* liturgy recited in Cape Town. It is also known as “ruwayats” which was written by Jaffer ibn ʿIṣān al Barzanzi in the eighteenth century and introduced at the Cape at the end of the nineteenth century as part of the liturgies of the *Qadariah Sufi* brotherhood.


Shaykh Isma’īl translated and compiled the work of *Imām* Abd Allāh ibn Alawi al-Ḥaddād (a spiritualist of the Alawiyyah order) in Arabic, transliteration and Afrikaans. It consists of *adhkār* and *du‘ā* (invocation). This *kitāb* is used seven, 40 and 100 days after the burial of deceased.

Da Costa & Davids, pp. 112-113.

Interview with Adam Gool (a founder member of the *Muslim* Youth Movement of the Cape) on 15th November 1998, and Dr Yusuf Da Costa on 1st March 1999.
Davids, MA 1994 Shaykh Isma'il Hanif - His life and Contributions towards the study of Islam and Arabic at the Cape, p.1. Article for Arabic Language seminar and workshop. University of the Western Cape.

Interview with Khadijah Hanif (wife of Shaykh Isma'il) on 14th February 1999.

Ibid.


Ibid.

Dr Abdurahman was president of the African Political Organisation and served on the Trafalgar School Board Committee.

Harold Cressy was the first coloured person to obtain a BA degree at the University of Cape Town.

Cape Archives. Superintendent General of Education 1st Quarter, 1912 report.

Miss (Rosie) Waradea Abdurahman was the eldest daughter of Dr Abdurahman.


See chapter one.

Cape Archives. SF / CS / 27.

Interview with Majedee Hanif on 11th May 1998.

Ibid.

Cape Archives. CP / CS / 33.

Cape Argus. 21st July 1921.

Cape Archives. File CS / 122.

Ibid.

Cape Archives. SF/CS/33.

Cape Archives. SF/05/33.

Ibid.

Cape Archives. SF / CS / 6.

Interview with Khadijah Hanif and children on 14th February 1999.

Ibid.
CHAPTER 3

SHAYKH ISMA'IL IN MAKKAH AND IN EGYPT

3.1 STUDIES IN MAKKAH

In 1923, after Shaykh Isma'il ended his secular education at Trafalgar School, he departed from Cape Town Harbour to further his Islamic Studies in Makkah. On board the Sterling Castle, he was accompanied by students Tayb Jassiem, Muhammad Abbass Jassiern, and Ahmad Allie. The latter three chose to study in Egypt at al-Azhar University instead of in Makkah. During the same year Shaykh Abdurahman Gamieldien also left Cape Town for Egypt with his family to further his and his children's Islamic education. His son, Shaykh Shakir Gamieldien, studied in Egypt for sixteen years and obtained a Masters degree in Islamic Theology from al-Azhar University in Cairo before returning to Cape Town in October 1938.

Travel to Egypt and Arabia became possible after a steamship began operating between Cape Town and Aden. It became easier after the opening of the Suez Canal, rendering Cairo and Makkah more accessible to Muslims at the Cape. During this time it was customary for Cape students to study in Makkah. Prior to Shaykh Isma'il, Abdullah Gamieldien, Salih Hendricks and Ahmad Behardien were amongst the first students of the Cape who obtained religious education in Makkah. It was after their return from Makkah that they became known as "Shaykh". One who studied locally and who exhibited leadership qualities was generally known as "Imām".
It is possible that the parents of the two Jassiems, Allie and Shaykh Ismail, preferred their children to study in Makkah for the following reasons:

- Makkah was considered to be the fountain of knowledge of Islamic sciences and the safest and easiest destination.
- The relationship of Muslims, specifically ḥujjāj (pilgrims) of the Cape with the people of Arabia, and the bond that existed through intermarriages between Cape Muslims and the Muslims of Arabia made it convenient for scholars to study in Makkah.
- Many scholars preferred to study in the blessed city, Makkah, because classes were conducted in the spiritual environment of the Masjid al-Ḥaram (Sacred Mosque).
- No fee or Matriculation Certificates were required to study in Makkah. This was appropriate for scholars who had not even attained standard six, and families who could not afford a fee.
Shaykh Ismā'il studied in the Masjid al-Ḥarām in Makkah for approximately one year whilst also performing pilgrimage. In early 1924, he departed for the well-known al-Azhar University in Cairo.⁸

The reasons for Shaykh Ismā'il’s decision to discontinue his studies in Makkah are not clear. It is possible that he was advised by his parents in the Cape to continue his studies at al-Azhar in Cairo. It is also possible that Shaykh Ismā'il was not satisfied with the system of teaching at the Masjid al-Ḥarām. There was no organised teaching and grading system by which students could be tested. Shaykh Amien Fakier (Amin Faqir) confirmed this:

“The Masjid al-Ḥarām adopted the ṣalqah (circle) method of teaching. Numerous group of students assembled around their respective teachers who taught various subjects, for instance: Arabic, fiqh (Islamic jurisprudence), tafsīr (Qur’ānic exegesis or commentary), ḥadīth (tradition of the Prophet saws) qirā’ah (Qur’ānic recitation) and ḥifẓ al-Qur’ān. A student could, for example, complete the Ṣaḥīḥ of Imām Bukhārī or tafsīr of Qur’ān by Ibn Kathīr, or both. Students were free to join, or leave any one of the above mentioned groups at any time before completing a specific course. No certificates were issued after the completion of any specific course. However, there was a close relationship between the student and the teacher. A student was free to discuss any personal matter with his ustādh and, furthermore, he could avail himself an opportunity to attend additional classes at the ustādh’s residence.”⁹
Perhaps the Wahhabi influence in Makkah caused Shaykh Ismail to further his studies in Egypt.

3.1.1  **Hanbali** and Wahhabi Influence in Makkah

Another factor which may have discouraged Shaykh Ismail from continuing his studies in Makkah was that as a follower of the Shafi' madhhab (school of law), he did not find Saudi Arabia's shari'ah curriculum based on the Hanbali madhhab very useful. It is also likely that he wanted to have a broader vision by studying all the major madhhab (schools of law).

It was King 'Abdul (Abd al)-'Aziz Ibn Sa`ud (d. 1327 AH/1909 CE) who unified the legal system of Saudi Arabia in the 1920's, basing it on the Hanbali School of jurisprudence. The spiritual leader of the Saudi political movement, `Abd al-Wahhab (d. 1206 AH/1792 CE) was a Hanbali. During this period the application of customary tribal law was also made illegal. The courts of general jurisdiction were the shari'ah courts, staffed by qudat (judges) who decided on the basis of authoritative works of the Hanbali school. Six works of this madhhab were
established as essential by a decree issued by King Ibn Sa’ūd. The most famous of these was *al-Mughni* by Abu Muḥammad ʿAbd Allāh Ṭāhir bin Muḥammad Ibn Qudama (d. 620 AH/1223 CE), a Ḥanbalī jurist who lived in the twelfth-thirteenth century A.D. Other works were also supplemented to this list by order of the Judicial Board.¹⁰

The substantive law applied by the shari`ah courts was based on the works of Ḥanbalī scholars, and the organisation of the courts and their procedure had been reorganised by royal decree.¹¹

One reason why the Ḥanbalī madhhab was enforced by royal decree could be that until then the Hijāz province (Makkah, Madinah and Yeaman etc) was governed by the Uthmāni sultans through an appointed governor. Since the Ottoman were staunch Ḥanīfīs, it is perfectly conceivable that Ḥanafi law was taught in the Hijāz but when Ibn Saʿūd took over the province from the Ottomans, he introduced the Ḥanbalī system.

Another reason for Shaykh Ismāʿīl’s early departure could have been the Wahhabi school’s influence in Makkah. The Wahhabi School’s message was clear: In addition to return to the Qur’an and Sunnah, they espoused a literal interpretation thereof. This movement rejected any practices and beliefs that in their understanding had no direct support in the Qur’an and Sunnah. Since the principles of the Ḥanbalī madhhab were based largely on a literal interpretation of the Islamic primary texts, the Wahhabi School developed an affinity thereto and many similarities can be found between the Ḥanbalī and Wahhabi position on numerous issues. Possibly the spread of the Wahhabi School in the Najd area was bolstered by the pre-dominance of the Ḥanbalī madhhab in the area.¹²
The founder of this movement, Muḥammad ibn `Abd al-Wahhāb had been a proficient Sūfī in his youth, but eventually became influenced by Taqī al-Dīn Aḥmad Ibn Taymiyah’s (d. 728 AH/1327 CE) writings. Ibn Taymiyah criticised those views and “alien philosophic” aspects which were introduced in Islam through popular tasawwuf. He wished to maintain a puritan simple Islam. Ibn Taymiyah accepted the principles of Tazkiyah (purification) and Iḥsān (excellence) which are pillars of sufism but rejected popular beliefs of sahithood etc. It is quite possible that Ibn Taymiyah’s and Ibn `Abd al-Wahhāb’s views were expounded by Islamic scholars when Shaykh Ismāʾīl was a student at the Masjid al-Hārām. These views differed from the teaching and practice of Shaykh Ismāʾīl’s formative years as a student at the Madrasah Nur al-Mubīn. Shaykh Ismāʾīl was probably confused or disappointed with these ideas leading to his departure from Makkah to Egypt

Before Shaykh Ismāʾīl’s departure to Egypt in 1924, many letters of appeal were received in Cape Town from pilgrims who claimed that they were starving and that there was a shortage of water in Jeddah. These pilgrims, were stranded in Jeddah along with delegations from various Muslim countries who were visiting Arabia for the purpose of inquiring into the conflict between Sharif Ḥusayn ‘Ali the self-proclaimed king of Hijāz and Ibn Saʿūd leader of the Wahhabi School. They were stranded because Sharif Ḥusayn ‘Ali refused them the necessary passport from Jeddah to Makkah until these delegations recognised his status as King of Hijāz. Subsequently, this led to a breakdown in negotiations and the delegations returned to their respective countries without having investigated the situation in Arabia.
Sharif Ḩusayn `Ali, appointed by the Ottomans as Governor of Hijāz, proclaimed independence on encouragement by the British who later supported Ibn Sa`ūd. Although Sharif Ḩusayn `Ali applied the shari`ah in Hijāz, he never received the support from the Arab and Muslim world. Many Arabs regarded him an accessory to British and French imperialism. Indian Muslims never forgave him and reprimanded him for his abuse of pilgrims. Sharif Ḩusayn `Ali’s rule in Hijāz terminated with the fall of Makkah to Ibn Sa`ūd in 1924, and it was besieged by financial problems aggravated by the reduction and eventual suppression of his British subsidy. Sharif Ḩusayn `Ali’s method of government, and his alienation of the Hijāz merchant class led to his destruction. Proclaiming himself as caliph in March 1924 earned him only ridicule.19

The war between Ibn Sa`ūd and Sharif Ḩusayn `Ali in Arabia suggests political turmoil that may have added to Shaykh Ismā’il’s uneasiness in Makkah.

Another possible reason for Shaykh Ismā’il’s early departure to Egypt were the tough living conditions he probably experienced in Makkah. His living standard in Cape Town was in all probability much higher than in Makkah. The holy city was then still without most, if not all basic modern amenities such as electricity, piped water, modern sewage removal and tarred roads etc. Shaykh Amien Fakier experienced this in the 1950’s still.20

3.2 STUDIES IN CAIRO

Egypt, like Hijāz, was also once an Ottoman province ruled by a governor appointed by the Ottoman sultans. Egypt went through similar phases that the Hijāz had gone. But when Shaykh Ismā’il reached Cairo it was under British
occupation. Shaykh Ismā‘īl spent the rest of his formative life—seven years dating from 1924 to 1931 in Egypt before returning to the Cape. Therefore, Egypt, Cairo, and al-Azhar in particular, are of special significance in the study of the Shaykh.

As the control and influence of former Muslim empire weakened and local dynasties rose in Egypt, the 'ulamā‘ retained their importance as a forceful social and spiritual force. The establishment of al-Azhar as a masjid and jāmi‘ah in 970 AD guaranteed Cairo a safe place in the intellectual and spiritual history of Islām.21

3.2.1. CONDITIONS IN EGYPT

Shaykh Ismā‘īl’s arrival in Egypt coincided with nationalist uprisings. Whereas the first nationalist movement arose in opposition to the Khedive Tawfīq and his system of administration, the second was motivated by the Khedive Abbas and was aimed at ending British occupation of Egypt.22

During the 1920’s, while Shaykh Ismā‘īl was in Egypt the Wafdist parliaments were dissolved by a succession of aristocratic dictatorship; pluralist policies evidently predominated. Both the Wafd (delegation) and its enemies encouraged an ineffective and fragmented collection of private voluntary parties that were open to subjection by the state and to manipulation by party patrons. The dominant successors of this pluralism were urban protest movements such as the Muslim Brotherhood of Hasan Al-Banna and the Mīsīr al-Fatāh (Society of Young Egypt), which were able to organise on the perimeters of the law, as well as the administrators of the Egyptian industries, who developed close relations with the palace and its aristocratic allies.23
In 1922 the British government, incited by Allenby, the High Commissioner in Egypt, abolished the Protectorate and declared Egypt independent, but hedged this independence with so many restrictions as to make it (its independence) worthless. The Wafd refused to accept the declaration albeit the Egyptian sovereign did so. Successive governments failed in their repeated endeavours at negotiating some agreement with the British government which will be approved by all parties and which would grant Egypt full sovereignty. It was only in 1936, under the pressure of events in Ethiopia that a treaty between Britain and Egypt was finally signed. However, Britain still had a firm hold on Egypt, as the treaty gave her the authority to guard the Suez Canal and to station British forces on Egyptian ground.

The declaration of independence made it possible for an Egyptian constitution to be adopted. Fu’ad Ahmad I the sultan, changed his status and became king. In Sudan, an opposition movement in the army was suppressed, and Egyptian soldiers and officials who co-operated with the British in controlling the country under the ‘joint sovereignty’ agreement, were expelled.

Towards the late 1920’s a number of negative developments affected the Muslim world. The Arabs were divided into spheres of influence by the European powers, and the Khilāfah was abolished in Turkey in 1924. The existence of Khilāfah was a perennial feature of Muslim society and politics and was thus never a subject of debate and discussion in the Sunni world. The abolishment of the Khilāfah inspired activism throughout the Muslim world with the objective of restoring the Khilāfah. This also affected the Muslims in Cape Town who engaged in intense discussion and debate concerning the importance of the Khilāfah and the merits and demerits of its abolition. After abolishing the Khilāfah, the Turks
sent the last *khalifah*, 'Abd al-Majīd into exile. Thereafter the king of Hijāz, king Sharīf Ḥusayn hastened to have himself proclaimed *khalifah*. However, Ḥusayn’s assumed election settled nothing; it was farcical and had no connection to the realities of the Islamic world. The Egyptian king Fuʻād also more than once denied to Saʿd Zaghlul,29 who held the position of prime minister, that he had any interest in the *Khilāfah*. On the other hand, at a meeting of *ʿulamaʾ* organised by the ex-prime minister, Muhammad Saʿīd Pasha, Fuʻād was recommended for this position, but he declined.30

A conference endeavouring to revive the *Khilāfah* in Cairo failed in 1926. Western influence also made serious intrusion into and infringement upon the Islamic culture of the territory to such an extent that secularist ideas were propagated by writers such as Taha Ḥusayn and Salama Mūsa. Hence, some *al-Azhar* scholars began to be influenced by Western approach to education, law, politics, economics, etc.31

3.2.2 CAIRO: “UMM AL-DUNYĀ” (MOTHER OF THE EARTH)

_Shaykh_ Ismāʿīl boarded in Cairo in an environment dominated by commercial activities which is still today chiefly a commercial centre. Large shipments of commodities from the Nile valley, Asiatic Turkey, Europe, India and the Western Hemisphere are routed to and through the city, which is linked to Alexandria, Suez, Damietta and other major points by railroad. The city has numerous bazaars and markets, famous, especially for silver curios and tapestries. Amongst the major industries are sugar refining and the manufacture of cotton, silk, paper, gunpowder and leather goods.32
In February 1925 Egypt had a population of 14,000,000 and of those 12,000,000 were Muslims. Cairo alone had a population of over 3/4 of a million and Alexandria nearly half a million. During this period women in Cairo were not totally secluded. They appeared in its antique streets tightly veiled. Shops were crowded daily with shoppers as any European store at sale time. The middle class Egyptian family could not afford a car and often walked long distances. On the other hand the upper class families of culture had widened their circle. They were educated, knew a number of languages, and showed an interest in foreign literature and in politics. The upper class woman spent at least one third of the year in the fashionable pleasure resorts of Europe and buying her clothes in Paris, where she frequented the restaurants and theatres. Female education was one of significant considerations of the State. The student roll had increased and the curriculum was similar to European curricula.

3.2.3 AL-AZHAR IN SHAYKH ISMÄ‘IL’S TIME

When Shaykh Ismä‘il arrived in Cairo in 1924, he was welcomed by his friends, Tayb Jassiem, Muḥammed Jassiem, Shakir Gamieldien and Aḥmad Allie, who, as mentioned earlier, had gone directly to Egypt. Shaykh Ismä‘il together with Aḥmad Allie boarded at the residence of Hajjah Ḥalimah Jamodien, the sister of the well-known Shaykh Aḥmad Behardien of Cape Town.
Shaykh Ḥusayn was at Al-Azhar University when the well known scholar Muḥammad Mustapha al-Marāghī was first appointed rector of Al-Azhar in 1928 and supreme judge of Egypt.

3.2.3.1 MUḤAMMAD `ABDULH'S EDUCATIONAL REFORMS

Muḥammad `Alī became governor of Egypt in 1805 and kept this position until 1848. His education policies had failed with reference to character building. Hence, government colleges needed to introduce moral and religious education. Muḥammad `Alī's modern schools were perceived as serving only military needs and encouraging foreign loyalties.36

By the late nineteenth century, Al-Azhar was in a pathetic state; it had suffered decades of deterioration and the building was neglected to the extent that it was almost derelict. There was an informal administrative structure and no official examinations and no fixed salaries. The end of the twentieth century witnessed the first indecisive endeavours to bring Al-Azhar into the modern age. However,
despite the factors obstructing reform, the expansion of the State system of education from the early twentieth century left al-Azhar at a disadvantage. The State system graduates had more opportunities and received higher salaries than al-Azhar graduates.\textsuperscript{37}

Arabic and mathematics were neglected in the primary schools, and ethics was not included in the high school curriculum. He focused on comprehension instead of memorisation. His approach to legal reform was to reject \textit{taqlīd} (following the views and opinions of others) and to accept \textit{ijtihād} (personal reasoning).\textsuperscript{38} By doing so he sought to revive the juristic concept of \textit{tafalliq} (where one could follow all schools of thought).\textsuperscript{39}

When `Abduh wanted to introduce the \textit{Muqaddimah} of Ibn Khaldun into al-Azhar, it was rejected by the rector of al-Azhar, Shaykh Muḥammad al-Anbā`ī, who said:
“The aim of our forefathers in setting up al-Azhar was to establish a ‘house of God’, that is a mosque wherein He would be worshipped.... As for the worldly affairs and modern learning, they have nothing to do with the al-Azhar... That man (Abduh) wanted to destroy the clear path of religious instruction and to convert this great mosque into a school of philosophy and literature”.

The narrow-mindedness of the ‘ulama’ was not the only reason for their opposition, but their loss of socio-economic prestige from the period of Muhammad ‘Ali and the negative influence of foreign occupation also contributed to their opposition to modernisation. Also the long settled tradition of al-Azhar made their graduate’s thinking rigid. ‘Abduh’s efforts to reform the new systems of interpretation and the curriculum met with failure. The intervention of the Khedive and the opposition of his friends caused ‘Abduh to resign as grand Mufti. It was after ‘Abduh’s demise in 1905 when positive reform emerged. In 1907 a separate college was established to train specialists in Islamic law to operate in religious courts, and in 1908 examinations were made compulsory in the religious as well as modern sciences. In 1930 psychology, sociology and philosophy were introduced into al-Azhar curriculum. ‘Abduh made his contribution to the modernisation of al-Azhar, but its effects were felt in the areas of the examination systems, reorganisation and the introduction of new subjects rather than in the subject matter of the nuclear Islamic sciences, such as philosophy and theology.

It is reasonably certain that Abduh’s reformist ideas had an influence on Shaltut’s reform.
Al-Marāghi was appointed chief qaḍī (judge) in the Sudan from 1908 to 1919, and between 1919 and 1928 he was successively chief inspector and president of the religious courts in Egypt as well as a member and later president of the religious high court. From August 1928 until October 1929, Al-Marāghi was rector of al-Azhar. During his short term of office as rector, al-Marāghi supported a bill which proposed many reforms in the structure and teaching of al-Azhar. When Prime Minister, Muḥammad Maḥmūd, (who recommended al-Marāghi to this position), lost his post, al-Marāghi was immediately discharged from his position. King Fu‘ād appointed a successor in place of al-Marāghi and the proposed amendments were set aside to what it had been before the appointment of al-Marāghi. 

The newly appointed Shaykh Muḥammad al-Aḥmādī al-Zawāhirī suspended the unimplemented plan of teaching European languages and teaching of Fiqh. He exempted the Azharite teachers from studying the modern sciences which had been taught for only one year. Apart from this he implemented a programme that was prepared by Shaykh al-Marāghi, thus the separate faculties of al-Azhar were established, and the mosque was transformed into a university. During this period al-Azhar produced excellent students and scholars. Professors were selected from the elite Azharites or the recently established secular Egyptian University, better known as the King Fu‘ād University. After serving six years as rector of the al-Azhar, al-Zawāhirī was sacked because of his narrow-mindedness and weakness. During his last year at al-Azhar, in 1934, al-Azhar experienced a massive student uprising. Subsequently, in 1935, Shaykh al-Marāghi was appointed as rector of al-Azhar.
Previously, al-Ma'rūghi wanted to reform *al-Azhar* irrespective of the Azharites' disapproval. However, with his re-appointment as rector, al-Ma'rūghi abolished the programme he himself prepared in 1929 to satisfy the Azharites. As soon as al-Ma'rūghi took over, he made the following changes:

- eradication of the programme which al-Zawahiri prepared in 1929, and had been implemented at *al-Azhar*;
- removal from the secondary education syllabuses the scientific subjects which he had previously enforced the Azharites teachers to learn, and return to the old books and Islamic sciences;
- replacement of professors who had been chosen from the Egyptian University to teach at *al-Azhar* by the Azharites who were promoted from the secondary education level;
- basing examinations on what students had actually studied, and not on the prescribed course outline.
- establishment of new institutions in which graduates worked.⁴⁵

![photo: "Al-Azhar newsletter"

*Al-Azhar Mosque established 365 Hijrah (970AD). Still in existence in Cairo.*
With these continued unexpected changes al-Azhar was in a dilemma, suffering from gradual weakness. Free secular education attracted most of the students with the result that no one registered at al-Azhar except those who were refused entry in secular schools. Since its syllabuses comprised of a combination of religious and secular subjects, the weak students could not digest either of the two aspects of education. On the other hand, those intelligent students who were with al-Azhar for many years left to join other schools. Of the students who graduated from al-Azhar, many suffered academically because of the large number of students in the faculties.45

Shaykh Ismā'il attended al-Azhar Secondary School for one year, and thereafter was admitted to the jāmi'ah (university) through the recommendations of Shaykh Abdurahman Gamieldien who was by then an Egyptian citizen.47 He and his brother, Hājj Mohamed (Muḥammad) Amin Gamieldien and their families, were the only South Africans to have attained their education in Cairo since the year 1900, (see Annexure 12) prior to the arrival of the Jassiem family.48

Shaykh Shakir's son Nāsif Gamieldien claims:

"My father mentioned more than once to the family, that when Shaykh Ismā'il arrived in Cairo, he had a good background of the Arabic language, he knew the Qur'ān by heart, and was adequately prepared for the University. Whereas he (my father), attended the Primary and Preparatory School of al-Azhar for a period of seven years before he was admitted to the University. In addition, Shaykh 'Uthmān taught my father ḥifẓ al- Qur'ān on a part-time basis as it was a prerequisite for admission to al-Azhar University. Shaykh Ismā'il was admitted to the foreign department of the al-Azhar. With
my father's assistance and influence, Shaykh Ismā'īl was fortunate in writing the normal University examination and not the foreign students examination, the latter being easier.”

In 1928 Maḥmūd Shaltūt taught fiqh in the Higher Division of the undergraduate level of al-Azhar. Since Shaykh Ismā'īl studied at al-Azhar during the same period, it is more than likely that he studied under Maḥmūd Shaltūt.

3.2.3.3 MAḤMŪD SHALTUT

Maḥmūd Shaltūt (d. 1382 AH/1963 CE) was born in a farming village of Lower Egypt known as Minyat Bani Mansūr. After learning the Qurʾān by heart in 1906, he studied at the Religious Institute of Alexander, a mosque school which was affiliated to al-Azhar, for the primary and secondary stages of education, where he was constantly top of his class. In 1918 he successfully graduated from al-Azhar with an `ālim diploma. In 1919 Shaltūt supported the independence movement led by S’ad Zaghlul, and in the same year was appointed lecturer at the Alexandrian Religious Institute where he became active in academic circles, publishing articles on the religious sciences.

By the early 1920's Shaltūt already took a interest in the issue of al-Azhar reform. As stated earlier, the following year al-Marāghī was forced to resign because of strong opposition and was succeeded by al-Zawahīrī, who was confronted with unrest from the more progressive elements in al-Azhar. Subsequently this led to the dismissal of Shaltūt as lecturer and several others in September 1931. Shaltūt produced a textbook on comparative jurisprudence for students at al-Azhar. Amongst his published works were a Qurʾānic commentary which follows
the thematic style of *tafsir, Al-Islām* (dealing with legal topics and sources of Islamic law) and *Al-Fatāwā* (legal opinions/rulings) which consist of collected articles on miscellaneous topics and a collection of monographs on Qur'ānic topics. With the exception of *Al Fatāwā* Shaltūt’s literature was widely distributed throughout the Arab world.33

3.2.3.4 **SHAYKH ISMĀ'il GRADUATES FROM AL-AZHAR**

After completing his studies in 1931 at al-Azhar, Shaykh Ismā'il was awarded the *Shahādat al-Ahliyyah* (certificate of competence) (see Annexure 13). The late Shaykh Shakier Gamieldien claimed that the *Shahādat al-Ahliyyah* was considered superior to the ‘Ilmīyat al-Aghrāb (diploma for foreign students) which is a degree certificate presented to non-Egyptian graduates from al-Azhar University. *Shaykh* Ismā'il specialised in Arabic and passed the following subjects: *mantīq* (logic), *sharī'ah, tawḥīd, ḥadīth* and *tafsīr*.

In December 1930, *Shaykh* Ismā'il, accompanied by his room-mate, *Shaykh* Ahmad Allie (‘Ali), left Cairo for Makkah to perform *hajj* and then returned to Cairo.
Shaykh Aḥmad Allie became ill and died in Cairo in June 1931. On the 6th October 1931, Shaykh Ismā‘īl and Shaykh Ṣayyid Jassiem returned to Cape Town (see Annexure 14) with the late Shaykh Aḥmad Allie’s belongings.⁵⁴

It is mentioned by various sources that the students of the Cape spent many hours at al-Azhar University after lectures discussing and exchanging views among themselves on diverse topics, such as the socio-political, educational and legal issues of the country. This, no doubt, impacted on the mind of Shaykh Ismā‘īl, as well as his colleagues.⁵⁵ One cannot operate in an environment in which certain discourses are discussed without such discourses impacting on one’s thinking. Although there is no strong evidence that Shaykh Ismā‘īl was influenced by the teachings of Ḥasan al-Banna, some of these teachings must have rubbed off on him.

3.2.3.5 ḤASAN AL-BANNA AND AL-IKHWAN AL-MUSLIMUN (MUSLIM BROTHERHOOD)

The force behind the Muslim Brotherhood was the will to purify Egyptian society of corruption and Western influence and to establish the Muslims society on Islāmic principles. This was to be based upon revolutionary social action, bringing Islāmic principles and values into lives of Egypt Muslims. According to the Muslim Brotherhood, the Islāmic order rests on three basic principles: the justice of the ruler, the obedience of the ruled and the notion of shūrā (consultation) by which the ruler is elected, controlled, and if necessary, removed.⁵⁶

Al-Banna extended the message of his movement in regular evening sessions which attracted to his movement members of the local intelligentsia, artisans, as
well as workers from the British camp workshops. The movement became interested in public affairs, thus Al-Banna who was influenced by Muhammad Rashid Riḍā (see Annexure 15), had called for a comprehensive and activist Islam. Richard Mitchell asserted that the goal of the Muslim Brotherhood was to establish an ‘Islamic order’ instead of an Islamic State. The Muslim Brotherhood was young and had not advanced its vision on politics and did not reflect on the assumption of political power as an imminent possibility.⁵⁷

The Muslim Brotherhood’s major concern was the continued British occupation of Egypt and the rising nationalist movement that required more attention. Hasan Al-Banna believed that the foundation for a modern Islamic society lies in the return to the Qur’ān and Ḥadīth. He also believed in organizing a virtuous community which commands the good and forbids evil doing. It is only from such a community that a good state can emerge. Hasan Al-Banna championed evolutionary change over radical revolution in order to recreate the early Madinan community of the Prophet (saw).⁵⁸

This chapter concludes with a discussion of Hasan Al-Banna, and hereafter we will be focussing on Shaykh Isma’īl’s return to the Cape.

ENDNOTES

¹  Ahmad `Ali was the brother of Hanief Allie, the ex-principal of Habibia Primary School.

²  Interview with Hajjah Khadijah Hanif (wife of Shaykh Isma’il) on 14th February 1999. Hajjah Khadijah Hanif died on the 1st March 1999 at her residence in Salt River. Interview with Nasif Gamieldien (son of Shaykh Shakir Gamieldien) on 13th May 1999 and Shaykh Muhammad Abbass Jassiem on 18th June 1999. Shaykh Muhammad Abbass Jassiem (85 years), is the only surviving scholar who studied with Shaykh Isma’il in Egypt.

³  Tayob, p. 50.
Shaykh in the Arabic language means an old man, a tribal leader and a title given to a person as a means of respect. In this instance the title Shaykh was given to students who studied abroad.

Tayob, p. 51.

Shaykh Mogamat Amien Fakier studied in Makkah and is presently imām of the Siddique Mosque in Elsies River. He is also the writer and translator of many Islamic books such as “Ar-Risaalah Al-Mufeedah”.

Interview with Majedee ʿIṣṭaḥ (eldest son of Shaykh ʿIsāʾī) on 11th May 1997.

Interview with Shaykh Mogamat Amien Fakier on 17th April 1999.


Ibid.


Muḥammad ibn ʿAbd al-Wahhab (1702-92), at the age of twenty-one traveled extensively to Iraq and Persia. He studied philosophy and Sufism and even taught Sufism for a while. At the age of forty, he returned to his birth place and commenced to preach his own doctrines, which were opposed by several of his own kinfolk. He then emigrated to Dair’īya where he instituted an alliance with the local leader, Saʿūd, who approved of his religious views. From there the Wahhabi movement expanded military from Najd to the ʿIlījāz and the cities of Madinah and Makkah became under Wahhabi control. Early in the nineteenth century, the Wahhabis were militarily defeated by Muḥammad ʿAlī, the governor of Egypt, under the command from the Ottoman government. Soon they were driven out the Najd and their capital at Riyad and were forced to seek refuge in Kuwait for a period of eleven years. ʿAbd al-ʿAzīz ibn Saʿūd returned at the beginning of the twentieth century not only to reclaim the lost power of his ancestors but to established his influence over the whole territory known today as ʿAṣārīd Arabia. See Rahmān p. 199.

Tazkiyah literally means purification. Technically it means the purification of the inner-self. It is also to purify the negative aspect of the nafs (blameworthy soul) until one arrives towards the positive aspect of the nafs which then becomes the soul which Allāh refers to in the Qurʾān as nafs al-matamainnah (contented).

Iḥsān literally means excellence. Technically it is used to refer to the excellence of worship. According to Sufism, Iḥsān means to attain to the divine presence (musha hadā).
Interview with Shaykh Mogamat Amien Fakier on 17th April 1999.

Ibid.

Al-Sayyid, p. 137


Edmund Henry Hyman Allenby (1861-1936), British field marshal, was born in Suffolk, and educated at Haileybury College, Sandhurst. He was assigned in 1917 as commander in chief of the Egyptian Expeditionary Force. He led a victorious offensive against the Turkish armies in the Middle East. From 1919 to 1925 he was British high commissioner in Egypt. See Funk, vol. 1, p. 360.

Brockelmann, pp. 467-470. Since then every Egyptian government attempted to negotiate a change in its terms, but was unsuccessful, until it was unilaterally abrogated in 1951 by a Wafdist government. See Al-Sayyid, pp. 206-207.

When Egypt became a British protectorate, the khedive had taken the title of sultan. See Hourani, p. 317.

Hourani, p. 318.

See Chapter 1, “Khilāfah Issue”.

Sa‘d Zaghlul was the father of the post World War I Independence Movement. He became Prime Minister of Egypt in 1924. Sa‘d Zaghlul who was a student of ‘Abduh, died 1927.


Funk, vol. 5, p. 1649.

The Muslim Outlook, 13th February 1925, p. 2, col. 2.

Ibid. 18th September 1926, p. 13, cols. 1-3.

Interview with Mohammad Hanief Allie on 6th March 1999.


Literary īṭiḥād means exertion, and technically the effort a jurist makes in order to deduce the law, which is not self-evident, from its sources. See Mohammad Hashim Kamali, Principles of Islāmīc Jurisprudence, The Islamic Text Society, Cambridge. 1989. p. 403.

Ibid., p. 27.
Ibid., p. 16.
Ibid. p.108.
Ibid.
Interview with Imam Redar Behardien on 16th April 1999. Imam Redar Behardien is presently imam of the Heideveld masjid. He was a student of the late Shaykh Shakir Gamieldien.
Interview with Nasir Gamieldien on 13th May 1999.
Ibid., p. 11
Ibid.
Ibid., p. 13.
Interview with Mohammad Hanief Allie on 6th March 1999.
Ayubi, pp. 130-131.
CHAPTER 4

SHAYKH ISMA‘IL AT THE CAPE

4.1 SHAYKH ISMA‘IL'S RETURN FROM EGYPT

Shaykh Isma‘il returned to the Cape in October, 1931. He was given a warm welcome by his relatives, friends and the ‘ulama’ of the Cape at the residence of his parents in Pepper Street, Bo-Kaap. Amongst the Islamic scholars who welcomed Shaykh Isma‘il were: Shaykh Muhammad ‘Uthman Najaar, Shaykh Ahmad Behardien and Imam Muhammad Sadley. According to Abdurahman Bassier (Abd al-Rahmān Basir), imām of the Burhanul (Burhān al) Islam Masjid in Longmarket Street, Bo-Kaap, “It was customary in those days for the ‘ulama’ to welcome a scholar who studied abroad, and to grant him the official status of Shaykh after lengthy discussions and questions”.

After spending about two hours at his residence, Shaykh Isma‘il was escorted by his father to the Jāmi‘ Masjid, situated in Chiappini Street, Bo-kaap, where people were patiently waiting inside and outside the masjid to have a glimpse of him and to listen to the newly arrived Shaykh. Among the crowd were those who had heard that Shaykh Isma‘il was a good qāri’ (reputable reciter of the Qur’ān) and others who were told that he was a learned scholar. Before Shaykh Isma‘il entered the masjid, he said to those who kissed his hand: “do not make a fuss of me, the learned scholar of Cape Town, Shaykh Shakir Gamieldien, is still to come from the al-Azhar University”. After several welcome speeches from scholars, Shaykh Isma‘il recited a portion of
the Qur'ān and thereafter spoke of his experience while he was abroad, making a good impression on the jamā'ah.²

According to Shaykh Ismā'īl’s son, Shaheem (Shahīm) Ḥanīf (Edwards), when his father arrived from Egypt, he was welcomed at the Jāmi‘ Masjid because it was the biggest masjid in the area. His grand-father, Muḥammad Ḥanīf (Edwards) was a member of the congregation and also served on the masjid committee.³

4.2 SHAYKH ISMĀ'IL’S INVOLVEMENT WITH THE JĀMI‘ MASJID

4.2.1 BRIEF HISTORY OF THE JĀMI‘ MASJID

Achmat Davids asserts that the Jāmi‘ Masjid⁴ was the first masjid constructed on land that was specifically put aside as a masjid site. It is occasionally referred to as the Queen Victoria Mosque, precisely because the Queen allowed the land grant for the mosque. He also intimated that the Jāmi‘ Masjid site was granted to the Cape Muslims with the undertaking that it would be utilised by all Muslims irrespective of differences of the four schools of thought.⁵

Abdol Bazier, who was the first imām of this masjid, started building operations of the mosque during 1850, and three years later on the 27 April 1853 the masjid was completed and was officially opened. Imām Abdol Bazier (ʿAbd al-Basīr) was arrested for receiving stolen goods and after a long illness died in prison and was succeeded by his son, Abdol Wahab
(‘Abd al-Wahāb), a dedicated leader, who commanded largest congregation in the 1850’s. After Abdol Wahab’s demise on the 4 March 1872, his assistant, Imām Shahibo took transfer of the masjid in his name. The congregation grew larger under the leadership of Imām Shahibo, and the Jāmī‘ Masjid became the leading masjid in Cape Town.  

However, problems started at this masjid when Imām Shahibo appointed his twenty-year old son, Hassiem (Hāshīm), in his place as imām without consulting his congregation. This action angered Imām Shahibo’s senior assistant imām, Ḥājj Abdol Kaliel (‘Abd al-Khalil), who asserted that he should conduct the masjid affairs in the absence of Imām Shahibo. He claimed that Hassiem was too young and incompetent to perform the duties of an imām. Subsequently, in 1887, both assistant imams, Imām Abdol Kaliel, and Ḥājj Sadinni Jonas brought legal action against Imām Shahibo for unlawfully allowing his son to take over in his absence.

The court action against Imām Shahibo failed. However, after Hassiem’s demise, he was succeeded by his son, Imām Muḥammad Nur Hāshīm who incurred a huge amount of debt in the name of the masjid. Through the efforts of Salih Dollie, Imām Abbass Jassiem, and Imām Muhammad Sudley, all debtors were paid. Imām Nur lost his position as imām and was succeeded by Imām Muhammad Sudley who was capable of leading the congregation and was in turn supported and loved by his congregation.

In 1914 the masjid was expanded to accommodate the performance of a single jumu’ah (Friday congregational prayer) as other mosques were also performing jumu’ah in the precincts of Cape Town. Imams who were
performing *jumu`ah* at their respective mosques were given the opportunity to read a sermon at this single weekly congregational prayer. However, very little support was given to this, and as a result this practice lasted for a short while only.  

It appears that *Shaykh* Ismā'il made his very first appearance at the *Jāmi` Masjid* when there was a leadership crisis, specifically with the appointment of Muḥammad Nur Hāshīm.

### 4.2.2 ACTIVITIES AT THE *JĀMI` MASJID*

The first task *Shaykh* Ismā'il took upon himself when he settled in the Cape was to tour South Africa, and propagate the *dīn* of *Istām*. When he returned from his tour, *Shaykh* Ismā'il unofficially commenced his first public lectures on Sunday mornings at the *Jāmi` Masjid*. These lectures were very well attended by the general public and it was during the time when Muḥammad Nur Hāshīm was the official *imām* of the *masjid*. *Shaykh* Ismā'il also assisted Muḥammad Nur Hāshīm as a volunteer in delivering the sermons in Afrikaans and in Arabic and / or in leading the *jumu`a* prayer.

*Shaykh* Ismā'il attracted a large following during his time as assistant *imām* at the mosque. Those who supported him felt that he was highly qualified for the position as *imām*, and should officially be appointed as *imām* of the *masjid*, instead of Muḥammad Nur Hāshīm. This created dissension between the supporters of Muḥammad Nur Hāshīm and the large following of *Shaykh* Ismā'il.
Finally, a letter from the masjid committee was sent to Shaykh Ismā'īl, informing him that his services as lecturer and as an assistant imām had been terminated. Shaykh Ismā'īl refused to take heed of this notice, and continued rendering his services at the masjid. Oral reports indicates that Salie Dollie, who served on the masjid committee, was a co-author of the notice that was served on Shaykh Ismā'īl as he favoured Muḥammad Nūr Hāshīm.

It is the researcher’s opinion that Shaykh Ismā'īl did not vacate the masjid as he was probably influenced by those who supported him and as he felt that
the masjid committee had no shari'ah grounds in terminating his services. It appears that his time spent at the Jāmi' Masjid was the most difficult and challenging period of his early life as an Islamic scholar in the Cape.

4.2.3 SHAYKH ISMĀ'IL'S ESTATE SEQUESTRATED

On 12 November 1936, Ismā'īl Allom, a plumber, resident of 21 Richmond Street, Cape Town, acting on behalf of the Jāmi' Masjid applied to the Supreme Court by way of petition for an order restraining Shaykh Ismā'īl from delivering sermons and lectures at the Jāmi' Masjid, and from utilising the masjid without obtaining prior permission of the said committee of the masjid.¹⁴

On the 12 November 1936, the matter was heard by Mr Justice Jones in Chambers, who granted the following order:

"that a Rule Nisi (return date) be set as a temporary interdict, do issue calling upon the Respondent (Shaykh Ismā'īl), to show cause, if any, in this Court on Tuesday, the 16th day of February 1937, why he should not be restrained:

- from conducting and/ or delivering sermons at the Jāmi' Mosque situated at the corner of Castle and Chiappini Streets, Cape Town and
- from lecturing in or otherwise making use of the said mosque without obtaining the prior consent of the Committee of the said Jami` Mosque Jama`ah so to do;
Shaykh Ismā'īl opposed the said application and filed opposing affidavits. Finally the matter appeared for hearing before the Mr Justice Jones on the 23 February 1937. The court made the order final and Shaykh Ismā'īl lost the case with costs. On Tuesday 2 March 1937, Ismā'īl Allom's attorneys forwarded a taxed bill of expenditure to Shaykh Ismā'īl's attorneys, demanding payment of the sum of 183 pounds, 12 shillings and six pence, by not later than Thursday 4 March 1937. On the 3 March 1937, Ismā'īl Allom's attorneys inspected the Debt Registry at the Deeds office and discovered that a property situated at 9 Orphan Street, Cape Town was registered in Shaykh Ismā'īl's name. The property was however, bonded by a first mortgage to J. J. Hofmeyr in the sum of 350 pounds and a second bond registered in favour of Joseph Arend for the sum of 150 pounds.16

As Shaykh Ismā'īl's income was only approximately eight pounds per month, and as he had no other assets and other means of income, he offered to pay two pounds per month. Ismā'īl Allom rejected this offer and instructed his attorneys to issue a writ of execution against Shaykh Ismā'īl's fixed property. Subsequently, on 9 March, 1937, the Master of the Supreme Court, ordered that the Estate of Shaykh Ismā'īl be placed under Provisional Sequestration for the benefit of his creditors.17
According to Ḥājjah Khadijah (Shaykh Ismā‘īl’s wife):

“My husband was summoned to court on ‘Īd al-Fitr (feast day) regarding an internal dispute among the congregants and the election of an imam. Most of the congregants felt that my husband was far more qualified for the position as imam of the Jāmi‘ Masjid than Muḥammad Nūr Hāshīm. However, my husband refused to attend the hearing and added that a kuffār (non-Muslim) government cannot give judgement on an Islamic matter. Hence he lost his property, and, many of his students began to sell his books. This became a means of income on which the family depended.”

Shaykh Ismā‘īl believed that a ruler or leader of a community should be honest, just, and that his election, and if necessary, his elimination should be based on the principle of consultation. He also held that administrative posts (of mosques) should be given to those who had sound knowledge of Islām and to those who frequent the masjid.

Students of Shaykh Ismā‘īl concurred that he emphasised that the groundwork for the purification of modern Islamic society was to return to the Qur’ān and Ḥadīth and that a society be organised, suitable for a righteous community which will at all times command the good and forbid the evil.

Although the loss of Shaykh Ismā‘īl’s property was a major set back in his early life, it did not deter him from his responsibility as an imām, teacher and writer. In spite of Shaykh Ismā‘īl’s sacrifice and contribution to the
community, the majority of Muslims regarded him as a controversial figure in the Cape for reasons which the writer will explain shortly.

4.3 CONTROVERSIES INVOLVING SHAYKH ISMA'IL

Shaykh Isma'īl's became involved on a number of controversial issues and practices which he introduced in the Cape when he arrived from Egypt. Some of these practices brought him into conflict with the 'ulamā'.

4.3.1 "BECHARA" GIRL ISSUE

According to one interviewee, a "bechara" (discussion/debate) was held at the Zinatul Islām Masjid, in Muir Street, District Six, in 1938 at the time when Ahmed Taliep (Aḥmad Tālib) was imām of the masjid. This "bechara" concerned Shaykh Isma'īl presiding at a marriage of a Muslim girl without the consent of her parents (as no other imām wanted to undertake this task). It is most likely that Shaykh Isma'īl's action was based on the Ḥanafī doctrine. The girl was bāligh (adult) and therefore did not require permission of the wa/Jī (guardian). For unknown reasons the father did not approve of the man who wanted to marry his daughter and consequently she eloped.

Let us examine the sharī'ah ruling on wilāyah (guardianship) in nikāḥ. According to Abu Ḥanīfa, a woman with complete ahliyyah (legal capacity) can enact her own nikāḥ without the permission of the wali. However, Imām Mālik and Shāfī'i hold that the consent of the guardian is essential.
Whether Shaykh Ismā‘il did the proper thing by marrying off this girl without her father’s approval, bearing in mind the social milieu at the time is debatable. A muftī (legal officer/expounder of sacred law) must take into account all potential consequences before issuing a ruling on this matter. He must make sure that it will create the least conflict or difficulty and be the least problematic to the people, because the shari‘ah is intended to remove ḥaraj (difficulty) from people’s lives provided it is permissible.²⁷

The Muslims in the Cape predominantly followed the Shāfi‘i school. Shaykh Ismā‘il took the ruling of the Ḥanafī school which was new at the Cape.

According to Shaykh Abdul Kariem Toffar, when he was a child he was told by his late father: “daar sal mense kom met lang baatjies wat die Qur‘ān sal verdraai”. Meaning “people will come wearing long coats and will distort the Qur‘ān”. Perhaps the Muslims in the Cape saw him (Shaykh Ismā‘il) with his long coat as someone who came to distort the religion. As far as Shaykh Ismā‘il was concerned he was simply asserting a learned opinion in a given situation. However the people were not prepared to accept it. From that angle it was a miscalculation on his side. Though Shaykh Ismā‘il was correct in his juristic junction and had honourable intention, he should not have expected the people to accept his rulings as they were not educated in judicial matters.²⁸
It is claimed that among those who participated in this debate called the “bechara girl issue” were Islamic scholars Taha Gamieldien, Abdurahim (Abd al-Raḥīm), Ahmad Behardien and Shakir Gamieldien. Though Shaykh Ismāʿīl was not present at this debate, the outcome of this debate confirmed his stand and vindicated him. Shaykh Shakir Gamieldien, who arrived from Egypt a few months prior to this debate, fully endorsed Shaykh Ismāʿīl’s action in this matter. There were other shariʿah issues in which Shaykh Ismāʿīl followed schools of thought other than the Shafiʿī. Though Shaykh Ismāʿīl’s ruling on religious issues were always in accordance with the shariʿah, such practice did not find favour with the ‘ulamāʿ at that time perhaps they thought it would confuse the Muslims in the Cape.

The type of marriage Shaykh Ismāʿīl performed 1938 is frequently practised today, which proves he was a man of vision but was only appreciated by the general public after his demise. He lived ahead of his time. The performance of ḡūr ṣalāḥ after jumuʿah was also debatable as far as Shaykh Ismāʿīl was concerned.
According to Imām Shāfī‘ī, there are two principles which validate the jumu‘ah ṣalāh, the first being that the jumu‘ah ṣalāh should be performed in only one masjid in the same area, and secondly, that at least forty Muslims should be present in the masjid.\(^{31}\)

One of the first problems the Muslim Judicial Council (MJC) encountered when it was established in 1945, was the performance of zuhr ṣalāh (midday prayer) after jumu‘ah.\(^{32}\) Some of the “Imams” at the Cape feared that if the jumu‘ah did not conform to the dictates of Islām, it could be invalidated.\(^{33}\)

The MJC discovered that the Shāfī‘ī principle of the performance of only one jumu‘ah in a particular area, had been violated by many Islamic scholars in the Cape. Because jumu‘ah ṣalāh was performed at many mosques, the possibility existed that some of these mosques would have had less than forty worshippers present, consequently invalidating the jumu‘ah ṣalāh according to Imām Shāfī‘ī.\(^{34}\)

Shaykh Ismā‘īl who was a founder member of the MJC contributed to this debate. It appears that he respected and accepted the view on jumu‘ah espoused by Shaykh Aḥmad Behardien\(^{35}\) who was regarded as the most influential and knowledgeable person in the early years of the MJC.\(^{36}\)

Shaykh Nazīm Mohammad (Muḥammad), (d. 1421 AH/2000 CE) who was president of the MJC for 18 years, recalls how Shaykh Aḥmad Behardien had a habit of walking around with his satchel filled with Islamic literature and when it came to issuing a fatwā, he would consult his sources and honour Shaykh Ismā‘īl by stating
that, “Shaykh Ismā’il stem ook saam met my in die fatwa” (Shaykh Ismā’il also agrees with me on this fatwa). Shaykh Ahmad Behardien is known to have been a staunch follower of the Shāfi‘ī school of law, and under no circumstance would he follow another school of law.

According to Shaykh Aḥmad Behardien (see Annexure 16), it was necessary to perform the zuhr ṣalāh after jumu’ah. On the 17 September 1953 Shaykh Aḥmad Behardien issued a fatwa on behalf of the MJC concerning this matter:

“The decision of the Supreme Council on the zuhr after jumu’ah question is as follows: That whereas the sources of the sharī‘ah are fourfold, namely the Qur‘ān, ḥadīth, ijmā‘ (juristic consensus) and qiyās (analogy), and because Imām Shāfi‘ī has stated according to the Umm, that there must be only one jumu’ah since that is indicated by the practice of the Holy Prophet and the khulafā’Rashīdūn, we as followers of Imām Shāfi‘ī, in view of the fact that we are making more jumu’ahs than are necessary, and because of the difficulty of ascertaining which congregations’ takbirah al-ḥājm has been uttered first, we have no alternative but to perform zuhr after ṣalāh al-jumu’ah, until such time that Allāh, the Most High, shall have guided all of us to show our unity by making jumu’ah in one place.”

It is however, notable that Shaykh Ismā’il did at times perform zuhr ṣalāh after jumu’ah. However, he predicted that eventually the majority of Muslims of the Cape would not perform zuhr after jumu’ah in years to come.

From the above information, it is clear that Shaykh Ismā’il was not very keen in performing zuhr after jumu’ah as it was never performed in the Arab world, and
specifically in Egypt. He was probably aware that this problem was far greater and complex than the problem of the “bechara girl issue” to handle, and he knew he could not do otherwise, but to follow the view of the majority of the ‘ulamā’ to perform zuhr after jumu‘ah. However, this issue did not stop Shaykh Ismā‘īl of preaching what he believed was right.

Shaykh Ismā‘īl also differed concerning the issue of Laylah al-niṣf min Sha‘bān. Shaykh Ahmad Behardien challenged him regarding this matter.

4.3.3 LAYLAH AL-NIṢF MIN SHA‘BĀN (THE NIGHT OF HALF OF SHA‘BĀN)

It has been customary for Cape Muslims assembling at mosques during the night of niṣf min Sha‘bān, also known as the night of blessing. During this night Muslims recite surah Yāsīn thrice, thus invoking Allah’s blessing and mercy. According to the Islamic scholar, Ibn Taymiyyah, there are many traditions from the prophet (saws) which refers to this night as a significant night. However, the minority of Islamic scholars deny the importance of this night, and assert that the traditions which refer to this night are weak.\(^4\)

The majority of ‘ulamā’ believe that Allah reveals to the angels on “The Night of Power”, (during the last ten days in the month of Ramaḍān), everything that will occur during the following year. Consequently all tasks are given to the respective angels for the year. Other scholars claim that on the night of niṣf min Sha‘bān, angels write down what is revealed to them and they complete their writing on the night of Laylah al-Qadr (Night of Power).\(^\text{42}\)
Shaykh Isma‘īl asserted that 15 Sha‘bān had no specific significance and was like any other night, unlike Laylah al-Qa‘dīr, the 27th night of Ramadān during which the Qur‘ān was revealed. He further maintained that Allāh would not change His taqdir (decree) of man after the Laylah al-nisf min Sha‘bān, and held man can invoke Allāh’s forgiveness at any time.43

Shaykh Isma‘īl essentially used Laylah al-nisf min Sha‘bān occasion for educating his congregation concerning this matter. His view was that the primary sources of the sharī‘ah did not support the celebration of the Laylah al-nisf min Sha‘bān. Thus, this was not celebrated in Egypt as it was celebrated in Cape Town.44

Once again he based his argument on the sharī‘ah (primary sources) but he did not wish to entirely do away with this practice. He was conscious of the negative reaction that would occur if he had to terminate this practice entirely.45

Shaykh Ahmad Behardien challenged Shaykh Isma‘īl regarding his ruling on this matter as he was of the opinion that it was contrary to the tradition of the Muslims of the Cape.46 It has been the practice of the Muslims in the Cape occupying themselves in prayer during the night of Laylah al-nisf min Sha‘bān and fasting during the day. The Prophet (saws) said:

“When it is the night of Laylah al-nisf min Sha‘bān, then prayer during the night, and fast during the day, for the special blessings and mercy of Allāh descends to the heaven of the world, from sunset till the appearance of dawn, and Allāh will say: Is there any seeking forgiveness so that I may forgive him, is there any seeking sustenance so that I may provide him, is there any who is afflicted with misfortune so that I may eliminate it”47.
These controversial issues did not deter Shaykh Ismā‘īl from teaching various Islamic subjects to the youth as well as to the adults and subsequently he became one of the most competent imams of *Nūr al-Islām Masjid*.

4.4 CLASSES IN THE BO-KAAP

While *Shaykh* Ismā‘īl was actively involved at the *Jāmi‘ Masjid*, he conducted afternoon *madrasah* at his residence on 53 Upper Pepper Street, Bo-Kaap for students of the surrounding areas attending secular schools in the morning. He accommodated many adult pupils during the week, teaching various Islamic subjects. Amongst his students were: Karim (Qārim) D’arcy who specifically learnt *fiqh* of the Ḥanafite School of Jurisprudence and Salie Soeker who learnt about *hajj* prior to his pilgrimage to Makkah in 1937. He also lectured on Thursday evenings at the *Burhān al-Masjid* on Longmarket Street until his death in 1958.

*photo: M. H. Ebrahim*

*Burhān al-Masjid* Longmarket Street, Bo-Kaap
According to Davids the Nur al-Islam Masjid was the third masjid to be built in South Africa and was built by Imam Abdol Rauf, the youngest son of Tuan Guru, in 1844. Davids further asserts that it was the first masjid in South Africa which was founded by a congregation. This congregation grew out of the friendliness that existed between a group of students who acquired their Islamic education under the tutelage of Imam Achmat van Bengalen who was then practising Chief imam of the Cape Muslims.52

Shaykh Isma'il's major impact on his students came about in 1939 when he became one of the most competent imams of Nur al-Islam Masjid at Buitengracht Street, Bo-Kaap. His duties included the conducting of classes in higher Islamic studies on Sunday mornings, which he rendered until his death.53

The above statement of Davids of the Nur al-Islam Masjid is interesting, because oral tradition relates that Shaykh Isma'il developed a similar relationship with his congregation which consisted predominantly of his students at the same masjid, until his death.54

Mrs Khadijah Kannemeyer, her daughters (see Annexure 17) and ancestors were born in the building adjacent to the Nur al-Islam Masjid which was actually part of the masjid complex. The family has been caretakers of the masjid since the inception of the complex. Mrs Khadijah Kannemeyer said:

"In the late 1930's many houses were in the region of the masjid, and only a few industrial sites and offices existed in the area. Nur al-Islam Masjid had
the largest congregation when Shaykh Isma'il was imam at the masjid. This, I think was because of his good character, he attracted many people to the masjid. He was a good and honest leader. He used to knock on my door and greet me first before entering or leaving the masjid. Although Shaykh Isma'il moved to Greatmore Street, Woodstock, in 1945, while he was imam here, and the fact that he never had driven a car of his own, he frequented the masjid and led his congregation most of the time. He had a beautiful relationship with his jamā`ah and particularly with his students, like Amin Ri`ah, Abdol Juhār, Muḥammad Cassiem (Qāsim), Isḥāq Samuels, Sulaiman Da Costa and his brother Abdurahman Da Costa. Even Cissy Gool (daughter of the late DR Abdurahman) was a keen student of Shaykh Isma'il.55

Mr Gasant (Hasan) Emeren stated that his father, Hamidun Emeren, and Salih Basardien, Amin Basardien, Abu Bakr Boltman, Oefie Samie and Shakur Carelse were involved with Nūr al-Īslām Masjid's daily activities and supported Shaykh Isma'il regarding all Islamic matters.56

Shaykh Isma'il probably had a difficult task in expounding certain aspects of the dīn of Islam to his jamā`ah due to the intellectual limitation of the jamā`ah. His method of teaching involved different levels. The Friday sermons and the Sunday morning lectures were of a simple nature, whereas his lectures in class were more in depth. This view is confirmed by Shaykh Isma'il's wife when she said: “my husband used to tell me that one has to speak to people according to their level of intellect”.57
During his first year as imām of the Nūr al-Islām Masjid, Shaykh Ismāʿīl proposed marriage to Khadijah Soeker, the grand-daughter of Miftahudin (Miftāḥ al-Dīn) and daughter of Muḥammad Dīn.

4.6 SHAYKH ISMĀʿĪL’S MARRIAGE TO KHADIJAH (KHADIJAH) SOEKER

Hājjah Khadijah distinctly recalls the day when she arrived from hājj with her brother, Ṣāliḥ, whom Shaykh Ismāʿīl taught before their departure in 1937:

“I remember he (Shaykh Ismāʿīl) made duʿā when we arrived from Makkah. It was some time in 1939 when he asked me to marry him, I did not respond to his proposal of marriage. He then remarked that if a young girl keeps quiet after a proposal of marriage, she simply means yes”.
However, after searching for accommodation for a year, Shaykh Ismā'il eventually got married on 11th January 1940, at the Quwwat al-Islām Masjid on Loop Street, Cape Town.  

The nikāh was officiated by Imām Abdul Bassier (Abd al-Basīr) and the bestmen were religious scholars Abbas Jassiem and Shakir Gamieldien. Among the many other scholars who attended the nikāh, were Muḥammad Ṣālih Solomons (Abādī), Saʿīd Najaar, Tayb Jassiem and Aḥmad Behardien.

After Ḥājjah Khadijah gave birth to Kaashief (Kāshīf), the second eldest son, in 1945, Shaykh Ismā'il applied to the Governor-General to change his surname from Edwards to Ḥanīf, which was his father’s name (see Annexure 18). Shaykh Ismā'il had the intention of returning to Egypt and sending his children to al-Azhar University after he had their surnames changed to Ḥanīf. He previously had difficulty in being admitted to al-Azhar University, due to Edwards not being a Muslim name.
Shaykh Isma'il full time activity commenced when he moved with his family to 47 Greatmore Street, Woodstock until his demise.

The eldest of Shayki Isma'il's children and grand-children is shown from left to right.
4.7 CLASSES AT “47 GREATMORE STREET, WOODSTOCK”

According to Ḥājjah Khadijah, when they moved from Pepper Street, Bo-Kaap, to Greatmore Street, Woodstock, “my husband did not only lecture at mosques, but spent many hours at home teaching qirā’ah, Arabic, shari’ah, as well as writing Islamic literature”.61

Shaykh Ismā’il’s residence at 47 Greatmore Street, Woodstock, became a well-known venue for students who attended his private classes. He was known by some of his scholars as the “great Shaykh of Greatmore”.62 This venue was not only the residence of the Ḥanīfs’, but became an Islamic institution for many students. Quite a number of students who studied under Shaykh Ismā’il had good understanding and knowledge of Islām.63

These classes commenced after fajr ṣalāh (morning prayer) for the self-employed builders, tailors and business people till approximately 09:00. Senior students from as far as Stellenbosch and Paarl and students of the surrounding areas attended Shaykh Ismā’il’s classes after secular school in the afternoon. The evening classes were attended by those who were employed during the day, and included imāms and madrasah teachers.64
47 Greatmore Street, Woodstock, became an Islamic institution for many students of Shaykh Ismail.
Shaykh Isma‘il taught Arabic grammar and usage of an Arabic dictionary, so that his students could become independent scholars. Sulaiman da Costa stated that the standard of Arabic taught through the English medium by Shaykh Isma‘il was extremely high, and at times the students would resort to J Kapliwatsky’s Arabic Language and Grammar text for assistance. Shaykh Isma‘il had the ability to listen to a student preparing a khutbah (sermon) whilst at the same time listening to another student reciting the Qur’ān.65 Imam Abdurahman Bassier recalls: “Whilst we were students of Shaykh Isma‘il, he never cancelled his classes for the purpose of participating in khatm al-Qur’ān.66 However, Shaykh Isma‘il used to recite the Qur’ān before commencing every lesson, whether at home or at the masjid.67

It was during this period that Shaykh Isma‘il was regarded as a highly successful mentor to many students in the Arabic language and Islamic studies, as it is evident by the number of scholars who eventually became successful Islamic scholars, leaders, Arabic teachers and qurrā’ (reciters of the Qur’ān) themselves.68 Amongst those who continued their studies with
Shaykh Isma‘il until his demise were: Imam Abdullah Haron, Mohamad Cassiem (Muḥammad Qāsim d. 19 November 1975), father of Imam Achmat (Aḥmad) Cassiem leader of Qiblah, Sulaiman da Costa, Abdurahman da Costa, Yusuf da Costa, Imam Isma‘il Johnston, Shaykh Isma‘il Moos, Imam Abu Bakr Simons, Iṣḥāq Samuels, Ḥāfīz Yusuf Gabier, Qāsim Haoust, Shaykh Qāsim Abderouf and Shaykh Abdullah Abderouf.

When Shaykh Isma‘il Taliep (Ṭālib), imām of Muḥammadiyya Masjid, Tennysen Street, Salt River, was involved in an accident, Shaykh Isma‘il had the honour of officiating jumu‘ah at this masjid. During this period jumu‘ah was not performed at the Nur al-Islām Masjid (where Shaykh Isma‘il was the official imām). Shaykh Isma‘il continued with this task until his demise. During this time Shaykh Isma‘il became known for his profound knowledge of the sharī‘ah, Arabic language, distinguished qirā‘ah (recitation of the Qur‘ān), and above everything else, he became known as the most dignified and upright spiritual figure, loved by all who knew him.
Shaykh Ismā'īl's sound character and spirituality can be summarised by the following report given by one of his ex-students, Umar Gabier:

“A beggar knocked on the door at the residence of Shaykh Ismā'īl who requested coffee from the Shaykh. Shaykh Ismā'īl asked his wife whether she had any coffee to give to the beggar. She replied that there was only sufficient coffee for the family and that he should not part with the little coffee they had. He then saw milk on the stove which he eventually gave to the beggar. When he returned to the bedroom where his wife was, he appeared disturbed and worried. His wife thought that he had given the coffee to the beggar. She then inquired what troubled him. Shaykh Ismā'īl's response was that he was upset, because he did not give the beggar what he had asked for”. 75

There are differences of opinion among his students as to how many qirā’āt (modes of Qur’anic recital) Shaykh Ismā'īl had known. According to Dr Yusuf da Costa, Shaykh Ismā'īl knew at least three qirā’āt.76 However, Shaykh Ismā'īl’s wife, and Sulaiman da Costa (d. 1421 AH/2000 CE), who was the oldest living student of Shaykh Ismā'īl, asserted that Shaykh Ismā'īl knew the sab’āh qirā’āt (seven modes) of the Qur’ān. There was no need for Shaykh Ismā'īl to recite the various modes of the Qur’ān as he thought he would confuse people.77 Shaykh Ismā'īl was one of the first scholars who adopted the Egyptian style of recital of the Qur’ān, of which many recordings were made, specifically, the 55th chapter of the Qur’ān, Al- Rāḥmān (The Beneficent). These recordings became popular and was owned by many families.78
The researcher discovered a recording of Shaykh Isma’īl’s recital of Al-Rāḥmān, which was recorded on a reel tape-recorder, possibly in the early 1950’s. The researcher submitted the recording to ḥuffāẓ (those who commit the Qurān to memory) to give a critique. Shaykh Sa’dullah Khan, who was imām of Masjid-al-Quds, which is situated in Rylands, after listening to the recording, had this to say:

“Listening to him (Shaykh Isma’īl) attentively, and purely from an oral perspective, I found his reciting was smooth flowing, yet vibrant and alive. Shaykh Isma’īl showed no arrogance, even if he made mistakes, he would rectify his mistakes with pleasure and would almost take it in the same flow. It was not offensive to him. Also his pronunciation of particular ḥurūf (letters) was unique, which some people find difficult to master. And in his reading of the Qur’ān, his love for the Qur’ān was clearly evident.”

left: Shaykh Sa’dullah Khan. right: Rabiah Sayed and Shaykh Muhammad Salih ‘Abadi. Shaykh Sa’dullah was a student of Shaykh Muhammad Salih (‘Abadi) and Rabiah was a student of Shaykh Sa’dullah
The most respected ḥāfīz of the Cape, Shaykh Muḥammad Ṣāliḥ `Abādī Solomons spoke highly of Shaykh Ismā'īl:

"Shaykh Ismā'īl had the most melodious voice in the Cape during his time. The Egyptian qira‘ah had an influence on Shaykh Ismā'īl's recital of Qur'ān. When Shaykh Ismā'īl arrived from Egypt his recital was similar to the Egyptians. He enjoyed reciting with me with the same ḥuffāz group as it was the most disciplined organised group in Cape Town". (see Annexure 19). 80

Another respected and known ḥāfīz scholar of Cape Town, Shaykh Yusuf Booley, who lead ṣalāh al-tarāwīḥ (night prayer during the month of Ramaḍān) in Durban, for many years, said:

"Shaykh Ismā'īl was a master in the field of Qur'ānic recitation. He had a unique style in reciting the Qur'ān which had an Egyptian flavour. He was probably influenced by his Egyptian contemporaries such as, Muṣṭafā Ismā'īl, Muḥammad Rifāṭ, `Ali Bannā, and `Abd al Aynayn".81

"When I arrived from Makkah in 1951, I had the privilege of reciting with the giants of the Cape, namely: Shaykh Ismā'īl, Shaykh Sa‘īd Najaar and Shaykh Tārin. Shaykh Ismā'īl was helpful, encouraging, humble and was man of wisdom. His advice to the young ḥuffāz was to recite the Qur'ān in moderation while young and to spare all energy to recite the Qur'ān when reaching old age".82
Every year from 1946 Shaykh Isma‘îl spent the month of Ramaḍān performing tarāwîh at the Ahmedia Masjid, Mayville in Durban, until his demise (see Annexure 20). The Jamā‘ah of Durban, used to address Shaykh Isma‘îl as “the professor of Arabic at the Cape”. As a child Hāfiẓ Nurbhai, currently in Johannesburg, travelled to Mayville just to listen Shaykh Isma‘îl’s recital of the Qur’ān during the month of Ramaḍān. This inspired him to emulate Shaykh Isma‘îl’s recitation of the Qur’ān.

When distinguished Muslims scholars came from abroad, such as Mawlana Muḥammad `Abd al-‘Alîm Siddîqi al-Qadîrî, who toured South Africa in 1952, it was customary for Shaykh Isma‘îl to accompany them on their tour, while in South Africa, and to commence with the recital of the Qur’ān before their lecture.

Shaykh Isma‘îl lectured, recited the Qur’ān, wrote on a variety of Islāmic topics and performed īmāmat (leadership of prayers) duties until his demise.

4.8 SHAYKH ISMA‘îL’S DEMISE

Many of Shaykh Isma‘îl’s students reported that their ustādh discussed death at his last lecture, prior to the accident in which he died. This indicates that he had a premonition of his impending death. A student reported that Shaykh Isma‘îl made a du‘ā’ at a congregation that the Almighty grant them death in their bedrooms. Ḥājjah Khadijah mentions that when Shaykh Isma‘îl arrived home after his last lecture, he requested that she should take
care of their eight children and also said to her on many occasions that he will never live to celebrate his sixtieth birthday.  

On Saturday morning, 8 February 1958, Shaykh Ismā'īl assisted his wife by bathing their children and after reciting the Qur’ān for fifteen minutes he left home for Cape Town. It was reported that Shaykh Ismā'īl was hit by a car whilst standing in the middle of Main Road, Woodstock. It was Shaykh Ismā'īl's habit to recite the Qur’ān, while walking, standing at a bus stop or travelling in a car. He was probably reciting the Qur’ān while standing in the middle of the road, when this accident occurred.  

According to reports, Shaykh Ismā'īl's coat got caught in the handle of the car, and he was dragged for quite a distance. However, according to his wife, there was no clear evidence that this had occurred as his coat was not damaged or torn.  

Hājj Abdurahman Gabier accompanied his injured brother-in-law, Shaykh Ismā'īl, to Woodstock Hospital where he died of his injuries the same day at 18:00. He was 51 years old. Shaykh Ismā'īl was buried the following day at the Salt River Cemetery. The janāzah (burial) prayer of the deceased was performed by Shaykh Tayb Jassiem (who studied with Shaykh Ismā'īl at al-Azhar) at the Nūr al-Islām Maṣjid in Addison Street, Woodstock. The tadfīn (burial) was performed by Sayed Sāfī Alwī (of Makkah) who was in Cape Town at that time.  

According to the Cape Argus, Shaykh Ismā'īl's funeral was one of the biggest "Malay" funerals in South Africa. Thirty Islāmic scholars were present at his
burial. On the 10 February 1958, the Cape Argus stated that 6 000 people attended the funeral (see Annexure 21). However, according to many people who attended the funeral, the number was much higher than 6 000.95

Letters and telegrams of condolences from relatives, 'ulama', students, organisations and general public reached the Ḥanīf household in great numbers from all over South Africa (see Annexure 22). Telegrams and letters received by his widow Ḥājjah Khadijah, gave an indication of how active and well known Shaykh Ismā'īl was, specifically a letter dated February 28, which came from Jamāʿa ʿal-Fadīlah Taqāddam:

"Dear Mrs Ganief (Ḥanīf), herewith be so kind as to accept our deepest sympathy on your sad bereavement. May the Almighty Allah grant him everlasting peace. For what Allah does is well done. The deceased would have participated in our khatm al-Qur'an (completion of Qur'ān) today. But his life has now reached his limit. We therefore niyyah (intend) this ṣadaqah which he would have earned at the khatm. In conclusion the jamāʿah once more express their sympathy and hope that your lonesome future will be richly filled with much deserved prosperity - Insha-Allāh.96

Another letter of condolence was sent to the Ḥanīf family from al-Azhar Masjid, on behalf of Shaykh Ismā'īl's friends, Shaykh Shakir and Shaykh Ehsan (Īhsān) Gamieldien:

"Dear Mrs Ganief (Ḥanīf), I have been directed by Sheikh (Shaykh) Shakir and Sheikh (Shaykh) Ehsan Gamieldien, and the committee of
al-Azhar Mosque to send you their deepest sympathy in your recent bereavement.

The untimely death of your late husband came as a great shock to all of us, so much so that it will take a very long time to get over it. Those of us who knew him personally for very many years, and came in daily contact with him are now realising the loss we have sustained, and which will never be healed as long as we live. He was more of a brother to us than a friend and colleague, and his kind and sympathetic nature which endeared him to all he came into contact, will for ever be sadly missed.

However, Allah knows what is best for us, and although your loss is ever so great, and well-nigh irreplaceable, we shall pray with you that the Almighty Allah grant your dear husband the Jannah (paradise), and that He give you strength to carry on in his absence.

We wish you everything of the best for the future and ask you to console yourself with the words of the holy Qur’ān: Ḥājjah Khadijah over the years (see Annexure 23).
The following verses were written by Ḥājjah Khadijah after the demise of her husband:

"Sleep on my husband, take a rest.  
When alive you did your best.  
Always willing always kind.  
None like you in this world we'll find.  
Things have changed in many ways.  
But one thing changes never.  
The memory of those happy days.  
When we were all together."

Sadly missed by his sorrowing wife Gadijah (Khadijah)

On the seventh day after Shaykh Ismā'īl's demise, Ḥājjah Khadijah wrote:

"I miss his kind and gentle ways.  
With him I spent my happiest days.  
I miss him when I need a friend.  
On him I always could depend".

On the fortieth day after Shaykh Ismā'īl’s demise, she wrote:

Kind was his heart, his friendship soft.  
Loved and respected by all around.  
Allah took him away, it was His will.  
In that far and distant world.  
Where the trees sway to and fro.
Lies the best and dearest husband.
Who I lost forty days ago.
Allah took him away we had to part.
It eased the pain, but broke my heart.

Though Shaykh Ismā'īl's died relatively young, he had a great impact and influence on his students and general public, and made substantial literary contributions. Let us proceed with the final chapter and look at the influence he had on some of his most dedicated students and conclude the chapter with an overview of his literary contributions.

ENDNOTES

1 Interview with Imam Abdurahman Bassier on 3 July 1997.

2 Interview with Imam Ebrahim Schroeder (born 8 August 1908) on 10 February 1999. And interview with Imam Redar Behardien on 16 April 1999. Shaykh Ismā'īl referred to Shaykh Shakir Gamieldien as the learned scholar.

3 Interview with Shaheem Ḥanīf on 20 April 1999.

4 Although this masjid is known as the Jāmi'ah Masjid, the proper name Jāmi'ah Masjid will be used in this thesis as Jāmi'ah means university.

5 Interview with the (late) Achmat Davids on 4 June 1998. See also Davids, The Mosques of Bo-Kaap, p. 138. and Bradlow and Cairns, The Early Cape Muslims, pp. 22-23.

6 Ibid. p. 144.

7 Ibid. p. 145.

8 Ibid. p. 147.

9 Davids, p. 143.

10 Interview with Rushdie Edwards (relative of Shaykh Ismā'īl) on 3 June 1997.


12 Interview with Ḥājjah Khadijah Ḥanīf and Shaheem Ḥanīf on 14 February 1999

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Interview with Allie Samodien (born 17 October 1909) on 24 July 1999 and Ishāq Samuels on 22 June 1997.


Ibid.

Ibid.

Ibid.

'Id al-Fīr is the day celebrated after fasting the month of Ramaḍān. While celebrating a Muslim remembers God and his poor brethren. On this occasion a Muslim is required to give Fīr (charity), ie. the staple food of the country or its equivalent in money to the needy (before the sermon of the festival).

Interview with Ḥājjah Khadijah Ḥanif and her sons, Majedee and Shaheem on the 14 February 1999. Shaykh Iṣmā`īl’s estate was sequestrated prior to his marriage to Ḥājjah Khadijah. Ḥājjah Khadijah died on the 2 March 1999.


Interview with Ishāq Samuels on 22 June 1997. He was a student of Shaykh Iṣmā`īl since 1936 until his (Shaykh Iṣmā`īl’s) demise. He also sold Shaykh Iṣmā`īl’s books. I also interviewed Abdurahman Isaacs on the 7 May 1997. Abdurahman attended Shaykh Iṣmā`īl’s lectures since 1938 until Shaykh Iṣmā`īl’s demise in 1958 at the Buitengracht Street masjid (Nūr al-Islām Masjid) in Cape Town.

The word “Bechara” is of Indonesian origin and means discussion or debate. In Cape Town many religious discussions/debates were held amongst Islamic scholars. See Davids, p. 50.

Interview with Unis Fernandes on 10 September 1997.

Interview with Sulaiman da Costa (oldest surviving ex-student of Shaykh Iṣmā`īl) on 26 May 1997.


Interview with Shaykh Abdul Kariem Toffar on 19 August 1999.

Ibid.

Ibid.

Ebrahim, p. 22.

Interview with Shaykh Nazim Mohammad on 8 July 1997.

Lubbe, pp. 140-141.
Ibid, p. 142.

Ibid, p. 65.

Ibid, p. 143.

Interview with Shaheem Hanif (son of Shaykh Isma'il) on 27 December 1998.

Davids, p. 158.

Interview with Shaykh Nazim Mohammad on 8 July 1997.

Interview with Shaykh Moutie Moerat (ex-student of Shaykh Ahmad Behardien) on 15 June 1999.

Lubbe, Annexure 19.

Interview with Sulaiman da Costa on 15 August 1999. According to Sulaiman da Costa, Shaykh Isma'il who did not perform jumu'ah at the Nur al-Islam Masjid in Buitengracht Street, Bo-Kaap, had the opportunity to perform jumu'ah at the Al-Azhar Masjid, Aspeling Street, District Six, and at the Muhammadiya Masjid, Tennysen Street, Salt River. See under sub-heading, "Shaykh Isma'il's major contributions".


Interview with Shaheem Hanif on 27 December 1998.

Ibid.

Interview with Shaykh Abdul Kariem Toffar on 19 August 1999.

Interview with Hajjah Khadijah Hanif on 14 February 1999. This was the researcher's final interview with Hajjah Khadija Hanif as she died the 2 March, 1999. See photograph of last interview.

Fakier, p. 219.

Interview with Achmat Jamie on 7 March 1999. Achmat Jamie and his brother, were amongst the first students to attend Shaykh Isma'il's madrasah at his residence when he arrived from Egypt.

Interview with Dr M C D'arcy (son of the late Karim D'arcy) on 5 August 1999.

Interview with Salie Soeker (born 30 November 1916, brother-in-law of Shaykh Isma'il) on 24 July 1999. Shaykh Isma'il's wife, Khadijah, mentioned that it was through her brother's association with Shaykh Isma'il that she married him.

Interview with Imam Abdurahman Bassier (ex-student of Shaykh Isma'il) on 3 July 1997. Imam Abdurahman Bassier is the present imam of the Burhanul Masjid.
Davids, p. 127.


Interview with Ḥājjaq Samuels on 22 June 1997.

Interview with Mrs Khadijah Kannemeyer (born 28 October 1914) on 24 July 1999. Her daughter, Aysha sees to the cleaning of the masjid now. The present imām of the masjid is Shaykh Seraj Juhar.

Interview with Gasant Emeren on 9 August 1999. He is the ex-principal of Oaklands High, presently serving on the masjid committee of Nūr al- Islām Masjid and trustee of the British Mizan of Afghanistan Society. It was the British Mizan of Afghanistan Society who purchased Nūr al- Islām Masjid that was put up for auction because of Imām Gabebodien Hartley had difficulty in repaying the bond he took out on the masjid property. See Davids, p. 136.

Interview with Ḥājjaḥ Khadijah Ḥanif on 20 April 1998.

Interview with Ḥājjaḥ Khadijah Ḥanif on 18 May 1997.

Interview with Shaykh Abbas Jassiem on 17 May 1997.


Interview with Ḥājjaḥ Khadijah Ḥanif on 20 April 1998.

Interview with Dr Sulaiman Nordien on 28 May 1997.

Interview with Shaykh Nazim Mohammad on 8 July 1997.

Interview with Ḥājjaḥ Khadijah Ḥanif on 18 May 1997.

Interview with Sulaiman da Costa on 15 August 1999.

Khatm al-Ourān is a ceremony that involves ḥuffāz coming together in order to recite the Qurān from beginning to end. These ceremonies are held both in mosques and private homes.

Interview with Imām Abdurahman Bassier on 3 July 1997.

Interview with Ishāq Samuels on 22 June 1997.

For further information on Imām Haron, see Chapter Five.

For further information on Mohamad Cassiem, see Chapter Five.

For further information on Imām Ismā'īl Johnston, see Chapter Five.
Yusuf Gabier (d. 1991) was the father of prominent Islamic scholars in the Cape, namely `Umar and Abd al-Jamid Gabier. Yusuf Gabier’s brother Abdurahman, was married to Shaykh Isma’il’s sister. Yusuf Gabier, who was hafiz al-Qur’an was also a student of Shaykh’ Abd al-Malik Ijazah.

Interview with Sulaiman da Costa on 15 August 1999.

Ebrahim, p. 19.

Interview with `Umar Gabier on (ex-student of Shaykh Isma’il) on 24 June 1998.

Interview with Dr Yusuf da Costa on 1st March 1999.

Interview with Sulaiman da Costa on the 13 August 1999 and Hajjah Khadijah Ijaniff on 14 February 1999.

Interview with `Umar Gabier (ex-student of Shaykh Isma’il) on 24 June 1998.

Interview with Shaykh Sa’duallah Khan on 10 September 1998.

Interview with Shaykh Muhammad Shalih Solomons (Abadi) on 15 September 1997

Interview with Shaykh Yusuf Booley on 14 August 1999.

Ibid.

Interview with Shaykh Nazim Mohammad (President of MJC) on 18 July 1999.

Interview with Hafiz Yusuf Nurbhai of Lenasia on 16 July 1998. According to Shaykh Sa’dullah Khan, Hafiz Nurbhai is regarded as one of the top qari’s in South Africa today.

Interview with Majedee Ijaniff (son of Shaykh Isma’il) on 18 May 1998.

Shaykh Isma’il’s literary contributions will be discussed in the Fifth (final) Chapter.

Interview with Hajjah Khadijah Ijaniff on 18 May 1997.

Interview with `Umar Gabier on the 24 June 1997.

Interview with Abdurahman Isaacs on 7 May 1997.

Interview with Hajjah Khadijah Ijaniff on 14 February 1999.

Ibid.

Interview with Shaykh Yusuf Booley on 14 August 1999.

Ebrahim, p. 28.

Interview with Kariem Gabier (nephew of Shaykh Isma’il) on 20 August 1999.
Ebrahim, pp. 28-29.

Letter from Jamāʿah al-Faḍīlah Taqaddam that was sent to Ḥanīf family dated 9 February 1958.

Letter from al-Azhar Masjid that was sent to the Ḥanīf family dated 12 February 1958.
CHAPTER 5

SHAYKH ISMÄ‘IL’S CONTRIBUTIONS

5.1 SHAYKH ISMÄ‘IL’S INFLUENCE

Shaykh Ismä‘il’s religious and literary contributions had a direct impact on the people who were in contact with him or had access to his literature. Many Islamic scholars were dependent on his works such as Al Muqaddimah al-Haḍramiyyah, a fiqh kitāb which is still utilised by many of them today. However, many scholars translated his works from the “Arabic-Afrikaans” into purely Afrikaans or English texts.

The researcher wishes to highlight the influence Shaykh Ismä‘il had on three of his particular students. They were: Muḥammad Cassiem (Qāsim), Imām Ismā‘il Johnstone and Imām Abdullah (Abd Allāh) Haron.

5.1.1 SHAYKH ISMÄ‘IL’S INFLUENCE ON MUḤAMMAD CASSIEM (QĀSIM) (MENTOR OF MUSLIM YOUTH MOVEMENT OF DISTRICT SIX)

Muḥammad Cassiem was regarded as the father and mentor of the Muslim Youth Movement (MYM) when it was established in District Six in 1957. The late Muḥammad Cassiem was a convert to Islām - a man who was more qualified than most of the Islamic scholars of the Cape, and who was competent to deliver a lecture on fīqh, Islāmic history and tawhīd. Because he never studied in Saudi Arabia or at al-Azhar, he was never recognised as a imām or a learned scholar by
However, when Shaykh Abu Bakr Najaar was absent, Muḥammad Cassiem used to lead ṣalāh at the Zinatul Islām Masjid, in Muir Street, District Six. Muhammad Cassiem, who was fluent in Arabic, mastered the concept of tawḥīd (Oneness/unity of God), which he developed in his own unique way (after Shaykh Ḥusayn Ismā‘īl’s death) and utilised it (tawḥīd) as a guideline to tafsīr when he taught the MYM members at the headquarters in Hanover Street, District Six. He was known as a conscientious student of Shaykh Ḥusayn Ismā‘īl and a brilliant teacher of tajwīd and Arabic at the MYM. He taught the Arabic language as a means of understanding the Qur’ān.
He was invited by the Muslim student body of University of Cape Town to lecture on the "Unity of God" at the University. This was a great honour. Muḥammad Cassiem was not only regarded to be religious, but also a spiritual person. In 1966, he headed the tablīgh movement and became very active in the propagation of the dīn.8

The mere fact that he was regarded as the father of the MYM, indicated that he had supported MYM's stand on the political situation in South Africa. The MYM's political philosophy was freedom - freedom of individual expression and thought, freedom from exploitation and freedom of oppression. Although Muḥammad Cassiem was not active in politics, he however, guided members of the MYM by quoting Qur'ānic or ḥadīth texts relevant to a political context. Muḥammad Cassiem's library contained the works of Muḥammad 'Abduh, Ḥasan al Bannā and
Sayyid Qutb which he received from his ustādh.\(^9\) This is evidence of Shaykh Ismā'il’s influence.

Inspite of his deep philosophical thought and spirituality, he could align himself with the members of the MYM by sharing their thought and identification.\(^{10}\) According to Muḥammad Cassiem, Shaykh Ismā’il had foresight. When the National Party came into power in May 1948, Shaykh Ismā’il was the only imām who recited the qunūt (invocation)\(^{11}\) in the jumu‘ah prayer. When he was asked as to why he made qunūt he said: “South Africa was heading for disaster under Nationalist Party rule, and that we should invoke Allah’s mercy”.\(^{12}\)

Muḥammad Cassiem resembled his ustādh (Shaykh Ismā’il) in many ways. He was soft spoken, always with a smile and portrayed all those qualities that was expected of an imām/Shaykh. Muḥammad Cassiem referred to his ustādh
(Shaykh Ismāʾīl) as the most influential person in his life, who made ʾIslām an open book and who influenced him to study the dīn (religion of ʾIslām) and to teach others. Today, members of the (Cape) MYM (now defunct) still treasure the experience or the association they had with Muḥammad Cassiem.

5.1.2 SHAYKH ISMĀʾĪL'S INFLUENCE ON IMĀM ISMĀʾĪL JOHNSTONE AS AN ARABIC TEACHER

Of all the Arabic students of the late Shaykh Ismāʾīl, Imām Johnstone has produced the most Arabic teachers. Many of these teachers became prominent Islāmic scholars in the community, such as: Ebrahim (Ibrāhīm Jibrīl) Gabriels (present MJC president), Abu Bakr Gabriels, Abdurahman Ariefdien (Abd al-Rahmān Ārif al-Dīn), Ebrahim Abrahams (Ibrāhīm), Irfan Abrahams (Irfān Ibrāhīm) and Shaykhah Maimona Solomons (Maimūnāh Sulaimān). This was accomplished by Imām Johnstone over a period of 13 years until his illness in 1977.

Imām Johnstone was born on 6 June 1935 in Claremont, Cape Town. As a builder, he worked with fellow students of Shaykh Ismāʾīl, namely: Sulaiman da Costa, and Muḥammad Cassiem. While they worked together in the building trade, they used to discuss and debate their Islāmic studies, and conversed in the Arabic language. In 1961, Imām Johnstone started teaching basic Islāmic courses to beginners. In 1964, while serving as a temporary imām of Dar al-ʾIslām Masjid in Surrey Estate, he began teaching Arabic at his residence in Sherwood Park. Thereafter, he was officially appointed as a permanent imām of the masjid.
Chain of Islamic scholars from Muhammad `Uthman Najaar, Sa'idin Dollie, Saleh Hendricks and Abd al-Rahim ibn Muhammad al-Iraqi.
As his ustādh, Shaykh Ismā’il influenced him in many ways, such as conducting Arabic and fiqh classes at his residence where students could feel comfortable and be part of the family. Imam Johnstone also adopted the style of Shaykh Ismā’il by teaching his students to recite the Qur’ān with the emphasis on understanding Arabic grammar. “No student was without an Arabic dictionary (al-Farā’id Arabic-English Dictionary), like in the days of Shaykh Ismā’il”.18 J Kapliwatsky’s “Arabic Language and Grammar” appears to have been commonly utilised during Shaykh Ismā’il’s time. Thereafter it was used after his death by his students and Imam Johnstone with the intention of becoming familiar with the English grammatical terms.19

Imām Johnstone spoke highly of his ustādh, Shaykh Ismā’il. He used to travel from Surrey Estate to Woodstock by bus, and walked home in order to revise his lessons. He adopted the method of his ustādh by teaching Arabic. Imām Johnstone seldom used the English equivalent of the Arabic terminology. He first prepared the lessons on the black board and then he would explain the lesson. Examples were always extracted from Islamic sources, such as the Qur’ān, hadīth or Qīṣaṣ al-Anbiyāʾ (stories of the prophets) in order for the student to read and memorise at home. He believed that teaching must come from the heart of the teacher into the heart of the student and that perseverance was the key to success for both, teacher and student.20

Imām Johnstone wrote books on topics that were covered by his ustādh as well, such as those on ḥajj and ’umrah (lesser pilgrimage), ṣalāh and irth (inheritance). According to (the late) Cassiem Haoust21 “He has certainly attempted to speak and write like his ustādh, Shaykh Ismā’il”.22
Imām Johnstone wrote Arabic, English and Afrikaans books which he issued to his students after attending specific classes, they were as follows:

*Al Miřāth wa al-Wasiyah* (Inheritance and Wills) in English (1974)

*Minhāj al-Islām* (Part 1 and 2) (The Way of Islam) in English (1975)

Die taal van die wyse Qur’ān (The Language of the Qur’ān) (1975)

*Al-Ḥajj wa al-‘Umrah* (Part 1 and 2) in English (1976)

Die Eenvoudige Manier van Ṣalāh (The Simple Manner of Prayer) (1977)

After suffering a brain haemorrhage, which led to the suspension of his classes, Imām Johnstone encouraged his students to continue their studies with Shaykh Amien Fakier.²³

However, one of his senior students, Ibrāhīm Steenkamp, after his third year studying with Imām Johnstone, started an Arabic class of his own at his residence. Amongst those who attended his classes were Ebrahim Gabriels, Abu Bakr Gabriels, Musa Titus and Maimona Solomons.

"We have learned a great deal from Imām Johnstone, the people in the area did not realise they had a good Islamic scholar in their midst. They did not appreciate the sacrifice and effort he has made in teaching so many students who are prominent leaders and Islamic scholars today. What I know today is through his contribution and effort."²⁴

Imām Johnstone followed the sunnah (tradition) of the prophet Muḥammad (s.a.w.s.) to the best of his ability. His advice to his students was: "...if you wish to be successful in your Islamic studies, first and foremost, be dependent on Allāh only."
Thereafter make sure that you perform your daily salah at the prescribed times and preserve your wudhu (ablution) at all times.

5.1.3 **SHAYKH ISMA'IL’S IMPACT ON IMAM ABDULLAH HARON AS A LEADER**

Imam Abdullah Haron, the youngest of five children, was born in Claremont on 18 February 1924. His forefathers came from Java and Ireland. Imam Haron lost his mother, A'ishah, when he was only two months old and was brought up by his father's sister, Maryam. His aunt, a wealthy divorcée ensured that he was given the basic religious education. At the age of seven, he accompanied his aunt on pilgrimage to Makkah.

Upon his return he attended a local school where his performance was above average. He left school at an early age, after which he worked in his aunt's shop until his second trip to Makkah in 1939. He stayed in Makkah for two years and was placed under the tutelage of the well known Islamic scholar, Abd al-Rahman Alawi.
Imām Haron spent almost six years of his youth in Egypt and Saudi Arabia. Upon his return, Imām Haron continued his studies under Shaykh Ismā‘īl until his mentor’s demise.27

Imām Haron followed his ustād, literally in many respects, such as the love and concern for the uninformed adults and youth. In addition to studying and managing his aunt’s shop, he also conducted Islāmic Studies classes catering for all ages. As a keen sportsman his interaction with the community was not only confined to teaching, but included participation in cricket and rugby clubs. As a rugby player, his jersey was inscribed in Arabic numerals as opposed to Roman.28

In 1956 Imām Haron was appointed imām of the al-Jāmi‘ Masjid, in Stegman road, Claremont. Focussing on the youth, who were already close to him, he made significant changes in the manner the affairs of the masjid were conducted. His Friday sermons became more topical and he gave the youth the opportunity to deliver talks on contemporary subjects. His activities increased and he became known for his versatility as an imām, a teacher, da‘yyah (propagation) worker, shopkeeper, sports enthusiast and a travelling salesman.29

Young Muslims who had been previously disillusioned with Islām were attracted to Imām Haron. A consequence was the establishment of the Claremont Muslim Youth Movement (CMYM). This movement strove to seek Islāmic responses to contemporary problems and issues, and drew its membership from the educated Muslims of the time.30

Imām Haron was one of the first who worked and propagated the dīn among the oppressed black people. While lecturing at the Jāmi‘ Masjid, Chiappini Street,
Cape Town, Shaykh Isma‘il was summoned to court regarding an internal dispute amongst the congregants. Shaykh Isma‘il refused to defend the case and emphasised that “a Kuffār government cannot give judgement on an Islamic matter”. In all probability this particular thought of Shaykh Isma‘il had an impact on Imām Haron’s vigorousness.

Imām Haron understood and lived the kalimah (principle of faith) like his ustādh, making him a dynamic personality. The kalimah instilled in Imām Haron, caused him to fear no man. He rejected ideologies, institutions, laws and rulers who legislated contrary to the spirit of the kalimah. As a Mu‘min (a true believer), he did not submit to any authority - his first and only allegiance was to the Almighty Allāh. Through the kalimah, Imām Haron found peace, contentment and freedom and finally it instilled in him not to compromise with injustice, exploitation and oppression.32

In the “Voice of al-Jāmi‘ah”, dated March, 1968, Imām Haron stated:

“The essence of sacrifice does not entail
only what every Muslim does for the upkeep
of his home and children, but what he sacrifices
for all the people of the earth. These acts of sacrifice
must be deeds of sincerity motivated by piety so that we could
truly follow in the footsteps of our Prophet Muḥammad (pbuh).”33

On the Wednesday, 28 May 1969, Imām Haron was arrested under the Terrorism Act and the Minister of Police said that it was not in the public interest to disclose
where or why the *imām* was detained. On Saturday, 27 September 1969, *Imām* Haron was found dead in his cell.³⁴

### 5.2 DIVERSE ISLĀMIC LITERARY WORKS

Though *Shaykh* Ismā‘īl has not produced original scholarly works, he was definitely a learned man and a teacher that was concern about the transmission of knowledge first and foremost to his students.³⁵

Creative translation into “Arabic–Afrikaans” which has not been an established form of written expression, required tremendous innovation, creativity and discretion on the part of *Shaykh* Ismā‘īl. Often the translation was not a literal translation because the *shaykh* had to be selective in respect of some aspects of the content in order to make his translated text easy to understand and familiar to his students who were his immediate readers and audience.³⁶

*Shaykh* Ismā‘īl was a prolific writer. He wrote about 30 works on Islām. He was considered a most credible and capable writer, whose writings were read by a diverse range of Muslim scholars, specifically in the Cape.³⁷ *Shaykh* Ismā‘īl’s literary achievements can be attributed to the fact that he occupied himself only in matters in which he had a keen interest. These included the recital of the Qur’ān, teaching³⁸ and writing extensively on Islāmic issues. Many Islāmic scholars of the Cape were dependent on and benefited from his lectures and literary works.³⁹

Ḥājjah Khadijah, wife of *Shaykh* Ismā‘īl, related that her husband got into the habit of writing every morning before the *fajr* ṣalāh. He took upon himself to print and distribute his literature with the assistance of his son, Kaashief (Kāshīf). *Shaykh*
Ismāʿīl recorded his lectures at home and after the completion of a specific topic, he would print these lectures in book form and then gave away these books as gifts to students who attended the lectures.⁴⁰

Many of Shaykh Ismāʿīl's books commenced with two introductions, both written in Afrikaans as “voorwoord”. In the first “voorwoord” (foreword), Shaykh Ismāʿīl commenced with salutations upon the Prophet Muḥammad (s.a.w.s.) and a prayer whilst in the second “voorwoord” (introduction), Shaykh Ismāʿīl discussed the subject matter. Shaykh Ismāʿīl's later publications show an improvement in style and freer flow in handwriting.⁴¹ However, it is unfortunate that most of his publications were not dated.

Shaykh Ismāʿīl's books were written predominantly in “Arabic-Afrikaans” for a “Muslim readership generally unschooled in English or Afrikaans, but literate in Qur'ān recitation.”⁴² In addition Shaykh Ismāʿīl wrote books in Arabic and Afrikaans. These covered a broad spectrum of the sharī'ah, ritual practices and the Arabic language. He also wrote a few hand-written books which were untitled. Carbon paper was utilised as a means of issuing original copies to students. The hand-written English manuscripts suggest a good command of the English language, (see Annexure 24) in fact better than the Arabic-Afrikaans literature. The major focus in this chapter is on Shaykh Ismāʿīl’s works.

5.2.1 AL-MUQADDIMAH AL-HADRAMIYYAH
(THE HADRAMITE INTRODUCTION)

One of Shaykh Ismāʿīl’s most outstanding contributions was Al- Muqaddimah al-Hadramiyyah.⁴³ His first undertaking as a writer entailed translating the work of
Shaykh 'Abd Allāh ibn al-Shaykh 'Abd al-Raḥmān Bāfadl al-Ḥadrāmi (An introduction to the customs of the people of Ḥadrāmat), which was written in Arabic-Afrikaans, consisting of 351 pages and published in Cairo in 1928 whilst he was still a student at the well known al-Azhar University.

When Afrikaans was still not recognised as an official language in South Africa, “Arabic-Afrikaans” books were printed not only in Cape Town, but also in Istanbul, Bombay and Cairo. This was, however, the work of a man with high intelligence and foresight who never wasted his time while studying in Cairo and lived well ahead of his time while he was in the Cape.

It is extremely fascinating for a book of this nature to have been published in a language (Arabic-Afrikaans) which was still foreign to Egyptian publishers and printers. Shaykh Ismāʿīl must have spent many hours with the publisher doing proof-reading himself. In spite of this it appears that Shaykh Ismāʿīl corrected errors in all the printed books by hand, before they were distributed. Below is a brief outline of Al-Muqaddimah al-Ḥadrāmiyyah. This will be followed by an overview of the works that are in the possession of Shaheem, Shaykh Ismāʿīl’s son.

5.2.1.1 CONTENTS AND STYLE OF AL-MUQADDIMAH

Shaykh Ismāʿīl mentions in the introduction that he has chosen the work of Shaykh ‘Abd Allāh ibn al-Shaykh ‘Abd al-Raḥmān, as the afore-mentioned was regarded as a popular writer in Ḥadrāmat at that time, and since the book was written in a very simple Arabic style and was considered one of the most authoritative works on Shāfīʿī fiqh. Shaykh Ismāʿīl was inspired to translate this
work as there was a great need to enlighten the community in the Cape on aspects of ʿibādah (religious rituals) according to the Shāfiʿī School of Jurisprudence.⁴⁸

Al-Muqaddimah al-Ḥadrmiyyah deals with fiqh al-ʿibādah (Islamic rules of worship), i.e. lessons on ṭahārah, ṣalāh, ṣiyām, ḥajj and ʿumrah. etc. Shaykh Ismāʿīl used bold Arabic headings and sub-headings for this work. He also utilised Arabic text for the table of contents and introduction. Beneath the table of contents of the book, Shaykh Ismāʿīl introduces the book in poetry form (a translation in English will follow).

المقدمة الحضرمية
ولعلي شرح وجيز باللغة الأفريقانية

Shaykh Ismāʿīl’s poetic style of the introduction of Al-Muqaddimah al-Ḥadrmiyyah and the publisher’s name
(And with it) A brief explanation in the (Arabic) Afrikaans language

Translation by the humble servant
Submissive to his Lord, great Master and Beneficial (Allāh)

[A student of] al-Azhar seeking reward [thereby]

That is Ismā‘īl, son of Ḥanīf of the Cape

[First] I praise Him (Allāh), the Guide to what is right
To Him is my return without reproach

Then I send salutation and peace upon Muḥammad (saws)
The best prophet ever sent
And upon his family and his pious Companions
Who trod the path of salvation
I ask Him to facilitate for me its benefit
And to make it a [source of good] to he who accepts it
And He [indeed] has power over all He wishes
And [indeed] has full knowledge and information of His servants

The above extract of Shaykh Ismā‘īl’s translation in “Arabic-Afrikaans”, also reveals his ability in writing the Arabic language in the poetry form.

Shaykh Ismā‘īl adopted a simplified method by including his own explanation. To distinguish his explanation from the translation itself, he placed his explanation in brackets. He also included footnotes, which were explained in “Arabic-Afrikaans”, and written below the text.

Al-Muqaddimah al-Ḥḍarāmiyyah was Shaykh Ismā‘īl’s most popular book and was widely received and accepted by the Islamic scholars, students and general
Muslim households in the Cape. This book became popular amongst the “Imams” in Cape Town to the extent that they depended on it. This popularity was probably due to the scarcity of Arabic works in the Cape and the fact that most “Imams” were not sufficiently fluent in Arabic. In all probability Al-Muqaddimah al-Ḥadramiyah was one of the books Shaykh Ismā'il studied in the early stages of his studies.

Van Selms asserts that the significance of Muslim literature in Afrikaans (Arabic-Afrikaans) is “that it gives us a good indication of the actual pronunciation of Afrikaans words among the Malay (Muslim) population of Cape Town”.

5.2.2 AL-RAWḌ AL-AZHAR FT AL-FIQH AL-AKBAR (THE RADIANT MEADOW WITH REGARD TO THE GREATER JURIS-PRUDEENCE

This book was written whilst Shaykh Ismā'il was studying in Cairo (see Annexure 25). According to the muqaddimah of this book, it appears that this was Shaykh Ismā'il’s second publication that was printed in Cape Town probably in the early 1930’s. Shaykh Ismā'il has chosen to write on Islamic dialectical theological issues, specifically the views of Mu’tazilites and the Ashʿarites because very little was known or taught of these groups in the Cape during this period. He mentions on page five of this book that tawḥīd books are written to warn those who reject any part of the Muslim creed.

In the introduction the subject matter is discussed, which in this instance is tawḥīd. In the first part of the book, Shaykh Ismā'il discussed the Muʾtazila scholars, Hasan al-Basrī, al-Ashʿarī and al-Māturīdī. On page 26 Shaykh Ismā'il rejected the views of the Muʾtazilites regarding their negation of the Divine
Attributes of Allāh. Shaykh Ismā‘īl expressed his support in favour of the `Ashʿarītes concerning the uncreated nature of the Qurʾān in opposition to the Muʿtazilites. The latter do not accept the speech of Allāh as an attribute of Allāh, they therefore declared the Qurʾān to be a created word. Shaykh Ismā‘īl cited that in the Prophet’s time there were rationalists but were guided by him (Muḥammad saws). In the second part of the book the ṣifāt (attributes) of Allāh is mentioned. In conclusion, other aspects of the belief system of Islām is elaborated upon such as qadār (predestination), prophets, books, angels, paradise and hell.52

Shaykh Ismā‘īl printed this book on a Gestetner machine using duplicating paper. The book written in Arabic consisted of 101 pages and commenced with a du`ā’. Shaykh Ismā‘īl used the term “voorwoord” twice for the preface and also for the introduction. The preface was written in Arabic and thereafter in Arabic-Afrikaans. The translation (below) in Afrikaans of the preface written in Arabic-Afrikaans script will give us an indication of the language spoken by Muslims of the Cape during the period when this book was published:

**Voorwoord**

"Agter die dank en prys die hoege Allāh en die segen en geluk wens op syn Nabi Muḥammad, moet ek bekend maak vir gienige een wat noetiesie neem in die saak van die kitab dat dit het ek klaar gemaak n paar jaar gelede maar was nie vergin die geleentheid om dit te druk nie deur n paar redes wat my weg gehou het dat ek nie kon begin het daar mee nie. Die vernaamste van die redes was die skaarsheid in al die kante en plekke, en die swaarheid die Afrikaans se taal met die huruf van die Arab buitekant die vreemde land deur die Arab syn mense het nie kennis van ons syn taal nie. En al die letters en uitkom plekke daarvan om dit uit te spreek nie. Toe het sommige van die broeders, mag die hoege Allāh verbeter vir my en vir hulle die
toestand, versoek van my om te begin net die druk van die voordelige en nuttige kitab agter Allāh vergin het vir my die drukmasjien om nuttigheid te gee vir die mense. En ek het nie n doel in die uitgee van die kitāb nie, as net om te bevoordeel my self en my landslui van die wat net soos ek is wat verdien van die ongelukke van die pleine van die qiyāmah. En dat Hy moet maak die kitāb n oorsaak om te wen die goeie einde en die bewaarsskap. Waarlik Hy is bekrag op die wat Hy wil en bekwaam om aan te neem”.

From the above, it is evident that Shaykh Ismā‘īl wrote this book long before it was printed. He had difficulty in having this book published because the Egyptians were not conversant with the Afrikaans language. When Shaykh Ismā‘īl returned to the Cape, his friends (students) encouraged him to print this book, the printing of which was eventually completed after acquiring a Gestetner duplicating machine. In concluding the preface, Shaykh Ismā‘īl said that he intended the book to be a benefit to his fellow Muslims. He further wished that the book could serve as a means of protection and benefit for himself on the day of qiyāmah (resurrection).

5.2.3 MUQADDIMAH Fī TĀRIKH AL-TAWHĪD (AN INTRODUCTION TO THE HISTORY OF [TAWHĪD] ONENESS OF GOD)

This book consists of 78 pages. It discusses the division of the ummah (Muslim community), specifically the question of the šī‘ite group (see Annexure 26). The book also discusses the views of the Mu‘tazilites, Ḥasan al-Basrī, and Wāsil Ibn Atā. The contents of this book was extracted from al-Rāwīdal-Azhar fī al-Fiqh al-Akbar (The radiant garden with regard to the greater Jurisprudence) (see 5.1.2)
This book was published in the late 1930's. It is also a condensed version extracted from an earlier publication entitled, *al-Rāwḍ al-Āzhār fīl-Fiqh al-Akbar* (The radiant garden in the greater Jurisprudence. See 5.1.2). This *tawhīd* book was specifically translated into Afrikaans for beginners who were not well-versed in the Arabic language (see Annexure 27).

5.2.5 *Irshād al-Bariyyah fī al-Aḥādīth al-Nabawiyyah* (GUIDANCE TO THE PEOPLE WITH REGARD TO THE PROPHETIC TRADITION)

In the introduction of this book, *Shaykh Ismā‘īl* mentions that when his students increased in number they requested him to compile this book of *aḥādīth* with translations and with brief explanations (see Annexure 28). According to *Shaykh Ismā‘īl* his students have placed a huge task on his weak shoulders. He felt that he did not have the necessary experience to undertake this work. It was only after much persuasion from his students that *Shaykh Ismā‘īl* started translating this book.

*Shaykh Ismā‘īl* wrote this book as a text book for his senior students. In his lessons with them, he emphasised detailed analysis of the Arabic text. *Shaykh Ismā‘īl* felt that this was essential for proper comprehension.\(^{54}\)

*Irshād al-Bariyyah* is a compilation of forty *aḥādīth* (traditions) of the Prophet Muḥammad (saw) consisting of 138 pages. The format of this book differs from *Shaykh Ismā‘īl*'s other works. The *aḥādīth* are written between two horizontal lines. The *isnād* (chain) of *aḥādīth* is written in Arabic-Afrikaans and the *matn*
(text) in Arabic script. The *sharḥ* (explanation) of the *aḥādīth* is written in Arabic-Afrikaans. The first six *aḥādīth* are lengthy with its *sharḥ*. *Shaykh* Ismā‘īl cited from authentic sources such as *Imām* Bukhari.

In this compilation of *aḥādīth* *Shaykh* Ismā‘īl commences with the branches of faith and thereafter deals extensively with morality, discipline and values in Islam, such as: “rights of neighbours”, “rights of parents over children”, “prohibition of *zīnā* (adultery/fornication) “and ”prohibition of gambling”. This book also deals with aspects of *fiqh*, for example, the conditions, optional and compulsory acts of *ṣalāh*.

**5.2.6 GADEETH (*ḤADĪTH*) (TRADITION)**

*Shaykh* Ismā‘īl extracted this book from *Irshād al-Bariyyah fī al-Aḥādīth al-Nabawiyyah* (Guidance of creation in the Prophetic Tradition.) (See 5.2.5) and condensed it to 46 pages (see Annexure 29). This book was specifically written in Afrikaans for beginner students who were not knowledgeable with the Arabic and Arabic-Afrikaans text. The pages are divided into two columns. The *aḥādīth* are written above the line in Afrikaans with the explanations underneath the line.

**5.2.7 HIDAYAH AL-ṬALIBIN FI FIQH AL-DIN (GUIDANCE FOR THOSE WHO SEEK TO UNDERSTAND THE RELIGIOUS INJUNCTIONS)**

*Shaykh* Ismā‘īl wrote and printed *Hidayah al-Ṭalibin fī Fiqh al-Dīn* around the 1940’s on the specific request of his students (see Annexure 30). According to *Shaykh* Ismā‘īl this book which consisted of two volumes, was more in-depth than *Al-Muqaddimah al-Ḥadrāmiyyah*. The first two pages consist of the title of the
book and du`ā‘ in the Arabic language. In the muqaddimah (foreword), Shaykh Ismā‘īl discusses the subject matter, which deals with the pillars of Islām, (except for ḥajj).

From page 13 till page 79 ṭahārah is discussed and includes the following aspects: “types of pure water”, “types of impurities”, method of “cleaning impurities from the human body and clothes”, “optional and obligatory acts of ablution”, “complete ablution” and the “wiping of the socks”. Thereafter the conditions, optional, obligatory acts of the performance of prayer and the prohibited times of prayer are discussed.

The Arabic language is bracketed with the explanation in Arabic -Afrikaans. The first volume of this book ends with ṣalāh on page 133 and continues on page two of the second volume. The index is on the last page. The word “subject” is written on the right side of the page, and on the left side, is written, “die nommer van die blaai” both in Arabic-Afrikaans script. The page numbers are printed in Arabic script. No specific sources are given, though the Qur’ān and ḥadīth are quoted.

5.2.8 AL-`ASJAD WA AL-LUJAYN FT AL-KHUTBAH AL-JUMU`AH WA AL-`TDAYN (GOLD AND SILVER IN THE SERMONS OF THE FRIDAY PRAYER AND THE TWO `IDS)

This book consists of 176 pages, probably printed in the 1940’s. It is a compilation of 28 khuṭāb (sermons) (see Annexure 3i). The second khuṭbah of the jumu`ah appears on pages 169 till 176 which is the 28th khuṭbah. This book was specifically written for those “imams” who were unable to compile or translate Arabic into
Shaykh Ismā'īl said in the introduction of this book, that many "imams" requested of him to translate khutbā from an (original) Arabic khutbah book. At first he was reluctant to undertake this task as there were many other good khutbah books (though as mentioned earlier only published in Arabic). He eventually acceded to the "imams" request and selected the most significant topics, such as the "character" and "shortcomings" of man.

The Arabic text is underlined with the translation that follows in Arabic-Afrikaans script. The index is hand-written on the inside front cover of the book. Each khutbah has a title except the 'Id al-Fīr khutbah and 'Id al-Adhā khutbah, and the second khutbah of jumu'ah. The first khutbah is entitled "knowing Allāh", thereafter amongst others: "unity of Allāh" and the hidāyah (guidance) of Allāh.

5.2.9 Al-Qawl al-Tamm fī ma yata'allaq bi al-mayyit min al-ahkām (The Complete Account of Regulations Pertaining to the Deceased)

This book which was completed in March 1939 consists of 68 pages. It was Shaykh Ismā'īl's own compilation of Arabic texts which were bracketed with Arabic-Afrikaans explanations (see Annexure 32). The book's contents consist of: visiting the sick, preparing the sick for death, recital of surah Yāsīn (Qur'ānic ch. 36), performing ghusl (bath), preparing the kafan (shroud), performing ṣalāh al-janāzah (funeral prayer), burial and condolences to family of the deceased.
The above mentioned acts are duties which a Muslim owes to a fellow-Muslim. *Ṣalāḥ al-janāzah* is known as *fard kifāyah*, which means that is sufficient if some Muslims participate in it. In the introduction of this book, Shaykh Ismā'īl mentions that his senior students requested from him to write this particular book.

5.2.10  **MAWLID AL-BARZANJĪ (THE BIRTHDAY ANNIVERSARY FESTIVAL (OF THE PROPHET SAW) BY AL-BARZANJĪ)**

*Mawlid*, the celebration of the Prophet's (saws) birthday is practised in Cape Town and has been an inherent part of the Cape Muslim tradition since early times. The males assemble at the mosque in the evening to listen to lectures on the life of Muḥammad (saws). Thereafter poems commemorating his life are recited in melodious voices. The most popular of these *riwāyāt* *(narrations)* read regarding the Prophet (saws) deals with a translation of the *Mawlid al-Barzanjī* (The birthday anniversary festival of the Prophet Muḥammad saw) by Ja'far ibn al-Ḥasan al-Barzanjī (see Annexure 33).

In the introduction of this book Shaykh Ismā'īl glorifies Allāh, and praise Muḥammad (saws) and his companions. He then mentions that his friends and students requested him to translate the *Mawlid al-Barzanjī*. Shaykh Ismā'īl responded to their request and appealed to Allāh to protect his pen from errors. He said that he could not give a literal translation of the scholarly work of al-Barzanzi as he utilised many metaphors in his writing.

This book consists of 52 pages with *riwāyāt* of the life of the Prophet Muḥammad (saws). Shaykh Ismā'īl commences with book by glorifying Allāh and praising Muḥammad (saws) and his companions. A genealogy is given of the Prophet
(saws) back to Adnān, Ismā‘īl, and Ibrāhīm. The development of Āminah's pregnancy, the birth of the Prophet (saws) and the death of his father are discussed. The following description is given to the Prophet (saws): “You are the sun”, “You are the moon” and “You are the light of light”.

On the last few pages of the book, Shaykh Ismā‘īl quotes a few Islamic scholars regarding the benefits of celebrating Mawlid (popularly known as milād). According to Jalāl al-Dīn al-Suyūtī (d. 911 AH/1505 CE), the purpose and benefits of Mawlid are the gathering of men who recite the Qur‘ān and relating aḥādīth relevant to the Prophet’s (saws) birthday. Ḥasan al-Basrī said that he wished he had Mount Uḥud in gold then he would spend the gold in reading the Mawlid of the Prophet (saws).

This book is undated and was printed on the Gestetner printing machine. The right column gives the Arabic script and the left gives the Arabic-Afrikaans translation.

5.2.11 ASHRAQ - DUA’ AL-SALĀM (SUPPLICATION OF PEACE (ON THE PROPHET)

The Asrakal (Ashraq) is also known as al-Qiyām (the standing). It was printed in the 1940’s and consists of eight pages only (see Annexure 34). This book is an extraction of Mawlid al-Barzanjī (see 5.1.9). It consist of Arabic, transliteration and Afrikaans translation. Shaykh Ismā‘īl wrote this book for the Cape Muslims who were unable to read and understand the Arabic and Arabic-Afrikaans script.
5.2.12 **AL-MF'RAJ AL-QAWIM FI TAJWID AL-QUR'AN AL-KARIM** (THE CORRECT STEPS TO THE ART OF RECITING THE QUR'AN CORRECTLY)

The word *tajwid* is derived from the Arabic root “jawwada”, which means to make well or good. Technically, it means the correct and good pronunciation in reciting the Qur'ān at a moderate speed. Shaykh Ismā'il specifically wrote this book for his ḥifẓ students and it was also utilised by the (late) Shaykh Muḥammad Ṣāliḥ (ʿAbādī) Solomons. *Tajwīd* concepts and examples are written in Arabic script with Arabic-Afrikaans explanations (see Annexure 35). The title of the book and foreword are written on the first two pages. Thereafter, throughout the book a style of posing questions and answers were adapted for making it easier for the reader. On the last page is the index. The book was printed by Shaykh Ismā'il in 1937 and consists of 18 pages.

5.2.13 **BUGHYAH AL-MUSHTAQ FI AL-NIKAH WA AL-ŢALĀQ** (THE ASPIRATION OF ONE WHO DESIRES MARRIAGE OR DIVORCE)

In the introduction of this book Shaykh Ismā'il mentions that he taught many students and “imams” the topic of *nikāḥ* and came to realise that there was a dire need to compile a book in this field to make it easier for his students and himself (see Annexure 36). This book consists of 68 pages and is based on the Šafi`ī rules of marriage. In the preface the subject matter is discussed, particularly the question of why people get married, in a simplified manner. A technical definition of *nikāḥ* is given by quoting texts of Qur'ān and ḥadīth. Shaykh Ismā'il wrote extensively on the *khiṭbah* (proposal) of marriage, conditions of marriage, reasons for marriage with its relevant laws. He also discussed that which
constituted a valid marriage and status of husband and wife. In the second half of the book he dealt with *talāq* (divorce). He provides a definition of *talāq*, The legality of *talāq* is emphasised by quoting Qur’ānic text and *ahādīth*. The difference between *talāq* and *faskh* (a separation through annulment), categories of *talāq* and the principles of *talāq* are also discussed.

5.2.14 *AL-QAWL AL-WAFIR FI AHKĀM SALAH AL-MUSAFIR* (AMPLE TEACHING ABOUT INJUNCTIONS RELATING TO THE PRAYER OF THE TRAVELLER)

Shaykh Ismā‘īl taught many students the performance of *hajj*. He wrote this book because he observed that there was a need to equip the pilgrims and other travellers with the relevant knowledge. This is one of Shaykh Ismā‘īl’s earlier compilations consisting of 28 pages. The subject matter which is condensed concerns the prayer of the traveller (see Annexure 37). The shortening and combining of the prayers are discussed and are based on the views of the four *Sunni* schools of jurisprudence. It is one of the few books of Shaykh Ismā‘īl in which he mentions in the introduction that the book is copyrighted.

5.2.15 *DIE SALAAH (SALAH) VAN DIE TREWEL* (THE PERFORMANCE OF PRAYER WHILE TRAVELLING)

This book is an extraction of *al-Qawl al-Wafir fi Ahkām al-Musafir* (Ample teaching about injunctions relating to the prayer of the traveller) translated in Afrikaans consists of 10 pages only (see Annexure 38). It was published in the 1940’s. The contents are the same as the Arabic text (see 5.1.13) except that the
book does not include quotations from Qur'ān and hadīth. However, it includes a discussion on the intentions of the ṣalāh.

5.2.16  **NAYL AL-'ARAB FI LUGHAH AL-'ARAB (ATTAINMENT OF DESIRES IN THE LANGUAGE OF THE ARABS)**

Shaykh Ismā'īl's first series of Arabic language books were *Nayl al-'Arab fi Lughah al-'Arab* which consisted of three parts titled under different names. When Shaykh Ismā'īl wrote this book there were only a few Islamic scholars who taught Arabic, including Shaykh Ahmad Behardien. Therefore, this book was not written for the general public, but was specifically written as a text book for his own students. Shaykh Ismā'īl’s purpose for writing this book was to equip his students to read and understand the Arabic text, specifically the Qur’ān. (see Annexure 39).

*Nayl al-'Arab fi Lughah al-'Arab* which consist of 42 pages, begins with the Arabic alphabet, parts of speech, such as the verbs and nouns and specifically the attached and independent pronouns. From page 11 till 41 a vocabulary of *asmā‘* (nouns) are listed, for an example: contents of a house, objects in a school, edibles and vegetables. Arabic sentences are not analysed, but translations are given. The topics deal with practical issues such as ‘In the city’, ‘Teaching’, and ‘Breakfast hour’. Reading lessons with Arabic-Afrikaans translations are provided with topics such as desert, fire, health and trade.
Shaykh Isma'il wrote this Arabic book for his first year students, and it was later used by his senior students as text book to teach other students. *Al-Qawā'id al-Naḥwiyyah* (see Annexure 40) consists of 48 pages, concentrating on explanations of Arabic grammar rules and, in addition, offers a vocabulary list. The sub-sections include: foreword, Arabic language, verbs, nouns, terms and conjugation of the verbs, construction of verbal sentences and exercises in grammatical construction. The grammar rules and terms were written in Arabic, but their explanation and translation were given in “Arabic-Afrikaans”.

This book contains of three parts. Each part consists of 28 pages, printed by means of matrix on rice paper. Shaykh Isma'il mentioned in the introduction that the book was written specifically for conversational Arabic (see Annexure 41).

Shaykh Isma'il's second series of books of Arabic literature was *Al-Minḥah al-Saniyyah fi al-Lughah al-'Arabiyyah* (see Annexure 42). The first volume consists
of 70 pages and the index is printed on the last page. In the introduction, Shaykh Isma‘īl mentions in Arabic-Afrikaans that the book was intended for beginners who wished to learn the Arabic language, the language of the Qur‘ān. This book was eventually utilised by many teachers who taught Arabic at madāris. Grammar is discussed in more detail, such as verbs in the perfect, imperfect tense, and imperative. Nouns in its singular, dual and plural form, pronouns, demonstrative nouns and the construct state are also included with examples and exercises.

The second volume of this arrangement consisting of 54 pages deals with the root (verb) with its prefixes for the imperfect verb, and suffixes for the perfect verb. A table of weak verbs is illustrated in this volume.

5.2.18 MUHADATHAT WA MUFRADAT FI MAWDQAT (DISCUSSIONS AND CONCEPTS PERTAINING TO VARIOUS TOPICS)

Shaykh Isma‘īl’s purpose for writing these books was to facilitate for the people to learn the conversational Arabic so that their travel to Middle East such as Saudi Arabia and Egypt becomes easier (see Annexure 43). Shaykh Isma‘īl extracted various topics and vocabularies from magazines and every day conversational Arabic books with the idea of compiling this particular series of books. The first book contains rules on reading and translating Arabic texts. Amongst other topics, it deals with: “breakfast and supper in the city”, “health”, “books” and “trade”. Added to this collection are two books, consisting of 43 and 104 pages respectively, dealing with the “science of the Arabic language and the rules of grammar for advance students”.

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5.2.19  *AL-QAMUS* (ARABIC/ARABIC-AFRIKAANS DICTIONARY)

*Shaykh* Ismā’il particularly prepared a list of Arabic vocabulary for his students which he entitled “*al-Qāmūs*” (see Annexure 44). He has also included a number of Arabic verb (root) patterns. The dictionary consists of 33 pages with Arabic text and the Arabic-Afrikaans equivalent, but *Shaykh* Ismā’il used the Afrikaans alphabet from a to z.

5.2.20  *TUHFAH AL MUBTADI’IN FI UŞUL AL-DIN* (A GIFT FOR THE BEGINNERS IN THE PRINCIPLES OF RELIGION)

This book was published in the late 1930’s specifically as a text book for a beginners class in Islamic Studies, and consists of 31 pages (see Annexure 45). The content is similar to “Sterke Fondament” but was printed much earlier in Arabic and in Arabic-Afrikaans translations. The first part of the book deals with the 20 *ṣifāt* (qualities) of *Allāh* and a brief history of the life of the Prophet Muḥammad (saws). The latter part of the book discusses cleanliness and *ṣalāh*.

5.2.21  *DIE STERKE FONDAMENT* (THE STRONG FOUNDATION)

This Afrikaans book was published in the 1950’s. *Shaykh* Ismā’il specifically wrote this book for his students (beginners) who could not read the Arabic-Afrikaans books (see Annexure 46). The subject matter was extracted from an earlier publication, entitled, *Tuḥfah al-Mubtadi’īn fi Usūl al-Dīn* (A gift for the beginners in the principles of religion) (see 5.1.20). The contents include the *ṣalāh al-janāzah* and *du`a`* after *ṣalāh*.
5.2.22 MUQADDIMAH FT AL-TAFSTIR (AN INTRODUCTION TO THE QUR’ANIC EXEGESIS)

In the introduction of this book, Shaykh Ismā‘īl discusses how the Qur‘ān was revealed to the prophet Muḥammad (saws), and the compilation of the Qur‘ān during the period of Abu Bakr, ʿUmar and Uthmān (see Annexure 47). He also elucidated on the seven variety of modes of the Qur‘ān transmitted to us, nāṣikh (abrogating) and mansūkh (abrogated), and asbāb al-nuzūl (occasions of revelations). Shaykh Ismā‘īl extracted certain āyāt (verses) of the Qur‘ān related to Qur‘ānic exegesis and gives a commentary in Arabic only. Occasionally English words were utilised for explanation. The last section of the book deals with the sequence of the suwar (chapters) of the Qur‘ān.

5.2.23 ʿILM AL-AKHLĀQ (KNOWLEDGE OF ETHICS)

This book consists of 208 pages, which is entirely in Arabic (see Annexure 48). Shaykh Ismā‘īl wrote this book specifically for his senior Arabic students. The subject matter concerns the conduct of the prophets from Ādam to Prophet Muḥammad (saws). It deals with issues that confronted the Prophets and how they responded to these issues. Though a few pages are missing in this book, according to Sulaiman da Costa, Shaykh Ismā‘īl completed the writing of this book.

5.2.24 DIE EERSTE STAP (THE FIRST STEP)

“Die Eerste Stap”, written in Afrikaans only, consists of 24 pages. Shaykh Ismā‘īl wrote this book during the 1950’s specifically for scholars that he taught at the Al-Hidāyah institute before his demise (see Annexure 49). The pillars of Islām,
pillars of īmān and the qualities of Allāh are discussed from page one to page 11. From page 12 to 24, various aspects of ṭahārah (cleanliness) and ᵇalāh are discussed.

5.2.25 DIE GAJJIE (HAJJ) EN DIE OEMRAH (UMRAH) (THE HAJJ AND `UMRAH)

This book was written in Afrikaans consisting of 28 pages. Shaykh Ismā‘îl wrote this book for his ḥâjj students and “Imams” who taught fiqh (see Annexure 50). It covers the performance of ᵇumrah and ḥajj in a simplified manner. The index (inhoud) is printed on the last page.

5.2.26 AL-ISLAAM

Shaykh Ismā‘îl mentions in the introduction of this Afrikaans book that it was written to elucidate the principles which Islām consists and the wisdom of it in order to expound the beauty of Islām which Allāh has chosen for man (see Annexure 51). According to Shaykh Ismā‘îl man cannot live independently. He has to communicate with man and to exchange ideas in order to benefit from one another. Islām is the straight path to Allāh and the person who walks on this path is guided aright. Whereas the person who walks away from this path is confused. This book was published in the late 1930’s and consists of 35 pages. It is one of the few books of Shaykh Ismā‘îl that was printed in two columns.

The subject consists of “the four goals of Islām” and why “man needs religion”. According to Shaykh Ismā‘îl the first goal is “correct belief”. He discussed the performance of ᵇalāh and siyām (fasting) as a means of reaching perfection. The
second goal is as a “useful individual in society”. Under this sub-heading he discussed zakāh and hajj. The third goal is “to improve the condition of man in general”. In conclusion, Shaykh Ismā'il dealt with an intelligent and just ruler and the security of people.

5.2.27 FIQH (JURISPRUDENCE)

This book was published in early 1937 consisting of 48 pages. Shaykh Ismā'il wrote this Afrikaans fiqh book for his students (beginners) who were not familiar with the Arabic and Arabic-Afrikaans script (see Annexure 52). Though it is a beginner’s textbook, it deals extensively with the laws of salāh, zakāh and šiyām. Shaykh Ismā'il has excluded in this book the chapter of ḥajj.

5.2.28 KITAABUL FIQH (KITABAL-FIQH) (BOOK OF JURISPRUDENCE)

This book is basically similar to all other fiqh books, but it was rewritten in 1937 for a specific class of Afrikaans speaking senior students. This book has no particular title and appears more like rough notes that Shaykh Ismā'il issued to his students (see Annexure 53). This book discusses all aspects of cleanliness, such as the ritual purification before the salāh. The conditions, compulsory and optional acts of salāh, and šiyām are also discussed.

5.2.29 GAJJ GANAFIE (HAJJ HANAFITI)

This book was published in the 1940's in Afrikaans consisting of 32 pages. Shaykh Ismā'il's strictly wrote this book for his students who followed the Ḥanafite school
and who intended to perform pilgrimage. The last six pages deals with ṣalāh al-musāfir (a traveller’s prayer) (see Annexure 54).

5.2.30 RAATIBUL GADDAAD (RĀṬĪB AL-HADDĀD)

This book is a translation of the work of Imām Abd Allāh ibn Alawi al-Haddād (d. 1132 AH/1720 CE), and was printed in the 1940’s (see Annexure 55). This was specifically compiled in Arabic by the author, but transliterated and translated in Afrikaans by Shaykh Ismā’īl. Shaykh Ismā’īl at all times emphasised that people must understand in their own language what they are reciting in Arabic. It consists of adhkār (remembrance of various names of Allāh and praise of Allāh) and du`ā’. This book was printed as a handbook for those who assemble and recite from it after seven, 40 and 100 days after the burial of deceased.

5.2.31 ARWAAG (ARWĀH) (SPIRITS/SOULS)

The arwāh is also known as the “voorwerk” (see Annexure 56). Shaykh Ismā’īl compiled this book in conjunction with the Rāṭib al-Haddād (see 5.1.30) This book consists of extracts of Qur’ān such as sūrah Yāsīn and al-Mulk which are normally recited after the burial of deceased. In this book are the Asmā’ā’ al-Ḥusnāh, (beautiful names of Allāh) Ṣalawāt, (peace and blessing upon Muḥammad saws and his family and friends) adhkār and du`ā’ (prayer for the deceased) also included. This book is transliterated and translated in Afrikaans.
5.2.32 N KORTE BEGRIP VAN DIE WAT NODIG IS OM TE WEET (A BRIEF EXPLANATION OF WHAT IS NECESSARY TO KNOW)

This Afrikaans book was published in April 1939 and consists of 30 pages (see Annexure 57). The first 12 pages deal with *tawḥīd*, specifically the 20 *ṣifāt* of Allāh (Attributes). The second part of the book discusses *ṭahārah*, *ṣalāh*, *ṣiyām* and a paragraph on *zakāh* al-ḍīrā (charity).

5.2.33 DUʿĀ’ BIRRAL-WĀLĪDAYN (INVOCATION FOR PARENTS)

This book consists of 24 pages written in Arabic, transliterated Arabic, Arabic-Afrikaans and Afrikaans translation (see Annexure 58). The book specifically deals with “duʿāʾs” that can be made for one’s deceased parents. *Shaykh* Ḥusayn ibn ‘Abū Bakr al-Juwayni wrote this book for his students in order to memorise and to understand these “duʿāʾs”. The last portion of the book consists of the significance of the recital of “peace and blessings” upon Muḥammad (saws).

ENDNOTES

Interview with Achmat (Ahmad) Cassiem on 24 July 1997.

Interview with Yusuf Abrahams (founder member of MYM) on 22 August 1999.

Qunut means "being obedient" or "the act of standing". Here it refers to special supplications made while in prayer during the standing posture. The Qunut supplications are made by the Shafri followers in the daily morning prayer whereas the Hanafi followers perform the qunut in the witr prayer (after the performance of isha, evening prayer).

Ibid.

Interview with Achmad Samsodien (ex-member of MYM) on 22 September 1999.

Interview with Adam Gool (founder member of MYM) on 27 August 1999.

Interview with Abdurahman Ariefdien on 25 August 1999. Abdurahman Ariefdien is the imām of Masjid al-Rahmān in Hanover Park.

Interview with Adam Gool on 27 August 1999.

Mohamed, Y 1993 The teaching of Arabic in South Africa - History and Methodology. The University of Western Cape. Department of Arabic Studies Bellville. p.171.

Interview with Cassiem (Qasim) Haoust (ex-student of Shaykh Isma'il) on 20 June 1997.

Interview with Shaykhah Maimona Solomons on 4 September 1999.

Cassiem Haoust was a close friend of Imām Ismā'il Johnstone. They used to walk from Athlone to Greatmore Street Woodstock and back. While walking they would discuss their Arabic lessons.

Interview with Cassiem Haoust on 20 June 1997.

Mohamed, p.171.

Interview with Shaykhah Maimona Solomons on 4 September 1999.

Interview with Ibrahim Steenkamp (senior student of Imām Johnstone) on 10 September 1999. These students of Ibrahim Steenkamp are imams and Arabic teachers today. Most of these students also furthered their studies abroad. In 1982, Ibrahim Steenkamp taught Arabic to the researcher at the Primrose Park Mosque.

Interview with Imām Abdurahman Ariefdien on 25 August 1999.


Ibid, p. 55. See also Tribute to a Martyr, Qiblah, al-Jāmi'ah, Stegman Road, Claremont. p. 6.

Walji, p. 55.

Ibid.

Ibid.
Ebrahim, p. 30.

Larney, p. 35.


Interview with Yasiem Mohamed on 4 November 2000

Ibid.

Interview with Shaykh Mogamat Amien Pakier on 17 April 1999.

Refer to chapter four.

Interview with Shaykh Nazim Mohammad on 8 July 1997.

Interview with Hajjah Khadijah Hanif on 14 February 1999.

Most of Shaykh Ismā‘īl’s works were printed from handwritten stencils.

Regal & Mohamed, pp. 172-173.

Interview with Shaheem Hanif on 14 February 1999.


Interview with Shaheem Hanif on 14 February 1999.


Interview with Shaykh Mogamat Amien Pakier on 17th April 1999.


Interview with Imām Abru rahman Bassier on 3 July 1997.

Van Selms, p. 17.

Matters of Islamic faith and belief are considered by Muslim scholars to be the Greater Jurisprudence. (Fiqh Akbar)


Ibid. p.3.

Interview with Sulaiman da Costa on the 13 August 1999.

This is a term used by Muslim scholars to refer to the constituent elements of Islamic faith, such as belief in angels and the idea that modesty is an aspect of faith. See “Shu’ab al-Imār” by al-Bayhaqi.
Interview with Shaykh Muhammad Salih Solomons ('Abdî) on 15 September 1977.

'Taʿṣīb is a festival day celebrated at the end of the month of fasting i.e. the 1st day of the 10th Islamic month, Shawwaal. 'Id al-Adhā is celebrated on the 10th day of the Islamic month, Dhi al-Ḥijjah. On this day every Muslim who can afford to sacrifices a goat or sheep.

Al-Qiyām (the Standing) refers to the Muslims standing up while reciting the praises of Muhammad (saws) at Mawlid celebrations. The word "Asrakal" is probably extracted from the Arabic word "Ashraq" with the "al" attached to it.

See Qurʾān 73:4.

The Arabic words nāṣīk and mansūkh are derived from the same root meaning 'to replace, to withdraw and to abrogate. See Qurʾān, 2: 106 and Von Denffer, p. 104.

The Arabic word, asbāb is the plural of sabab meaning reason. Nuzūl means revelation. Asbāb al-nuzūl is therefore reasons or circumstances of revelations. See Von Denffer p. 92.

The word ḥajj literally means to go somewhere or visit. Technically it means to go to Makkah and to observe the necessary devotions. It is the final compulsory pillar of Islam. The word 'Umrah is derived from the Arabic root 'amara meaning he inhabited a place or paid a visit to it. Technically it means he visited the Ka'bah. 'Umrah (lesser ḥajj) differs from ḥajj as 'umrah may be performed at any time, whereas ḥajj is performed at a fixed time.

Imām 'Abd Allāh ibn al-Ḥaddād was the renewer of twelfth Islamic Century. He was born in Ḥadramaut, and grew up in an environment where the emphasis was upon piety. He was renown for his knowledge and his manifest sanctity. The depth of his influence on Muslims is reflected by the fact that his books are still in print throughout the Islamic world. His lineage is traced back to the Prophet (saws) and his family through Imām al-Ḥusayn. Imām Ḥaddād's writings, are mostly concerned with establishing within its readers the firmest possible foundations for faith and certainty. He spent his life bringing people closer to their Lord through his written and oral teaching, and his exemplary life.


See chapter 1, p.3.
CONCLUSION

In the 17th and 18th century, Muslims at the Cape were not free to propagate or practice their religion. In fact the Dutch authorities forbade the practice of any religion other than that of their church. When Muslims and other non-Christian religious groups were granted religious freedom in 1804, permission was still required from the British authorities for erecting mosques.

Viewed in this context, the role of Shaykh Yusuf and other exiles like the Rajah of Tambora, Tuan Said Aloewie and Abdullah Kadi Ibn Abdus Salaam (Tuan Guru), who had devoted their lives to the establishment, and consolidation of Islam is truly remarkable. The considerable influence they exercised on the Cape Muslim community's culture and religious beliefs, is still evident today.

Shaykh Ismail was born in the early twentieth century and grew up when political inequality and social restrictions were the order of the day in the Cape. He lived within a community that was exploited and oppressed by colonial forces. During this period the first Muslim political organisation, specifically the South African Moslems (Muslim) Association, was established. This Association was short lived because it did not get the support of the Islamic scholars of the day. Dr Abdurahman, who headed the African People's Organisation (APO) after years of successful influence, also lost the support of coloured people including the Islamic scholars. It is most likely that Dr Abdurahman catered for the upliftment of the socio-political conditions of all religious and racial groups rather than focussing specifically on the religious needs of the Cape Muslims. As pointed out in the first chapter of this dissertation, the A P O lost the support of the coloured people (including Muslims) because the young generation of coloured
intellectuals were seeking a more radical organisation. In 1923 the Cape Malay Association (CMA) was established and was led by its president, Arshud Gamiet, in direct opposition to the APO.

In spite of the fact that the CMA’s aim was to alleviate the social problems of the Cape Muslims, this organisation, which had the support of Islamic scholars like Shaykh Ahmad Behardien failed because of its antagonism towards Indian Muslims. Arshud Gamiet regarded the Indian Muslims, as well as blacks, inferior to the Cape Malays. On the other hand, Dr Abdurahman who was not regarded as an Islamic scholar as mentioned earlier, welcomed and fought for the upliftment of the oppressed people in general.

Therefore I feel that Dr Abdurahman’s thoughts were more in line with the Qur’an: that Islam seeks to destroy all injustice irrespective of the perpetrator’s race, creed or nationality; that Islam is not nationalistic because nationalism is contrary to its principle of human unity; and, that Islam calls for action against oppression whether inflicted upon Muslims or non-Muslims.

It is evident that Shaykh Ismail grew up when there was already a leadership conflict within the Muslim community in the Cape. On a more positive note, he lived at the time when Islam was propagated and firmly established by Islamic scholars at the Cape. Since the arrival of the early Muslims in the Cape, the teachings and practice of Islam were passed on from one generation to the next.

In this manner many Islamic scholars like Ahmad Behardien, Salih Hendricks, Sa’id Najaar, Sa’idin Dollie, Muhammad Khayr, Abu Bakr Kassiem Gamieldien, Abdurahman Kassiem Gamieldien and others made invaluable contribution to the spiritual upliftment and development of the Cape Muslims.
On the other hand the social, political and economic dictates of the Qur'ān were to a certain extent ignored by these scholars. This suited the oppressors (colonialists). Perhaps this is the reason why the oppressors regarded the Malay group (Muslims) as the most obedient and tolerant group in the Cape.

Shaykh Ismāʿīl spent his formative (madrasah) years studying the Qur'ān under the strict tutelage of Shaykh Muḥammad Khayr. His secular education was catered for at Trafalgar School for a short period. The standard of coloured education during this period was considered to be so inferior that Shaykh Ismāʿīl perhaps felt it was a waste of time staying at school much longer. Shaykh Ismāʿīl studied in Makkah and Egypt, which had an impact on his future Islamic activities in the Cape.

A significant part of this dissertation deals with the influence the early Islamic scholars had on the Cape Muslims and specifically on Shaykh Ismāʿīl. This was reflected in Shaykh Ismāʿīl's students, Imām Haron, Muḥammad Cassiem, Sulaiman da Costa and Imām Ismāʿīl Johnstone. It is quite evident from their lifestyle that Imām Haron and Muḥammad Cassiem were influenced by their teacher. They both engaged in Sufi practices and were responsible for the establishment of the Muslim Youth Movement, an amalgamation of the District Six and Claremont Youth Movements respectively. Imām Haron's concern was for the helpless and the oppressed. The imām emphasised dawah, as a means of converting the majority of the oppressed to Islām. He stressed the importance of tawḥīd, and refuted the interpretation of the text of Qur'ān: "O you who believe, obey Allāh and obey the Messenger and those in authority from among you...." quoted by the Islamic scholars. He believed a jāhīl (ignorant person) can never be an authority for a Muslim.²
Many people have benefited a great deal from Shaykh Ismā’il’s contribution to Islāmic culture. In my view his greatest achievement ever was the writing of many diverse literary works which were written in Arabic-Afrikaans, Arabic and Afrikaans, in a manner that was comprehensible to most people. The most popular of his approximately 30 works was the translation into Arabic-Afrikaans of al-Muqaddimah al-Hadrahmiyyah which was published in Cairo in 1928, whilst he was still a student at al-Azhar University. This work was widely used by Islāmic scholars, students and the general Muslim readership.

Shaykh Ismā’il was regarded as a controversial figure by his contemporary Islāmic scholars because of his views on issues like the performance of “zuhr ṣalāh after jumu‘ah”, “Laylah al-Niṣf min Sha’bān” and the “bechara girl issue” (see chapter 4, pages 126-131). It is obvious from the result of these issues that some of the Islāmic scholars during this period were not at the spiritual and intellectual level to deal with these matters. I am of the view that Shaykh Ismā’il was correct in expounding his views at that time. He probably felt responsible for educating those Muslims who were ignorant at that time.

The most fascinating observation was that practically all interviewees who knew Shaykh Ismā’il spoke highly of his good character, which had a great influence on some of Shaykh Ismā’il’s most dedicated students. These students in turn, passed on the knowledge they had gathered to their students. Yet very little recognition has been given to him since his death.

It was not only writing of books, recitation and memorisation of the Qur‘ān that made Shaykh Ismā’il a unique person, but also his profound love of Allāh and the proper understanding and the practical teachings of the Qur‘ān. Shaykh Ismā’il
has emphasised the significance of the learning and teaching of the Arabic language, a practice which was continued by his dedicated students. An excellent example of this is Imam Isma'il Johnstone's contribution of teaching the Arabic language. This way of life brought Shaykh Isma'il closer to his creator and fellow human beings who in turn harboured a great respect for him. He believed in equality, justice and love for the youth whom regarded as future leaders. Whatever task Shaykh Isma'il undertook, whether it was reciting the Qur'an, lecturing or writing, he did it with humility and for sake of Allah alone, seeking His (Allah's) reward only.

There is a striking resemblance between the lifestyle and views of Shaykh Isma'il and that of some of the modern scholars such as al-Maraghi and Hasan al-Banna. To cite an example when Shaykh Isma'il was summoned to court in 1937 he refused to contest the case (see chapter 4), as he said, "a non-Muslim government cannot give a ruling on an Islamic matter". There were several similar cases, of leadership struggle where unfortunately the Cape Muslims were not capable of solving their internal disputes and resorted to the courts.

As far as Shaykh Isma'il's literary contributions are concerned, perhaps in content he was not original, but he was original in presentation and creative in his style of recasting into "Arabic-Afrikaans". Shaykh Isma'il was not only original in his presentation, but he also introduced some of the works for the first time, such as the translations of "Mawlid al-Barzanji" and "Al-Muqaddimah al-Hadramiyyah" to some of his contemporaries.

These are clear indications that Shaykh Isma'il was an Islamic educationist not in terms of original research, but in providing Islamic and Arabic notes and
textbooks. We could therefore conclude that Shaykh Ismā'īl was not only an Islamic teacher, but he also went through great lengths to produce class-room material for his students.

Shaykh Ismā'īl has left behind a wealth of Islamic literature, which is unfortunately not fully utilised today. This is most likely due to the fact that most of the books were written in Arabic-Afrikaans. However, the writer strongly recommends that Shaykh Ismā'īl's literature be translated into English in order that it may be more extensively utilised at madāris and other Islamic institutions. It is not good enough to remember him for his good character, but also to remember what he has contributed in his lifetime, his legacy of literary works, teaching the dīn and recital of Qur'ān.

1. See Qur'ān, Chapter 4 verse 59.

2. Shaykh Ismā'īl believed that a non-Muslim government cannot give a ruling on Islamic matters. See Chapter One concerning the case between Ismā'īl Allom and Shaykh Ismā'īl.
INTERVIEWS

Chapter 1

1. Interview with Mrs Gabeba Adams and Mrs Zainuniesa Ebrahim on 28 June 1998.
3. Interview with Mrs Amina Jappie (born 13 May 1913) on 13 August 1998.
8. Interview with Mrs Amina Jappie (born 13 May 1913) on 10 October 1998.
10. Interview with Hajj Zahab Jensen (Qiyam, born 14 May 1907) on 11 November 1998.
11. Interview with Mr Ismâ'îl Jensen (born 23 September 1910) on 11 November 1998.
12. Interview with Imam Yasien Harris on 15 November 1998.
13. Interview with Imam Yasien Harris on 2 December 1998.

Chapter 2

1. Interview with Majedee Ḥanîf (eldest son of Shaykh Ismâ'îl) on 11 May 1998.
2. Interview with Amina Jappie on 13 August 1998.
3. Interview with Adam Gool (a founder member of the Muslim Youth Movement of the Cape) on 15 November 1998.
7. Interview with Mohamed Sedick Williams (relative of Shaykh Ismā’īl) on 1 January 1999.
8. Interview with Mohamed Sedick Waggie on 7 January 1999.
13. Interview with Yagyah Edwards (relative of Shaykh Ismā’īl) on 7 February 1999.
15. Interview with Ḥājjah Khadijah Ḥanīf (wife of Shaykh Ismā’īl) on 14 February 1999.
16. Interview with Shaheem Ḥanīf (son of Shaykh Ismā’īl) on 14 February 1999.
17. Interview with Ḥājjah Khadijah Ḥanīf (wife of Shaykh Ismā’īl) and children on 14 February 1999.
18. Interview with Dr Allie Mahate on 20 February 1999.

Chapter 3

1. Interview with Majedee Ḥanīf (eldest son of Shaykh Ismā’īl) on 11 May 1997.
2. Interview with Shaykhah Maimona Solomons on 20 May 1997.
4. Interview with Ḥājjah Khadijah Ḥanīf (wife of Shaykh Ismā’īl) on 14 February 1999.
5. Interview with Mohammad Hanief Allie on 6 March 1999.
6. Interview with Imam Redar Behardien on 16 April 1999.
7. Interview with Shaykh Mogamat Amien Fakier on 17th April 1999.
8. Interview with Nāṣif Gamieldien (son of Shaykh Shakir Gamieldien) on 13 May 1999.
Chapter 4

1. Interview with Abdurahman Isaacs on the 7 May 1997.
2. Interview with Shaykh Abbas Jassiem on 17 May 1997.
5. Interview with Dr Sullaiman Nordien on 28 May 1997.
7. Interview with Cassiem Haoust (ex-student of Shaykh Isma‘il) on 20 June 1997.
8. Interview with Ishâq Samuels (ex-student of Shaykh Isma‘il) on 22 June 1997.
15. Interview with Hájjah Khadijah Ḥanīf on 20 April 1998.
17. Interview with the Dr Achmat Davids on 4 June 1998. Dr Achmat Davids died the 15 September 1998.
22. Interview with Imâm Ebrahim Schroeder (born 8 August 1908) on 10 February 1999.
26. Interview with Achmat Jamie on 7 March 1999.
27. Interview with *Imām* Redar Behardien on 16 April 1999.
28. Interview with Shaheem Ḥanīf on 20 April 1999.
29. Interview with *Shaykh* Moutie Moerat (ex-student of *Shaykh* Āḥmad Behardien) on 15 June 1999.
31. Interview with Mrs Khadijah Kannemeyer (born 28 October 1914) on 24 July 1999.
33. Interview with Dr M C D’arcy (son of the late Karim D’arcy) on 5 August 1999.
34. Interview with Gasant (Ḥasan) Emeren on 9 August 1999.
35. Interview with *Shaykh* Yusuf Booley on 14 August 1999.
37. Interview with *Shaykh* Abdul Kariem Toffar on 19 August 1999.
38. Interview with Kariem Gabier (nephew of *Shaykh* Ismāʿīl) on 20 August 1999.
40. Interview with Adam Gool (founder member of MYM) on 27 August 1999.
41. Interview with Yusuf Abrahams (founder member of MYM) on 22 August 1999.
42. Interview with *Shaykhah* Maimona Solomons on 4 September 1999.
43. Interview with Tahir Levy (ex-member of MYM) on 5 September 1999.
44. Interview with Ibrāhīm Steenkamp (senior student of *Shaykh* Ismāʿīl Johnstone) on 10 September 1999.
45. Interview with Achmad (Āḥmad) Samsodien (ex-member of MYM) on 22 September 1999.

Chapter 5

1. Interview with Ḥājjah Khadijah Ḥanīf on 14 February 1999.
2. Interview with Shaheem Ḥanīf on 14 February 1999.
3. Interview with *Shaykh* Mogamat Amien Fakier on 17 April 1999.
4. Interview with *Shaykh* Nazim Muhammad on 8 July 1997.
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## GLOSSARY

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<tr>
<th>Arabic Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>`ahlīyyah</td>
<td>legal capability/capacity</td>
</tr>
<tr>
<td><code>adīb (plural: </code>adīb)</td>
<td>etiquette</td>
</tr>
<tr>
<td>`ādhān</td>
<td>call to Muslim daily prayer</td>
</tr>
<tr>
<td><code>ālim (plural: </code>ulamā‘)</td>
<td>Muslim scholar</td>
</tr>
<tr>
<td><code>ālimiyyah al-</code>Aghrāb</td>
<td>certificate for foreigners/academic certificate issued by al-Azhar</td>
</tr>
<tr>
<td>asbāb al-nuzūl</td>
<td>occasions for revelation</td>
</tr>
<tr>
<td>Awwal Masjid</td>
<td>First Mosque</td>
</tr>
<tr>
<td>`awrah</td>
<td>a part of the body legally prescribed to be covered</td>
</tr>
<tr>
<td><code>āyāh (plural: </code>āyāt)</td>
<td>Qur'ānic verse</td>
</tr>
<tr>
<td>Bayān al-Dīn</td>
<td>Explanation of the Religion</td>
</tr>
<tr>
<td>bay`ah</td>
<td>allegiance</td>
</tr>
<tr>
<td>bālīgh</td>
<td>adult/one who has reached the age of puberty</td>
</tr>
<tr>
<td>bechara</td>
<td>religious conference/debate</td>
</tr>
<tr>
<td>bid<code>ah (plural: bid</code>ā`)</td>
<td>innovation</td>
</tr>
<tr>
<td>bulūgh</td>
<td>adulthood</td>
</tr>
<tr>
<td>da`wah</td>
<td>propagation</td>
</tr>
<tr>
<td>dhikr (plural: adhkār)</td>
<td>praises of Allāh</td>
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<td>dīn (plural adyān)</td>
<td>religion</td>
</tr>
<tr>
<td>du<code>ā (plural: ad</code>iyah)</td>
<td>supplication/invocation</td>
</tr>
<tr>
<td>fajr ṣalāh</td>
<td>dawn prayer</td>
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<tr>
<td>faskh</td>
<td>annulment of marriage</td>
</tr>
<tr>
<td>fatwā (plural: fatwā)</td>
<td>legal decree/ruling</td>
</tr>
</tbody>
</table>

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fiqh

Islamic jurisprudence

fiqh al-`ibādāt

Islamic laws for acts of worship

gḥusl

wash/bath

ḥadīth (plural: aḥādīth)
narration of the prophet Muḥammad (saws)

ḥajj

annual pilgrimage

ḥājj (plural: ḥujjāj)
title for a male who has performed pilgrimage

ḥājjah
title for a lady who has performed pilgrimage

ḥalāl

permissible

ḥarām

forbidden

ḥarf (plural: ḥurūf)
letter of the alphabet

ḥāfiz (plural: ḥuffāz)
person who committed the Qurʿān to memory

ḥifẓ al-Qurʿān
memorisation of the Qurʿān

hijrah
migration of the Prophet to Madīnah (622)

Ikhwān al-Muslimūn
Muslim Brotherhood founded in Egypt in the 1930’s

`ibādah (plural ibādāt)
acts of worship

`Īd al-Fīṭr
festival day at the end of the month of fasting

(1st day of the 10th Islamic month, Shawwal)

`Īd (plural: a’yād)
feast day / festival

`Īd kḥuṭbah
sermon of the `Īd prayer

iḥsān
excellence

ijmā`
jurisprudential consensus

irādah
desire/intention

irth
inheritance

ism (plural: asmāʾ)
name/noun

imām (plural: aʾimmah)
prayer leader

imāmah
leadership of the prayer
ijtiḥād
īmān
ijāzah (plural: ijāzāt)
jāhil (plural: juhḥāl)
jamāʿah
jāmiʿah (plural: jāmiʿāt)
jannāh
jumāʿah
jumāʿah khattabah
kaftan
kalimah
kaparangs
Khalifkhilafa h
khatm al-Qurʿān
khīṭbah
khīṭbah (plural: khīṭāb)
kāfir (plural: kuffār)
karamah (kārāmah)
kitāb (plural: kutub)
Laylah al-Qadīr
madhhab (plural: madhāhib)
madrasah (plural: madāris)

juristic reasoning or deductions
belief
certificate / permission
ignorant
congregation / audience
university
funeral
paradise
Friday congregational prayer
Friday congregational sermon
shroud
formula of faith (There is none worthy of worship but Allāh)
type of wooden sandal
successor / caliph
succession / caliphate
completion of the Qurʿān
marriage proposal
sermon
rejecter of faith
miracle
book
Night of Power (in the last ten nights of the month of fasting, Ramaḍān)
school of law
school
Masjid al-Ḥarām, al-
Sacred Mosque in Makkah
Masjid al-Jāmi‘, al-
a large mosque where Friday prayer is normally performed

masjid  (plural masājid)  mosque
mawlana  a religious scholar
mansūkh  abrogated
manṭiq  logic
matn  text
Maulid al-Nabi  Prophet’s (saws) birthday celebration
milyāḥ  veil
Miṣr al-Fatāḥ  Society of Young Egypt
mufassir (plural: mufassirūn )  interpreters of Qur’ān
muftī  one who gives Islāmic legal opinion
muqaddimah  introduction/foreword
mu‘min  believer
nāsikh  abrogating
nikāḥ  marriage ceremony
niyyah  intention
qādī (plural: quḍāt)  a Muslim judge
qadr  predestination
qārī‘ (plural: qurā‘)  reciter of the Qur’ān
qiyyām  the standing of ṣalāh
qiyyāmah  resurrection
qiyyās  analogy
qirā‘ah (plural: qirā‘āt)  Qur’ānic recitation
Qisas al-Ambiya‘  Stories of the Prophets
qunūt
Qur'ān
riwāyah (plural: riwāyāt)
ruḥ (plural: arwāḥ)
sabʿah qirāʿāt
ṣalāh (plural: ṣala wāt)
ṣalāh al-janāzah
ṣalāh al-musāfir
ṣalāh al-tarāwīh
ṣalāwāt
ṣāliḥin (singular: ṣāliḥ)
ṣadaqah (plural: ṣadaqāt)
sanad (plural: isnād)
Shahādah al-Ahliyyah
sharḥ
shaykh (plural: shuyūkh)
shaykhah
shūrā
ṣifāh (plural: ṣifāt)
ṣiyām (singular: sawm)
sūrah (plural: suwar)
sharʿ
special invocation during night prayer after the nightly obligatory prayer
sacred book of Muslims/revelation of Muhammad (s.a.w.s.)
narration
spirit/soul
seven dialects/modes of the recitation of the Qurʾān
prayer
funeral prayer
traveller’s prayer
special night prayer during the month of Ramadān
salutations
pious people
charity
chain of narration
certificate of competence/academic certificate issued by al-Azhar explanation
religious scholar/head
female religious scholar/head
consultation
attribute/quality
fasting
Qurʾānic chapter
law
<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>sharī'ah</td>
<td>Islamic Law</td>
</tr>
<tr>
<td>sunnah (plural: sunnan)</td>
<td>narrations of the Prophet /recommended act, especially when practiced by the Prophet (s.a.w.s.)</td>
</tr>
<tr>
<td>sūrah Yāsīn</td>
<td>chapter Yāsīn of the Qur'ān (no.36)</td>
</tr>
<tr>
<td>tafsīr</td>
<td>Qur'ānic exegesis or commentary</td>
</tr>
<tr>
<td>ṭahārah</td>
<td>cleanliness/ritual purity</td>
</tr>
<tr>
<td>tajwīd</td>
<td>correct Qur'ānic pronunciation and recitation</td>
</tr>
<tr>
<td>ṭalāq</td>
<td>divorce</td>
</tr>
<tr>
<td>ṭalīfīq</td>
<td>where one mixes up one school of law with another/elective usage of schools of Islamic law</td>
</tr>
<tr>
<td>taqādīr</td>
<td>decree/predestination</td>
</tr>
<tr>
<td>taqālid</td>
<td>imitation/following of a particular school of law</td>
</tr>
<tr>
<td>tawḥīd</td>
<td>Oneness/unity of God</td>
</tr>
<tr>
<td>tazkiyah</td>
<td>purification</td>
</tr>
<tr>
<td>toestiek</td>
<td>veil</td>
</tr>
<tr>
<td>toedang</td>
<td>sun hat</td>
</tr>
<tr>
<td>ummah (plural: umam)</td>
<td>Muslim community/global</td>
</tr>
<tr>
<td>'umrah</td>
<td>lesser pilgrimage</td>
</tr>
<tr>
<td>ustādh (plural: asātiḍah)</td>
<td>teacher/professor</td>
</tr>
<tr>
<td>wali Allāh</td>
<td>friend of Allāh (a Sūfi)</td>
</tr>
<tr>
<td>wali (plural: awliyyā’)</td>
<td>guardian/friend of Allāh</td>
</tr>
<tr>
<td>wafḍ (plural: wuḍūd)</td>
<td>delegation/deputation</td>
</tr>
<tr>
<td>waqf (plural: awqāf)</td>
<td>endowment/trust</td>
</tr>
<tr>
<td>watan</td>
<td>home country</td>
</tr>
<tr>
<td>wasaṭ</td>
<td>middle</td>
</tr>
<tr>
<td>wilāyah</td>
<td>guardianship</td>
</tr>
</tbody>
</table>
wuḍū’ minor ritual ablution
zakāh compulsory annual alms paid at 2 1/2 %
zakāh al-fiṭr charity paid before the Ṭd al-Fiṭr prayer performed at the end of the month of fasting
zinā adultery/fornication
zihr ṣalāḥ midday prayer
ANNEXURES

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<th>Description</th>
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</thead>
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<td>Hajj Samdon Gamieldien’s diary</td>
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<td>2</td>
<td>Shaykh Šāliḥ Hendricks</td>
<td>A-2</td>
</tr>
<tr>
<td>3</td>
<td>Hajj Peerbhai’s fourth wife expected his thirtieth child</td>
<td>A-3</td>
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<td>4</td>
<td>Advertising ḥājj trip</td>
<td>A-4</td>
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<td>5</td>
<td>Imām Sulaiman Harris -</td>
<td>A-5</td>
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<tr>
<td>6</td>
<td>Muhammad Ḥuthmān Najaar’s copy of a permit</td>
<td>A-8</td>
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<td>7</td>
<td>Shaykh Sa’īd Najaar’s identification card</td>
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<td>8</td>
<td>The surat (arabic alphabet)</td>
<td>A-10</td>
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<td>9</td>
<td>Shaykh Muḥammad Khayr’s artistic work</td>
<td>A-11</td>
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<tr>
<td>10</td>
<td>Shāfi’i Masjid</td>
<td>A-12</td>
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<tr>
<td>11</td>
<td>Mr Sidney George Maurice (principal of Trafalgar School) taught three standards</td>
<td>A-13</td>
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<td>12</td>
<td>Gamieldien families who settled in Cairo</td>
<td>A-14</td>
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<td>13</td>
<td>Copy of Shaykh Ismā’īl’s certificate “Shahādah al-Ahliyyah”</td>
<td>A-15</td>
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<tr>
<td>14</td>
<td>A letter from Shaykh Shakier’s uncle that was sent to Shaykh Tayb Jassiem’s mother informing</td>
<td>A-16</td>
</tr>
<tr>
<td></td>
<td>her of her son and Shaykh Ismā’īl’s departure from Cairo.</td>
<td></td>
</tr>
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<td>15</td>
<td>Rashīd Riḍā and Al-Manar</td>
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<td>16</td>
<td>Shaykh Aḥmad Behardien “farewell ḥājj”</td>
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<td>17</td>
<td>Khadijah Kannemeyer and daughters</td>
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<td>18</td>
<td>A notice that appeared in the Cape Argus (The Aliens Act 1937) 1945, concerning Shaykh</td>
<td>A-22</td>
</tr>
<tr>
<td></td>
<td>Ismā’īl’s intention to change his name.</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Khatm al-Qur’an Jamā‘ah -</td>
<td>A-23</td>
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<tr>
<td>20</td>
<td>Shaykh Ismā’īl - this photograph was taken 1945 when</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Shaykh Ismā’īl performed tarāwīḥ at the Ahmedia Masjid, Mayville.</td>
<td>A-24</td>
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21. Articles of Shaykh Ismā'īl's funeral which appeared in the Cape Times and Cape Argus. A-25
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29. Two copies of Ḥādīth A-51
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33. Two copies of Mawlid al-Barzanjī A-59
34. Two copies of Ashraq A-61
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36. Two copies of Bughyah al-Mustāq fī al-Nikāḥ wa al-Ṭalāq A-65
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<th>Page</th>
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<td>Two copies of <em>Muhāddāthāt wa Mufradāt fī Mawdu`āt</em></td>
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<td>Two copies of <em>al-Qāmūs</em></td>
<td>A-81</td>
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<td>45</td>
<td>Two copies of <em>Tufah al-Mubtadi’īn fī uṣūl al-Dīn</em></td>
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<td>Two copies of Die Sterke Fondament</td>
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<td>47</td>
<td>Two copies of <em>Muqaddimah fī al-Tafsīr</em></td>
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<td>48</td>
<td>Two copies of <em>`Ilm al-Akhlaq</em></td>
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<tr>
<td>49</td>
<td>Two copies of “Die Eerste Stap”</td>
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<td>50</td>
<td>Two copies of “Die Gajjie en die Oemrah” (<em>Hajj</em> and <em>`Umrah</em>)</td>
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<td>Two copies of “Al-Islām” (<em>al-Islām</em>)</td>
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<td>Two copies of “Gajj Ganafie” (<em>Hajj Ḥanafī</em>)</td>
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<td>Two copies of “Arwaag” (<em>Arwāḥ</em>)</td>
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<td>57</td>
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<td>Two copies of <em>Du`ā' Birr al-Wālidayn</em></td>
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**ANNEXURE 1**

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<tr>
<th>Date</th>
<th>Name</th>
<th>Disease</th>
<th>Death</th>
<th>Remarks</th>
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<tr>
<td>21st</td>
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<td></td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>22nd</td>
<td></td>
<td></td>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>

*Hadji Samdon Gamieldien recorded in his diary the number of Muslims that died during the 1918 Spanish Epidemic*
Shaykh Muhammad Šalih Hendricks, imām and founder of Al-Zāwiyah Masjid
Haji Peerbhai. His fourth wife expected his thirtieth child.
A leaflet advertising a *hajj* journey
IMĀM SULAIMAN HARRIS

Imām Sulaiman Harris, grand-son of Imām Muḥammad Ḥārith Harris from German and Malay descendant, was born in Stellenbosch on 8 March 1884. He was reared in an Islamic environment in the Bo-kaap and studied under Shaykh Muḥammad Ṣalih Hendricks for many years. In 1920, Imām Sulaiman Harris set up his own madrasah (Muslim school) in Buitengracht Street, Bo-kaap, and after two years, his father, Hanif, built a madrasah for his son in Stone Street, District Six, which was named Sulaimāniyyah.

In 1928, Imām Sulaiman Harris moved to the Strand where he taught at a madrasah and also served as chairman of the Strand’s branch of the C M A. When Imām Sulaiman Harris returned to Cape Town in 1930, he succeeded Imām Muḥammad Nur Sahibo as imām of the Jāmi‘ah Masjid in Chiappini Street, Cape Town. Imām Sulaiman Harris collected funds to liquidate a debt that was incurred by Imām Muḥammad Nur Sahibo while he was imām at the masjid. A certificate of honour was conferred on Imām Sulaiman Harris for his services rendered and was appointed imām of this masjid.

In his personal capacity, Imām Sulaiman Harris used to inspect the slaughtering of sheep for Muslim consumption at the abattoirs. He participated in the Second World War and served the community as chairman of the Muslim Benevolent Society for the purpose of assisting the Palestinian War against the Jews.
The *imām* was also known as a sporting personality, and was responsible for the revival of the Western Province Rugby Union. He was not only chairman of the Arabian College Rugby Club from 1918 until 1936, but was also considered to be a good rugby player, as well as a cricketer and boxer.

*Imām* Sulaiman Harris (behind large trophy) with members of revived Western Province Rugby Union

Due to the efforts of *Imām* Sulaiman Harris, it appears that Muslims were reared with the awareness as to foods which were *ḥarağm* (forbidden).
This was evident during the Spanish influenza epidemic, when Muslims did not eat soup which was prepared by Christians. Oral tradition asserted that Imām Sulaiman Harris was very outspoken, which was probably due to the influence of the war and his association with sporting personalities.

It was during this period when Muslims became aware of the significance of being part of a world Muslim body, which could assist and give guidance to Muslims, as this was not forthcoming from the existing Muslim leadership. The question of Khilafah (succession/caliphate) and other issues created dissension among Muslim in the Cape, particularly with the involvement of Muḥammad Arshad Gamiet, Dr Abdurahman and other leaders.

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1 Interview with Imām Yasien Harris on 15th November 1998.
2 Interview with Imām Yasien Harris on 2nd December 1998.
Shaykh Muḥammad `Uthmān Najaar’s (Shaykh Abu-Bakr Najaar’s grandfather) copy of a permit
A copy of *Shaykh Sa`id Najaar’s* identification card
The *sūrat* (arabic alphabet) that was utilised in the time of Shaykh Muḥammad Khayr
Shaykh Muhammad Khayr's artistic work
Shāfīʿī Masjid situated in Chiappini Street Cape Town.
<table>
<thead>
<tr>
<th>Standards</th>
<th>Teacher</th>
<th>Certificate</th>
<th>Service</th>
<th>Salary p/m</th>
</tr>
</thead>
<tbody>
<tr>
<td>vii, ix, x</td>
<td>Maurice Sidney George</td>
<td>T 2</td>
<td>13 yrs</td>
<td>361 pounds</td>
</tr>
<tr>
<td>vi, vii</td>
<td>Heneke Paul Michael</td>
<td>T 2</td>
<td>10 yrs</td>
<td>236 pounds</td>
</tr>
<tr>
<td>v</td>
<td>Hendrickse William George</td>
<td>T 3</td>
<td>15 yrs</td>
<td>277 pounds</td>
</tr>
<tr>
<td>iv</td>
<td>Desmond Abraham</td>
<td>T 3</td>
<td>9 yrs</td>
<td>182 pounds</td>
</tr>
<tr>
<td>iii</td>
<td>Lynch Mabel</td>
<td>T 3</td>
<td>7 yrs</td>
<td>150 pounds</td>
</tr>
<tr>
<td>ii</td>
<td>Conway Margeret</td>
<td>T 3</td>
<td>11 yrs</td>
<td>202 pounds</td>
</tr>
<tr>
<td>i</td>
<td>Ryan Victoria</td>
<td>T 3</td>
<td>4 yrs</td>
<td>130 pounds</td>
</tr>
<tr>
<td>SS. B</td>
<td>Smith Cornelia Rose</td>
<td>T 3 hkg</td>
<td>9 yrs</td>
<td>180 pounds</td>
</tr>
<tr>
<td>SS. A</td>
<td>Conradie Shiela</td>
<td>T 3 hkg</td>
<td>19 yrs</td>
<td>202 pounds</td>
</tr>
</tbody>
</table>

Archive S.G. E 2/542 Part 1 (Informal visit of inspector)

Mr. Sidney George Maurice (principal of Trafalgar School)

taught three standards
From an Egyptian Reader

CAPE TOWN IMAM WHO SETTLED IN CAIRO

For His Children's Education

The following letter has been received from Imam Abdurrahman K. Gamieldien, who resides at 12, Harat El Dien, Sadaa Zatoun, Cairo, Egypt.

Sir,- I have received copies of Two Sins from Mr. M. De Vries, president of the Muslim Association, Cape Town, South Africa. As a South African I am pleased that we have a paper to express our views and to know the doings among our people.

I came to Cairo in the year 1900 for education and was a pupil at Nasiriah Government College and after studying returned home to Cape Town. In the year 1907 I was appointed a teacher and priest at the Indian College, Aga Khan P. U. I., and in the year 1909 I was appointed priest and headmaster of the school in Aga Khan Street (Moqam El Ashur).

In 1922 I left Cape Town for Cairo with my family, for the sake of my children's education. Now I have three sons in Cairo colleges: one, Mohammed Zuma, in Secondary Ilmiah Government College, Cairo, and Mohamed Shafi and Mohamed Habib in the University of Cairo (Al Ashur Sharif).

One daughter passed the Holy Koran Exhibition and other Islamic education subjects, and another daughter is at the Royal Government College, Cairo, studying English and Arabic.

Another brother of mine, named Hafiz Mohamed Amin Gamieldien, has been in Cairo with his family since 1909, as a tailor. One of his daughters is a teacher at Cairo Government School. We are the only two South Africans with their families in Cairo. Wishing your paper every success.

And thanking your paper for the news I get from South Africa.

Yours faithfully,

A. K. GAMIELDIEN

"How are you getting on at your job, DITY?"

"Fine; I've got five men under me now."

"Lastly?"

"Yes—I work upstairs."

Gamieldien families who settled in Cairo
Copy of Shaykh Ismā'īl’s certificate “Shahādah al-Ahliyyah”
A letter from Shaykh Shakier’s uncle that was sent to Shaykh Tayb Jassiem’s mother informing her of her son and Shaykh Ismail’s departure from Cairo.
Mr. [Name],

I am writing to express my heartfelt congratulations on your recent promotion to the position of [Position]. This achievement is well-deserved and a testament to your hard work and dedication.

I wish you continued success in your new role and look forward to seeing you accomplish even greater things in the future.

Sincerely,

[Your Name]
RASHID RIĐÁ AND AL-MANAR

Rashid Riđá was born in Syria and after being brought up and educated in the traditional manner, was awarded the Certificate of ʻĀlim in 1897 after a number of years of studying. His teacher was Shaykh Hussain (Ḫusayn) Al-Jisr, a well-renowned Syrian theologian. Ghazali’s book, ʻIhya Ulūm al-Dīn (The revival of the religious sciences) had an influence on Riđá’s philosophy and thought processes, which led him into adopting some Sufi practices such as sleeping on the ground and abstaining from eating good food. After reading Al ʻUrwa al-Wuthqa (The Firm Bond), Riđá’s outlook changed completely and he started searching for more writings of al-Afghanī and ʻAbduh.

Riđá’s intention to be a student of al-Afghanī was cut short by the latter’s demise in 1897. Thereafter Riđá became a follower of ʻAbduh. In their discussions concerning reform issues, Riđá discovered before that they differed very little except for insignificant issues. Prior to Riđá’s immigration to Egypt, he was regarded as an accomplished scholar because of his independent opinion and style of writing, thus the impact of ʻAbduh was more a confirmation than an initiation into theological studies. In his book, entitled Al Hakmah Al Sharīah (Wisdom of Islāmic Law) among other issues, he discussed the threat of foreign domination, Islāmic dress, ethics, society and politics.

Riđá’s major contribution was the journal, Al Manar which was only widely read after its fifth year of publication. The goal of Al Manar was to pursue the work of Al ʻUrwa al-Wuthqa in fields other than Egyptian politics.
It aimed at religious, social, economic and political reforms, to prove that *Islam* was not incompatible with contemporary conditions and that the *Sharī'ah* was still a practical instrument for modern government. It also aimed at purifying *Islam* from widespread superstitions and combating fatalism, saint worship and harmful innovations of *Sūfī* orders. Hence it emphasised tolerance and understanding between various sects, the promotion of public education and the encouragement of arts and science and stimulating *Muslim* nations into competing with other nations in affairs essential to their advancement. 3


Shaykh Ahmad Behardien’s (left) farewell ḥajj. He died in Makkah the same year.
Third from left Khadijah Kannemeyer and daughters.
A notice that appeared in the Cape Argus 1945, (The Aliens Act 1937) concerning Shaykh Ismā'il's intention to change his surname.
Khatm al-Qurʾān Jamāʿah - Shaykh Ismāʿīl was a member of this Jamāʿah. This photograph was taken in 1959 after Shaykh Ismāʿīl’s death. An insert of Shaykh Ismāʿīl was placed in the centre of the photograph.
Shaykh Ismā’īl - this photograph was taken in 1945 when Shaykh Ismā’īl performed tarāwīḥ at the Ahmedia Masjid Masjid, Mayville.
6,000 Moslems At Funeral Of Sheikh

MORE than 6,000 Moslems followed the draped coffin of Sheikh Ismail Daniel Edwards to the Mowbray Moslem cemetery yesterday, in one of the biggest Moslem funerals to be held in the Union.

The Sheikh, 47, one of the most respected Moslem leaders in the Peninsula, died in Woodstock Hospital on Saturday after being knocked down by a car.

A member of the Moslem Judicial Council, he was one of the few religious leaders who knew the distinction of being a Hafiz—knowing the entire Koran by heart.

He was born in Cape Town and studied at the Al-Azhar University in Cairo.

Moslem from all parts of the Western Cape attended the funeral. The Sheikh was buried after a service in the Addison Road Mosque, Salt River, led by Sheikh M. Y. Jassim. Thirty sheikhs were at the graveside.

**Articles of Shaykh Isma'il’s funeral which appeared in the Cape Times and Cape Argus**
Letters and telegrams of condolence that were sent to the Hanif Family
Dear Mrs. Jane,

I am writing to extend our deepest sympathy on your recent loss. May Allah, the Almighty, grant you and your family peace and solace.

The deceased would have participated in the recital of the Quran at our gatherings. He was an integral part of our community, and his loss is felt deeply.

We therefore extend our sympathy and extend our condolences. May Allah, the Most Merciful, grant peace and prosperity to his family.

Yours sincerely,

Secretary

[Signature]
Al-Hidayah Islamic Educational Committee

All Correspondence to be addressed to the Secretary

73, CONSTITUTION STREET,
CAPE TOWN.

10th, February, 1958.

Mrs. M. Q. Hanief & Family,
47, Greatmore Street,
NAGPUR.

Dear Madam,

The Sheiks, Officials and Members of the above hereby wish to extend to you and your family their very deepest sympathy in your recent bereavement.

The sudden passing away of the late Sheikh Ismail is not only a sad loss of a very good husband and father, but also a loss to the Moslem Community of one of our most precious and learned members.

We, who have had the honour to be associated with the Sheikh in our school activities, feel the loss just as much as you and we will join you in prayer that the Almighty Allah grant him eternal peace in the Jannah and that all his teachings be a guiding light to all in the right path of Islam.

Best salam to you all.

Yours faithfully,

[Signature]

[Hand, Secretary]
24th February, 1958.

Mrs. Sheikh Ismail Hanief,
47 Greatmore Road,
Woodstock,
CAPE.

Dear Mrs. Hanief,

We wrote to you a few days ago expressing our deep sympathies and sorrow on the loss of your husband.

We do appreciate the difficult times that you will now be faced with without your companion but, however, we pray to the Almighty Allah that He will grant you courage and wisdom to face life in this world.

The Sheikh was very close to us and it was unfortunate that this accident happened, and we were unable to attend the funeral.

We are enclosing herewith a cheque for Rs. 250/-, which we would appreciate if you will kindly use for the benefit of the children.

With Salaams,

Yours faithfully,

[Signature]
Moslem Teachers' Association of South Africa.

(Established in 1917)

Motto: "AL-ILM-MURUN — KNOWLEDGE IS LIGHT.

In reply please quote:

Mrs. J. Edwards,

Greatmore Street,

WESTERN.

Dear Mrs. Edwards,

I have to extend to you and your family the
sincere sympathy of the Association in your recent and bereavement.

In the death of your husband the Indian community has lost one of its
sincere and most-respected members, one that will be very difficult
to replace.

It is our earnest prayer that the Almighty will
grant him the Jannah. We are at one with you in your loss and although
we are but human and must need be sad, we cannot be dissatisfied.

The Association will at all times be prepared to
assist you with the education of your children.

Yours faithfully,

S. Adams

Secretary.
Hospitals Welfare & Muslim Educational Movement
W.O. 1122. (REGISTRATION-PENDING) W.O. 1122.

PHONS
2-2656
2-4376
2-7440

All correspondence to be addressed to:
The General Secretary,
37, Duke Street,
Woodstock.

11th February, 1958.

Mrs. H.C. Hanief,
47, Greatmore Street,
Woodstock.

Dear Madam,
The President and members wish to convey to you their profound sympathy in your very sad bereavement. The loss you have sustained is an irreparable one indeed, but they sincerely trust that you and the family will console your grief-stricken hearts with the beautiful text of the Holy Quran, "Inna illaleha wa inna ilahi raajum."

The Muslims of South Africa mourn a great and beloved religious leader. He has served his purpose on this earth - His passing is the will of the Almighty Allah.

They pray with you in seeking the Almighty to grant his Soul eternal Jannah - InshahAllah!

Yours faithfully,

[Signature]
(Pont. Con. Secretary)
RECEIVED NEWS OF CHAIR'S DEATH WITH GREAT SHOCK STOP
PLEASE ACCEPT OUR DEEPEST SYMPATHY STOP PRAY ALLAH GIVE YOU COURAGE AND THE REDEEMED ETERNAL PEACE

- OHAI AND HOOSIHEES AHMEDIA MOSQUE +

L.T.
POST OFFICE TELEGRAMS — POSTKANTORTELEGRAAFDIENIS.

To: T.M. Lloyds Ltd., 1240 -

From: 1420 -

MARTIN 47 INDIAN 1993 KKRISTI NORDSTOCKHOLM

DEATH OF M. ACHERON 

DEARLY SYMPATHETIC - MYSELF AND WIFE 

Yours sincerely, 

ISAAC KINGS

254
POST OFFICE TELEGRAPHS—POSTKANTOONTELEGRAAFDIENST
This form and envelope should accompany any enquiry.

ANNEXURE 22

RECEIVED
OLYANG

D-2-199

Dr. M. DURBAN 2 18 3 2003

HKS SHEIKH ISMAIL HAMID
GREATNORTHWOODSSTOCKCURE

JAHAT JUMA HUSBID GREYSTREET DURBAN SHOCKED!
AT TRAGIC NEWS OF DEATH IN ACCIDENT OF SHEIKH ISMAIL.
PRAY MAY HIS SOUL REST IN PEACE IN HEAVEN AND MAY ALLAH
GRANT YOU AND FAMILY PATIENCE IN HEARING YOUR TRAGIC LOSS.

= AHMED KHAN =
DEEPEST SYMPATHY IN YOUR BEREAVEMENT = A SIRKHEE
Recordings of Hajjah Khadijah Hanif and children showing the intense love they had for their father/husband.
28th December 1879

20 days 19:

Hand was his heart. His friendship so loved and respected by all around.
Allah took him away, it was his way in that far and distant world.
Where the tears away to and for.
To the best and dearest husband,
Who I lost forty days ago.
Allah took him away, we had to see
I cried the pain, but broke my heart.
Calm and peaceful he is asleep
Sweetest rest that follows pain.
Suns of love can never wake
Sleep on dear husband till we m

Absence cannot take away
What is our hearts is dear.

Sweetest memory sweeter every day.
And keep him always near.

Reja
Our hearts
still ache with sadness
Bringing many a silent
And earth the deepest long
For the father
We loved no dear.
Sadly missed by his
son S. B. H. A.}

Page 237.

Those who have a father
Love him while you may.
You only know his goodness.
The day his
Gone away
Sadly missed high in heaven.
25 October 1877

...and now his heart, his friendship so loved and respected by all around... When the tree swayed to and fro, he: the best and dearest husband. Who I lost so fully long ago. Allah took him away; we had to see it and the pain, but broke my heart...
(Real happiness)

True happiness in life are goals which we aim. The firsts, some if them are perfect and some are not. Happiness is the perfect goal which is rising every one. It is perfect because when we attain it then we are satisfied and contented, and we do not require more. Health and wealth are also ambitious, but they are not perfect, because when we have them, we want more. Happiness is the only perfect ambition, and it should be goal of every ambitious person.

(What is perfect happiness)

We are extremely in need to know the road to perfect happiness, because many are searching for it in the work in which he is occupied. Aristotle remains philosopher of Greek divided happiness in to five different things. The person who is perfect keeps mean between all five according to his opinion. Those who lack some of them will only enjoy a percentage of happiness. 1) the heart of the body and the surroundings they need, by having a good brain, sight, smell, taste and touch. 2) health and supported which enable a person to spend it in the right place and to good in general, and to it and where it is needed. 3) good reputation amongst people and works for them kind deeds (4) to be successful in all undertakings. 5) good power of sound opinion and right belief. These are the qualities of perfect happiness according...
The opinion of the wise men of ancient times is that people have differed from time to time in defining real happiness, and it has presented to them a problem which is very difficult to solve, as difficult that none of them came to the conclusion that there is no such thing as real happiness. The poor man sees supreme happiness in wealth, and the rich man sees it in good health, and to the man in low station sees it in greatness and reputation, and the man who leads a godly life sees it in the realization of his ideals and passions, and the virtuous man sees it in doing good and in those deserving it, and the philosopher considers all these things as happiness. But what is happiness, according to Islam? Allah has solved this lived problem, and declared it to be found in the obedience to the Creator, the source of all bounties. The sustainer of every living being gives all things which man in different stations of life thinks to be happiness. The person who is ignorant of the source of these bounties, or whose ignorance deserves to be punished, and he deserves the wrath of Allah, he is a wretch, even if he
Two copies of

AL-RAWD AL-AZHAR FI AL-FIQH AL-AKBAR
(THE RADIANT GARDEN WITH REGARD TO THE GREATER JURISPRUDENCE)
A-44

ANNEXURE 25

265
Two copies of

MUQADDIMAH FT TARIKH AL-TAWHID
(AN INTRODUCTION INTO THE HISTORY OF [TAWHID] ONENESS OF GOD)
(2)

اکنون اگر ما شیطان را در این دو جهت تصور نکنیم که الهام داشته باشیم، گاهی که منطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند، و در دو جهت سخن می‌گویند که می‌خورند و می‌خورند و می‌خورند. گاهی که منطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی که منطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی که منطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهمنطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهمنطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهمنطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهمنطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهمنطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهمنطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهمنطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهمنطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهمنطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم， گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب ندارم، گاهی افرادی که می‌خورند و می‌خورند و می‌خورند. گاهی کهmenطقی جواب N
Hierdie is 'n korte proaat op die toegied wat gemeen is om te wees 'n help vir die giene wat verlang om te kry 'n begrip in hierdie hoë geëerce.

Die toegied meen by die taal dat 'n mens moet hou die geweetenskap dat iets is een, of dit meen om te letikaad(glo) in die sameheid van Allah. En by die geleerde mense van die toegied meen dit 'n geleer te wat sy besitter bekring is daar mee om vestig te maak die akar-id (die ietse wat moet gego word), om dit is om te voorbrin die bewysens en weg te keer die twyfel-agtige praate van die giene wat probeer om te bederf die letikaad.

Die ietse wat die toegied op praat is die hoë Allah en sy rassoels, van punt wat duidlik maak die wanjibaat(die nodige ietse) en die jain-zaat(die moenlike ietse) en die mostagielant(die onmoenlike ietse) En ookso die Sam-leyyaat(die ietse wat gehoor was van die aagirat). Die toegied se voordeel is ty kom vry van die straf wat bedrage op die koeierskap en die sogte letikaad. Enjy wen die plesierlikheid van die twee werelte, die doeyya en die aagirat.

Dit is die hoogste van al die geëerce wat dit praat op die hoogste ietse, dit praat op Allah en sy rassoels. Dit is gerek die wortel en die ander geëerce buiten dit is soos spruit daar van. Sy gekeem by die wet is, dit is nodig op elkeen mondige om te leer, van man en vrou, maskie net met die bewysens wat uitwys in die general, soos hy weet dat Allah is, want die werelt moet het 'n maker. Daar nou die bewysens van elkeen iets uit mekaar waar me 'n mens bekring is om weg te keer die twyfel-agtige praate van die giene wat probeer om te bederf die letikaad, hulle is 'n ward kifayaah om te leer, dit meen 'n ward wat genegeesam is, As sommige hulle gaan leer, dan wil die verplugging weg van die ander af.

Die man-alias van hierdie geëerce is die snake wat moet gego word wat moet geonderzoek word, en hulle is drie man-alias, (1) die Ilan-hiyyaat(die ietse wat betref die Ilanah). (2) Die Noboeaat(die ietse wat betref die nobies). (3) Die Sam-leyyaat(die ietse wat gehoor is), soos die heiligheid en die straf van die kabber, en die gisamb en die sisaat en wat soos daar die is van die ietse wat nog moet gebeur.

(Die Ilanahleyyaat. Die ietse wat betref die Ilanah.)
(On te leer ken vir Allah.)

Two copies of
TOUGEED (TAW'HID) (UNITY)
(2) TOGED.

Die eerste iets wat nodig is op elkeen mondige mens is om te leer ken vir Allah, en dit is om te weet wat waajib(nodig) is vir hom van sifat(manierte), en wat moestagiel(onmoeilik)is op hom, en wat kan, en is(volmaak) vir hom. Weet waarlik vir Allah in die generaal almal volkome is, en dit is moestagiel op hom alwat 'n vermindering is. En dit is waajib vir Allah uit sekaar uit twintig sifat, en dit is moestagiel op hom die twintig teenstandige sifat van die twintig wat waajib is vir hom.

Hierdie twintig sifaat wat toekom vir Allah is vier gedeelte. (1) Die sifat nafsieyyah(die selflike manier), en dit is die wojoed (die bestaansing van Allah). Dit is genoem nafsieyyah om dit uitwys op die hoë Allah self sonder 'n meening meerder daar op. Dit meen die wojoed(die bestaansing van Allah) is die wojoed self, dit meen die giene wat bestaan. (2) Die sifatoesaballeyyah(die sifaat wat ontken dit meen wat wegmaak sekre ietse wat nie paslik is vir die hoë Allah nie. (3) Die sifatoel-Mu-danie(die manierte wat ietse is wat onsienbaar is). (4) Die sifatoel-ca-nawieyyah(die sifaat wat behoort aan die sifatoel-ma-danie).

(Al-Wojoed. Die bestaansing van Allah.)

Die Wojoed meen om te wees en te bestaan. Dit is 'n sifat nafsieyyah('n selflike manier), dit meen dit wys uit op Allah se self, en dat Allah se thaat(selt) kan nie verstaan word sonder dit nie,so is die wojoed die iets seellers wat bestaan sonder 'n meening meerder daar op. Vir hierdie rede is die wojoed genoem 'n selflike manier. Hierdie is die opienie van die meederheid. En dit is gesê volgens 'n ander opienie dat die wojoed is 'n toestand wat bestaan met die iets so lang as hy is. Volgens hierdie opienie is die wojoel 'n vestige manier wat nie verhaal is met bestaansing nie en oomnie onbestaansing nie. Dit is 'n swake opienie, want daar is nie 'n middel by reg tussen bestaansing en onbestaansing nie. Maar nou volgens die eerste opienie wat sterk is, is die wojoed iets meerder as die thaat in die verstaansing net, nie buitekant die verstand nie,so is dit maar net gerekend meerder as die thaat in die verstand,maar buite kant die verstand is dit nie meerder as die thaat nie, daarom is dit genoem die sifat nafsieyyah.
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*Irshād al-bariyyah ft al-ḥadīth al-nabawiyyah*

(GUIDANCE OF CREATION IN THE PROPHETIC HADITH)
A-50

ANNEXURE 28
Die gadieth soos dit op gebring is, is die riwajat (die vertelling) van Moezilim, waar nou die riwajat van Bukharia is, (die iemaan is 'n paar en sestig takke, of 'n paar en sestig takke, die besta van hulle die se van Ilaana Ilaallah, en die minste van dae van is om weg te neem die nadeel uit die weg, en skynheid is 'n tak van die iemaan.

Die uitle.

Die gadieth soos dit op gebring is, is die riwajat (die vertelling) van Moezilim, waar nou die riwajat van Bukharia is, (die iemaan is 'n paar en sestig takke, of 'n paar en sestig takke, die besta van hulle die se van Ilaana Ilaallah, en die minste van dae van is om weg te neem die nadeel uit die weg, en skynheid is 'n tak van die iemaan.

Die riwajat van Bukharia wys uit dat die takke van die iemaan is 'n paar en sestig, en daar is nie twyfel daar in nie, maar die riwajat van Moezilim wys uit 'n twyfelskap tussen sestig en sestig. Die twyfelskap in die riwajat van Moezilim kom van een van die vertellers van die gadieth, iemand buite Abou Horeira.

Volgens hierdie twyfelskap, is daar gilaan tussen die geleerde mense van die gadieth. Is dit beter om te wat die riwajat van Bukharia, of die riwajat van Moezilim? Daar is twee oplëne, sommige het verkies die riwajat van die sestig, om dit verhaal is sonder twyfelskap. En sommige het verkies om te wat die riwajat van die sestig, want as ons so maak, dan bring ons bymekaar tussen die twee riwajate, want sestig gaan onder sestig, en dit is meer beter van die kant van versigtigheid.

Dit maak nie saak watte een van die twee riwajate ons wat nie, wat die geleerde mense is op die opleide dat die iets wat gemeen is by die getal in die berekening van die iemaan, en dit is nie geseen daar by dat hulle 'n sekere besluite getal is nie. Hulle meen dat die doel van die wetmaker uit die werkloene van die iemaan in 'n sekere getal nie, soos die openbaarheid van die woord uit wys nie, maar sy doel was ons duidlik te maak dat die werkloene daar van is baie. As ons so bevoorbeeld wil se: die ietse van die iemaan is 'n bepaalde getal, van sestig, dan is dit agterstalig op ons om uit te vinde wat die woord paar voor staan. En as ons se: dit bedoel 'n sekere nommer, dan is dit nog agterstalig op ons om te tel die werkloene een vir een tot dit haal daar die sekere getal. ons is onbekwaam om daar die te doen, want die Nabis het op genoem van die werkloene nie as met die hoogste en die minste van hulle in grant, en by het op gebring 'n voorbeeld van een van die middel ietse daar van, en dit is die skynheid. Die korte begrag van wat probeer om op te bring agter mekaar almal die ietse wat behoort aan die iemaan, eens die beste, dan die tweede beste, en so voort, dat dit moet ooreens kom met die deel van die wetmaker, dan sal daar die probeering van ons wens en moeite wat verniet is, want ons kan nie uitwys nie as wat wene die wet wat uit gewys het, en die wet het nie uit gewys die ietse agter soos hoo noor nie.

Die Nadiie Iyand het gesê: die wortels van die iemaan en die spruite daar van, is ietse wat gewet is wat ons seker is van, en om te glo dat hierdie die getal is, is nodig in die geneesmiddel maar dit is nie nodig om te weet wie die ietse seker is nie, dit is die wetmaker wat die getal van hulle maak nie "trot dit nie die sleutel van die iemaan nie. Sommige van die voorige geleerdes het gedoen die moeite om te tel die ietse wat behoort aan
Dit word verduidelik van die gedieth dat daa ietse almal wat behoort aan diemaan, is gene die gelykens van 'n boom met sy tros takke, en net oos die troske van 'n boom nie weens in nie, so net so is die takke van die boom van die iemaan nie almal ewe lang nie, dit meen die werkaloen van die iemaan is 'nmal ewe hoog nie. Elke werksloon daar van is hoog by sy self, maar eerst is houer as die ander. Die beste is die word van die toeged, en die minste in hoogsak is om weg te neem. Nadeel uitweg wat mag wees die oorsaak dat 'n mens seer kry, soos 'n skil of stuk glas.

So van die goedheid wat 'n mens mag doen aan 'n ander, is 'n weg te neem die nadeel uit sy weg, en dit is ook genoem 'n sadaka. Die wegneemming van die nadeel uit die pad is die kortste tak van die iemaan, en die volkomsending van die heilige is dit altyd op gelet. Dit is verhaal van Omar ibn Othaab, die regeerder van die moemoenien, dat hy gesê het: as 'n esel swik in Naxed, dan is hy aanspraklik as die pad tussen die langste en die kortste. Dit moet geweet word dat daar is tussen die langste en die kortste tak van die iemaan beïnspeel van die groot verskille, net soos daar is tussen die langste en die kortste tak van die iemaan van 'n boom. toes so is die verskil tussen die mense van die ander af in maniere. Van die selfde kant word die iemaan van die mense gegoed word in volkomsheid en verblindheid, want die iemaan in die saak van die mense buiten die nabies, ver­minder en verminder volgens hulle werkaloen. Maar nou die nabies,
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THE RELIGIOUS INJUNCTIONS)
ANNEXURE 30

A -54
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(A-56) ANNEXURE 31
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الله الحمد لله، أنتم المحليين الأمهاء الذين بناءً على التزامكم في العمل والتعليم، يملأون من الخيرات والمكافآت.

على ذلك، ننصحكم بالاستماع إلى الرأي السني والدعاية في هذا الشأن، لضمان اتقان الأعمال والدعاية.

عليكم أن تثبّتون على ذلك، بل ومراقبة الأعضاء.

ستجدون في هذا النص التوجيهات اللازمة لتقدير الأعمال والدعاية.

وفقكم الله إلى النجاح والطيبة.

 wiel

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DIE SALAH (ŠALAH) VAN DIE TREWEL

(THE PERFORMANCE OF PRAYER WHILE TRAVELLING)
Annexure 38

(1) Om te beginne derde met die salwa met behoor aan die waltas, dit waai tyd vir salta dit werklik. My same eersteklas boek en den 'ser, en oor maghrib voor 'lehe.

(2) Om te algyen om bynaas te bring in die eerste salwa, in eends ge Dort daarvan, en lang as dit is, tyd uit die salwa. Maar die beste pika en daarvoor te algyen, is met die tamlhase-te-kroen.

(3) Om te maak werklik tussen die twee salwa soos om te verwees. My nood die lengte van twee vak’alis met op die korte ander kan gemaak word tussen die twee salwa nie. So hy nooit de gesamentlike saak met as die eerste word hem nie. My word reën plaas om te verwees met die akheem as die akhemen.

(4) Die salwa moet aanheen tot by genoeg het die tweede salwa, en as die maak sie neuk so dit af gebring het na dit al, en wye hy reguit hier nie.

(5) Die waltas van die eerste salwa moet nog verouder in weer dat die tweede salwa genoeg is.

(6) Om te dink dat die eerste salwa reg is.

Die seun van Jan-ontsteking.

(1) Om te algyen om agter uit te bring die eerste salwa voor dit uit gaan, by 'n tyd verse en gevolg om die salwa voortoem af kert te mask. My verouder met die algyen van die agter uit bring en lang tot daar met nek agterag in van die salwa die lengte van 'n vak’alis, en dit is nog altyd genoeg af, en by het 'n ruwe genoeg om die algyen nek ver agter uit te mit. My moet saag dat daar nog agterag stroom tyd daarmee vir die waltas voltoem af kert kan maak. Dit moet op geest word dat dit nie gevolg as om dit verouder om agter uit te bring nie, by agter uit moet on dit, saam met 'ser in maak in die waltas daarvan, en so met 'lehe.
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(SUPPLEMENT TO THE BOOK ON ARABIC GRAMMAR FOR THE ASSISTANCE OF THE BEGINNER STUDENT)
ANNEXURE A2

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(2) SUBLIME BENEFIT OF THE ARABIC LANGUAGE
AL-MINHAYA AL-SANIRAYAH FI AL-LUGHAYAH AL- 'ARABIRAYAH

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ANNEXURE A2
ANNEXURE 42

(2)

[Text in Arabic script]
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DIE STERKE FONDAMENT
(The Strong Foundation)

ANNEXURE 46
(2) Die sterke fondament.

Iedereen, die geen ander dier dan die wat met gelego word, die Nabi sallallahu alehi wa sallam het goed toe hy gevra geweeg het wat is die leemun:

Dat hy met glo aan Allah, en sy nabie-een, en sy rooselaars, en sy leemun, die leemun van die selfde dag, en dat hy met glo aan die kader (die wisselstelling van die leemun), die goed daar van en die sleg daar van.

Die korte begrip van die praat op die leemun en die islam, is, die islam is die openbaarde oorge vir die Nabi sallallahu alehi wa sallam mee gekon het, en die leemun is die binnemelkige oorge. Die openbaarde oorge meer om te doen die leemun van die geloof, en die binnemelkige oorge meer om te glo met hart aan die waardigheid van hierdie leemun, en om in tee. Om aan ook se, om te volg die Nabi sallallahu alehi wa sallam se werksonde in islam, en om te glo sy sprake en sy vertellings is leemun.

Die leemun is die islam in twee leemun wat nodig is een vir die ander, want geen werksonde is reg sonder leemun nie, en die gluur met doen die werksonde sonder om te glo met die hart, is 'n samkaf, dit meen 'n wenskaart, en hy is die gluur wat uit wys wat ny nie is nie.

Die leemun wat opgek die geloof van 'n mens is vier, (1) om reg te glo, en dit is om te glo aan Allah sonder om gelyks en naak met hom enige leemun, dit meen om te glo dit Allah een is, en dit hy nie het 'n gelyks en naak nie; (2) Om te voloring van die beloftes, en dit is om te doen die regs van die hef Allah. (3) Om sprag te doen, en dit is om te oordeel om te glo die werksonde van Allah. (4) Om te plaas van die best, dit meen om te begryp in die boeken sonder om te oortree, en daar die is verkry het die wewely van die leemun wat Allah belet het van.

Die eerste pilaar van die leemun is om te glo aan Allah, en dit kan nie verkry word op die regte manier nie, is net wanneer ons leer ken vir Allah. Om te leer kan vir Allah is die eerste waardigheid (verlaging) op die ieders (die aanerslike persoon), en hy is die gluur wat moeilik en nodig en verstandig is. Die enigste manier om te leer ken vir Allah is om te leer die selfstel wat waarnemings is vir hom, dit meen wat sy teoorkom, en die wat onrustig is op hom, dit meen wat onrustig is op hom, en die wat jam-loos is van hom, dit meen wat kan wees van hom. Om sodan dit nodig is om te ken vir Allah met sy manieres, is dit nodig om om te ken sy rooselaars ook van die ander punt. Die gluur wat met vir Allah hy is dit wat gelo met erkenning van bewys af, op die regte manier sodan dit is. Die gluur wat link af trysel in enige leemun van die islam (die leemun wat met regte word), on die gluur wat verkruim gelo, is konfer.

(Dee na wel is vir Allah van selfst (maniere))

Net waarlik dit is waarlik vir Allah in die universel sest enkelen is, en dit is dink gelo om het. Die 'n verandering is, en die is
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Antwoord: DIE EERSTE STAP (THE FIRST STEP)

**Die eerste stap.**

(1) Die erkennings van die Islam is 'n belangrike stap in die oprig van die Islam. Vir die manlike en die waardige lid van die Muslimse maatskaplikheid is die Islam 'n duidelike boodskap van Allah wat gestuur is met die wagte, die mens die boodskap van die hemel, na die mens die onderwys.

(2) Die salaat is 'n belangrike deel van die Islam. Dit is die hoogste vorm van ibaad ( SY MAAK), en dit is die patrone van 'n mens en groot moeite te betek dat dit die verskillende soorte van mens in die wêreld.

(3) Die zakaat is 'n dank vir Allah vir sy goedgefignheid, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baie nimmer nemen van die zakat, baai
Die eerste stap.

Wat betrof die welslaan van die mosalmien.

Die bekende vyf letse van die vernaamde letse van die ieslaan, daar
en is nuil. Genoem die pilare van die geloof, en die gebou van die
bloof dra op hulle. Die geno se betrof hierdie letse van die
bloof nie. Al was bekre dat sy, gooi af die gebou van sy die
beslagneg.

(Die arkaan(pilare)van die lemaan)

Die arkaan van die lemaan is ses: (1) Om te glo aan Allah. (2) Om
toe glo aan sy kalw-ikat. (3) Om te glo aan die kitape van Allah.
(4) Om te glo aan die rassels van Allah. (5) Om te glo aan die laa-
ste dag. (6) Om te glo aan die uitsitting van die letse, die goed en
ul sleg daar van.

Die vorm van die lemaan is soos om te se: aamantoe biellahi wa-
kal-w-ikathie wa kooteebhi wa roasoolhi wa jumul-angrie wa
kal-ladari geirliwa wa sharihi, wa-bathli bidal-mout. (Ek glo
aan Allah, en sy kalw-ikat, en sy kitape, en sy rassels, en die laa-
ste dag, en aan die uitsitting van die letse, die goed en die sleg
daar van, en die lewendigheid agter die dood.

('n Lorte uitle van die arkaan van die lemaan)

(1) Die glo aan Allah is die eerste pilare van die lemaan, en dit
moen dat dit nodig is om te leer en sy maker soos hy kan
reg glo aan hom. Om te leer ken vir Allah is die eerste wasjib, dit
moen verplig op die mondige persoon.

(Woorden wat die leerling moet leer die menings van in)

Hierdie geleerste.

(1) Wajib, dit moe wat nodig is wat moet wees deurontyd, wat nie
onmee enbestanning nie, soos Allah en sy maniere.

(2) Hest, dit moe wat iets wat onmoontlik is, en dit is die
iets wat nie aanmo on bestanning nie, soos 'n maat vir Allah.

(3) Jan-its, dit moe wat moontlik is, en dit is iets wat aanmo
albei die toestande, bestanning en onbestanning, soos mens.

(4) Koemkinaat, dit die iets wat kan wees.

(5) Daliel, dit moe die bewys. Vaner dit is van die verstand, dan
is dit genee daliel akkeli, en vaner dit is van die koeraan en
van die gadiet, dan is dit genee daliel sam-e.

(6) Sifat, dit moe die maniere. Die enkelvoud daar van is sifat,
(mimer).

(Die menings van tougled en sy gedeeltes)

Gevolge boon om te glo die genoheid van Allah sonder maatskapp, en
dit is ook die gedeelte wat geno op drie letse: (1) Die iwa-
liewyaat. (2) Die noboemwaat. (3) Die sam-iwayaat. Die eerste go-
deket betref die hoë Allah en sy sifat. Die tweede gedeelt betref
deqi: rassels en hulle sifat. (3) Die derde is letse wat vertel is
vir ons van die onkloenbaards letse wat die geloof ophong, soos die
straf van die Zisver en die heerlikeheid daar van.

(Uie iIashliewyaat. Die wat wajibis vir Allan van)

sifat en die wat moestagiel is of hom.

313
Two copies of

DIE GAJJIE (HAJJ) EN DIE OEMRAH (UMRAH)

(THE PILGRIMAGE AND LESSER PILGRIMAGE)
Die gajjie en die demrah.

(1) Daar moet te kry wees water en part kos in die gewoonlike plekke met die prys wat dit waard in daardie tyd. (2) Daar moet kos te kry wees vir die gedier in elkeen dag so reis. (3) Daar moet saam gaan met die vrou haar man of een van haar onwetlike familie, soos haar vader, of vroue wat kan vertrou word, twee of meerder. En as daar een vrou te kry is om sama te gaan, dan is die gajjie nie nodig nie, al kan dit wees vir haar om te gaan maskie alleen om te maak die vand gajjie as dit veilig is. Die bekende voorwaarde is meer met om duidlik te maak wanneer is die gajjie nodig op haar. En as die gajjie soennat gewees het, of sy wil doen 'n reis vir 'n ander rede, dan moet daar een van die bekende mans saam gaan met haar, en vroue baas nie maskie was hulle baie. 'n Alaf van haar is gereks soos 'n onwetlike familielid na-hy goed is.

(Die Arkaan van die gajjie en die demrah.)

Die arkaan dit meen die verds van die gajjie is seg. (1) Die igraam daar voor met die niejjat. (2) Die wokoef op Arrafant. (3) Die tawaf van die ifasadah. (4) Die aan-de tussen Safaa en Marwah. (5) Die sker of die afsy van die hare. (6) Om terteib te maak dit meen agter mekaar tussen die grootste gedeelt van die arkaan. Die arkaan van die demrah is vyf: hulle is die selfde arkaan van die gajjie buiten die wokoef, dit is nie 'n rokoef nie. Die volgende is 'n uitlê van elkeen rokoef.

(Die igraam.)

Die igraam meen by die wet ons niejjat om in te gaan die gajjie of demrah of vir albei saam. Dit is soennat om te was vir die igraam, en dit is makroch om dit laat bly. Die niejjat van die was is, (onweteloel ghoes naar die igraam) ek meen om te was vir die igraam vir die hoë Allah. Die was daar voor maskie vir die vrou wat in die geld is. En as daar nie water is nie of hy kan nie dit gebruik nie, dan is dit soennat om tajammoom te maak. Na die was is dit soennat om te soembang twee rak-úts vir die igraam, die, van die (onweteloel osallie rak-útsini ghoes naar die igraam) ek meen om te soembang twee rak-úts vir die soennat van die igraam vir die hoë Allah. Van die soennats van die igraam is om lekker olie te smeer aan die lyf agter die was en voor die niejjat vir die igraam, en om te sker onder
Al-Islam.
Blomdelaarwegmarnieragsiem
Al-gwadawieelie alam dienil-islam wasinahatu wasalamae alaa Selyid naa Megawwadin handil-annam, wa ala zalihlo wa sagbtih-tiram.

Voorwoord
Hierdie kitaab is gemaan om duidlik te maak die hoe lettere wat die Islam bevat en die weisheid daar van, met die doel om uit te wys die moeilikheid van die geloof wat Allah verkies het vir mens.
(Die nodigheid na 'n geloof.)

Mens is ontgewaarm om alleen te handel al sy bewusheid, en alleen deur te sit al die lettere wat hy verlees is na in sy lewe. Hj moet verlees kry na 'n ander, maakie was sy rykdom en sterke bo almal syne. Sy verleeskap maak dit nodig op om te kom tussent hierdie een en ander so dat hy kan vooruit met hulle en hulle wat mp te voordeele en noodsake van die lewe.

Die wys uit dat die by mekaar kom van die enkelis is noodsakklik vir hulle plesierigheid en hulle welstand, daar is onmoeilik dat hulle plesierigheid kan volkomen wees en dat daar kan vrede wees tussent hulle, as met wanneer daer is tussen hulle 'n regerende wat wat bewaar die avonderty van die onregerende van die sterke, en die ooreenkom van die kwaaddoener, 'n wet wat seer word van almal, 'n wet wat nodig maak op almal om te bly staan in die beakens van die wet, en te eer die regte van iedere enkeld.

Hierdie wet wat weg keer die mens van die sleg af en wat betek die misdadr, is nie iets anders hulle naal geloof nie. Die geloof is die iets wat reg maak die natuurlike maniere van 'n mens, dit is die iets wat kultuur die stel en hulle skoonmaak van die vulkheid van sond, en van die maniere wat laag is. Dit betek naal vir hulle van hortigheid, noigheid, kallery, gevaarsheid, on regverdigheid, bewerkery van een vir die ander, en om seer te maak een vir die ander op enige manier. En dit maak nodig regverdigheid, gelykheid(equality), waarheid, vertroubarheid, sulwheid in die werkloos, en om te volvoor met belofte. Dit gaan op met die gie no wat volg sy wette na punt van hoogheid en volkomsheid?

Al die hemel geloof het ooreens gekom om die mense aan te roep na die hoe Allah, en almal van hulle rasi aan hulle volgers dat hulle moet hulle selwers bekliet met hoe maniere, maar die Islam wys uit tussen die ander geloof, want dit is die volkomsheid van hulle in meening, en die moeiste in patroon en die sterke van bewysgrond, en die duidlikste in uitlê, en dit is meer paslik vir die voordele en noodsaake van die mense doen of en sagtart.

Die Islam is die gelyke pat van Allah, die giene wat loop daar in, kom reg, dit kry hy het hidanuit, en die giene wat weg draai daar van, is verdwaal. Dit is 'n geloof wat sy fondament is die togied, dit kry 'n te glo in die eenheid van Allah sonder maatstapkap te mak. Dit is 'n geloof wat ooreens kom met die gesonde verstande wat regverdig is, want dit oor moet alles wat mooi is, en dit belet van alles wat lelik is, en daar is nie daar in 'n ibaadat nie wat nie skoonmaak die nafs van die volkhe lid van die sond nie, en daar is daar in 'n behandelling een met die ander nie wat nie op een regering van deur ooreenkom nie, want dit is 'n geloof wat plant 'n mens die gevoel om te help mekaar en aanvaar te staan.

Dit is 'n geloof wat borg staan vir die vrede en gerustigheid van almal, want dit oor dat die voor deele van die lowe moet koruil word mekaar. En een is nie beter as 'n ander daar in nie as wat met

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AL-ISLAAM (AL-ISLAM)
Al-Islam.

Die doel van Al-Islam.

Die wereld van nuon sonder 'n gelyk, van die begin van die bestaan van mens nie. En elke act wat af gekom het van Allah in die tyd van mens se bestaan., het ooreen gekom met 'n doel wat hy gehaal het van beskaming, (civilisation) en die vordering (progress) van sy verstand en manier. En toe ons dit geskryf was, toe het hy weg geneem die skerm van die irose wat onduidelik gewees is. Hy het die bestaan, want hy het die duidlik gemak dat die doel van die geloof is om op te gaan met mens en te vermeerder sy bekwaamheid so dat hy kan vorder, in liggaam en verstand en manier.

Die eerste doel.

Die eerste doel van die Islam is om in te reg elke enkele om te hale volkswaardigheid, en daar die is verkry met twee lote, (1) om te plant in hom 'n regte leidkaad. (2) Om mooi te maak sy buiteknaas, en kultuur sy onnie met die ibadat saam.

Die regte leidkaad.

Die Islam wu algem die hemel gelowe het en die 'n doel vir 'n mens bring na die kunning van Allah, en dit is om te glo dat hy bestaan, en dat hy verhaal is met die volkswaardigheid van mens en sy bybrei is van al die veranderings. So al die regte wat gestuur was van Allah het ooreens gekom op een doel wat die uytws van die kwaadaan uitwy, en dit is die eenheid van Allah sonder mantskapei, en om te glo dat hy toekom alles wat volg is en dat hy bevreit is van al wat 'n verandering is. Die toegelaag (die glo aan die eenheid van Allah) is die fundamente van die geloof en sy hoogste pilaar, want dit is die enigste manier wat uitwy die onderscheid van die man van die wereld. Die toegelaag is die moeilikhed van die doeninge en die goirah. Dit is getal tussen die doenyn sonder die toegelaag van die ligaam se parte. Die leen is, die geloof van in mens is nie gereik nie en dit is nie reg sonder die toegelaag nie, want dit is die fundamente van die gebou van die geloof, so kan die geloof nie staan sonder dit nie, met soos die ligaan nie kan lewe sonder die hart nie. Die hoe Allah se 'n naayt wat sy leen is (waarlik Allah gereg) nie. (3) Die gereg van die deel van Allah, en die skerp is van Allah om op te gaan, want Allah het die diens wat sy bevreit is, na die kunning van Allah, en dit is nie rag vir iemand ander buiten Allah nie. (4) Hy het die lidpunte van die hemel, en die aders en wat tussen in Roman. (3) Sy thaat is en daar is nie tale daar in nie. (4) Hy is die diens wat alleen bestuur die kooningdom van die wereld, en hy behandel dit alleen.

(Die mool-maak van sy buiteknaas.

Die hoe Allah het vir mens laat uyttwy tussen die ander mankeung met sy bekwaamheid om aan te neem die diens van sy maker, met die verstand en die spryk wat hy verniet het vir hom, en hy hierdie twee lote vergelyk hom met, nie vir die gedierte en die lotse wat nie lewe het nie. (4) Agter Allah vergelyk hy vir mens die gins van verstand en spryk, het hy vir hom goeder as sy maker te dank, en dat hy goe ontbou vir hom daartoe en om goe hoorsaal te wees vir sy orlers, en te by staan in die bankens van sy wett sonder om hulle te oortree. Die Nabi het ge se vir Wani, seun van Jabal, (weet jy wat is
Biensoinshierregementreglement.

Al-gaddiollaahi rabbit-zaloelen, wasalsato wasalsao "main shara-fil-moersellen, seiydinnas Megemandin wa dina aimiic wa segtinic
ajjaa-lion. (I) Voorwoord op die nagam van die shari-jah)
Die nagam van die shari-jah is vyf, dit meen die weskool van 'n mens het vyf verskillende gkoems in die wet van die Islam.
(1) Woenb (die iets wat nodig is), en dit is iets wat jy geloen word voor as jy dit doen, en jy word gestraf daaroor as jy dit laat bly.
Die woensb en die vard is die selfde iets, dit is verdeel in twee gedeeltes, die vardo-sin (die persoonlike vard), en dit is wat nodig is op elkeen makelik dat by dit moet selwers doen. As sommige dit doen dan val dit nie weg van die ander af nie, soos die salah en die zakaah. Die tweede is die vardo kifcyah (die vard wat genoeg is), en dit is die vard wat genoeg is vir sommige om te doen, dan val die verplugging daar van weg van die ander af, soos die salaaat-jimaa-
ah, en die ontwoord van die groot van sommige uit die groep wat gegoed word.
(2) Mondoeb (die iets wat soenaat), en dit is iets wat jy geloen word voor as jy dit doen, en jy word nie gestraf as jy dit laat bly nie, soos om soenaat te pwaazah. Die mondoeb en die soenaat en dit moet gedien het een meening.
(3) Geraam (die onweerlike iets), en dit is iets wat jy gestraf word as jy dit doen, en jy word gegoed as jy dit laat bly, soos wo-en-
drink en steel.
(4) Die mokroeh (die iets wat lelik is), en dit is iets wat jy gegoed word voor as jy dit laat bly, en jy word nie gestraf word daaroor as jy dit doen nie, maar jy word geblamoor word. En dit is soos om te pwaazah vrydag alleen.
(5) Die mobbang (die iets wat perimit is by dit wet), en dit is iets wat nie konink met beloning of straf nie, dit meen die mans en die last bly daarvan is die selfde. Die iets wat mobbang is by die wet som-
mal keer Ibaadat soos imman Ghazalie gesê het, dan word jy gegoed word daarvoor, soos by nieynt met die kos wat hy eet en sterk te word op die Ibaadat vir die hoe Allah. As hy so maak, dan word jy gegoed word vir die mans van die mobbang, want hy het 'n goed nievy-at daar by.

Two copies of
FIQH (JURISPRUDENCE)

318
1) Tanaarah.

'Annaru meen by die tafel skoonheid, en by die wet is dit om te sneakiese wat die salmah mee gebruik word, dit meen miskien dit iets wat onbekend is een van die iets wat permit die salmah, soos die abbas en die tajammez en a/e afhanklik van vuilheid. Die bewysen op die No. 15. "Soom te sneak is die as wat sy meaning is", "wetlik Alik" "el-" die berou make en die skoon make". En die No. solliciteer evenals so salam het so, "die sleutel van die salmah is skoon-snakk.

Die wyseheid van wetlik sneak is, "soom te sneak die lyf en reg om te keer die onsuiwe". en om in te sneak vir die omoutting van die make. Daar om is die 'tanaarah gemaak" middel na die salmah so dat die salmah make kan om op die beste van toestande as hy dien vir sy kaas, die koning van k misplaced.

Hierdie baas bevat vier iets, die abbas, die wat, die tajammez en die afhaal van vuilheid. Die middels van skoonmaak is ook vier, water, grond vir tajammez, klip en wat soos dit is vir istibb, en die looi vir velle.

(Die soorte van water).

Die soorte van water wat kan wees om mee skoon te sneak is sewe, (1) rooimwater. (2) Sneeu water. (3) Haçl water. (4) See water. (5) Pit water. (6) Divier water. (7) Fontein water.

Die gedeelte van die water van die kant van skoon-snak is vier, (1) water wat soom is by sy selwers, wat kan skoon sneak iets anders, en dit is genoem moedelwater, dit meen water wat los is van 'n mengsel; dit is nie gemeng met iets wat weg neem die naam van water nie, soos ink en suiker. (2) Water wat soom is by sy selwers, maar dit kan nie skoon sneak iets anders nie. Hierdie gedeelte is twee soorte, moedelwater(gebruiklike), en dit is water wat gebruik was om af te haal die goud of vuilheid. Die tweede is water wat baie verander het van sy sneak of sy kleur of sy ruik, met 'n mengsel wat dit kan bly sonder noo, soos ink, kwaas die water verander van sy natuurlike manier met iets wat by nie sonder kan bly nie, soos met stof en groene soos wat groei in die water, of met swaal of enige ander minerale wat in die water loop, of met klei, dan is dit slegs nie, miskien dit dié baie verander. Dit sneak ook nie saak nie as ingooi die klei in die water aspers nie, of sy gooi in see, souts nie. Daar is nie parde as hy ingooi aspers groene soos of klaar in die water nie, as dit verander het in een van sy zaniers.
(I)

Kistaaboet-Fiqh

Hierdie kiestaab bevat die volgende setse:

(I) Kistaaboet-tahaarah,

(2) Kistaaboet-salaah,

(3) Kistaaboet-siyasaam.

Deur
Sheik Ismaeel Hanief

Aldie regge om hierdie kiestaab weer te druk
is terughoudend.

Cape Town,
1937.

Two copies of
KITAABUL FIQH (KITAB AL-FIQH)
(BOOK OF JURISPRUDENCE)
Die betekenis van tebaarah is skoonheid by die taal, en by die 
wat soen dit onte maak iets wat permit is om see te soembla- 
ging, maskie is dit iets wat die permit gee van sommige kante, 
socz die abdaas en die vas en die afhaal van veilheid. En die 
ettes wat hierdie beak op prag is vier; die abdaas, die was, 
dietayyamoom en die afhaal van veilheid. Die iettes wat skoon 
maak is ook vier; die water, die grond vir tayyamoom, die klip 
vir lostienjaa en die loci vir velle.

(die soorte van water)

Die soorte van water wat permit is om see skoon toemaak is so 
me; rein water, see water, jontin water, pit water, snowu 
water, rivier water en ye water. Nuu lierdie see soorte is 
verdeel volgens hulle gokom aan vier gedeelte. (1) Wat sko 
chon is by sy selwers wat kan skoon maak iets anders, en dit 
Is die suiker water. (2) wat skoon is by sy selwers wat kan 
skoon maak iets anders, mar ky is makroh onte gebruik, en 
dit is die water wat warm geword het en die son en 'n warme 
land en 'n hak wat gemaak is van enige metaal buiten goud 
of sielver. Hierdie water is makroh oonte gebruik opdie lyf 
want dit is nadeelig, mar dit kan gebruik word vir die kle 
re om dit bewas. Die makrochek dar van die wasser, die nadeel 
onsaker was, mar as dit seker is, dan is dit belst onte ge 
bruik word. Die makrochek dar van vel weer weg met die sa 
koel van die water. (3) wat skoon is by sy selwers, wat nie 
iets anders kan skoon maak nie, en dit is die water wat ge 
miis is met iets wat skoon is, soos suiker of safran en 
ink. Nuu as die water gemiks was met sukaa iets, dan kan 
dit gebruik word vir drink en die kos, mar nie vir skoon moe 
nie, en ook nie vir die afhaal van veilheid nie, want by is 
different van suiker water agter een van sy wiese verander 
het; sy maak, sy kleur of sy ruik. 'n Kleine betjies voran 
dering met iets wat skoon is wat kan omgelet word nie maak 
nie nie. En dit is ook niks nie as die water verander 
het met iets wat dit nie Cllyd kan doen sonder hom nie, soos 
klo en die groenheid wat kom van die water by stil staan, 
want dit is swar om die water op te kam dar van. Die moost's 
maal water, dit meen die gebruikde water vir die weg noem van 
goddes of die afhaal van veilheid, behoor ook aan die derde 
gedeelte. Dit kan nie waa om dit noog 'n mal te gebruik nie. 
(4) Die water wat veil geword het, en dit is die water wat 
chhop gevaa beveelheid wat nie paden voor is nie op dit, 
nee 'n betjies water. Die water is genoem betjies water dit 
minder is as twee koellats. Min water word veil met die en 
vier van veilheid dar en maskie het dit nie vorander nie. As 
die water gewas het twee koellats, dan word dit nie veil so 
t die enval van veilheid enhoe nie, buiten as verander het 
sy smaak of sy kleur of sy ruik. Twee koellate is amper vyf 
honderd pond by Beghdaad so gewig, en amper vier honord 
twee-en-vierligt pond by Onse gewig. En die gotsal van twee 
koellats water en 'n vier kantige ding is 'n arm en 'n kwart
Die manier om te maak die Gejie.

Hierdie uitdery word op gebaseer om volkome te maak die woordel en geskik te maak die tekst op die glanse wat die reken sal gaan maak. Sommige van die dinge sal wat op gebaseer word vir die wet verlang d'ensuur. Dit is nodig op die woordel van die tekst om te leer hoe u en dit te maak, want die handels in die reg die as wat met gewaar-
mersing. Dit is ook nodig om af te handel op basis van, en af te maak met die wet handel in vir hom, en terwy de dit die emanatie van die mens, en om te betref, hy stel, en u dit al die dings wat die, dan moet hy vermaak aanmaak wat dit vir hom sal gee. Hy moet ook sy gesamentel mak (tevreden), by soort vroeg vreestel wat daar-

en in die gewone vreestel van die gelerde mense wat vir hom kon reg bring in die werkloze wat gewone moet word, en vir hom nemen die hof-

mande. As hellos of party van Gaj of meer is, dan moet alle werk-
die een wat die beste in u voorwas ou buite, en vir hom geboorne-

vra.

Het is goed om te soek na, dat rekenaars by dit van u buite-

cke om Cie. pengelsteng. In die eerste rekenaars te fanteek moet-

die koek boe al boe en dan boe boe en sovoort boe en boe en-

- die salme buite van die salme buite en die-XXXX-

boe en moet hy ook met anderheid en waarheid, en moet-

maak in vir hom. Dan moet hy afgesien van sy wens om vir buite de-

"En laat oor in die werkloze van Allah julle die en aanmaak om in-

die leste van julle werkloze". Dan antwoord buite in vir hom met die-

selfde, en hellos wy eksierie word, "En Allah die jou werk met-

cie vakansie en aske mal, en vergewe jou wens en maak lijn-

MASK VIR JEN DIE GOED WAG JY VAK AL MAI WAN".

Naar u kom by die alsker dan hier by u, of by boe en pas vir-

die en by han, anders moet by sovoort. Dit is sonnep om af te a-

hand die hore van die lyk wat soms in om af te hant, en om te

Two copies of
GAJJ GANAFIE (HAJJ HANAFI)
ANNEXURE 54

In the goal of not harming the boy and to never love others.

Then there is a middle-riff which vir the other half of life and its control vir the boy part ver es rog on occur, or by most es by way mach or a paar middansna aarach. Jan aansluit by two shamsam vir the agram. If most alyayist met die hard on uit-spraak, metnette onaaldie van aerial like agram lakshe te e'ndels. En alyayist on te aansluit by two shamsam vir die agram vir die half Allah. Dan die fantasch in die eerste shak te bete by knol van algedel-kalfiroom, en in die tweede teal bevelaas. Dan alyayist ky set up hard on uit-spraak vir die agram woes dit op gebing in, vir alyayist as die manse daarom in is, of die onrakh, of albei. Dan bring ky die tiiklysh erin boer, en ky maak aansluit op die sake calliksho 'leli' webliek drieh keer. Die tiiklysh na vermaa-

In short comment by allie spahin en afhim, en allie en afjana en en die painted as tag in hem, en in die ang en as die wana, word en verma.

Die agrammet met hem gena met die hanga manner, en weg by van gouda verhaan en onaaldie vana met lelik is. Ky met ayal en en alo samede en allie nee, met die alyayist most hung alyayist van unukastikhe leliko lekk, anders word dit verloopt.

Ky met set by van die besting van die agram. Dit has men vir hem en van te mach wy gold helt in oor en ny middel-riff.

Das vroom is met set die man, bekend dat op unige teso has den, en toe men her boe en rukh odeh, waar near geel en hand onaaldie toe gemach word nie. Ky kan haar hande onder die alles maan.

Dit in omsluit en te man vir die anga van haksha, en die beste in en in te gaan van die kov van haksha. Die beste ba

in die naam van die geraas o neefje, om in te gaan van haloo-vol

en, en so af by die geraas svoor by eg here voor gite.

L-aat te aligladi-altaam te binejaat'li-karten te nolettamal
telelnen aliglaidemarjaak, lamladak mal-gande aliglad, aligladama alaali 'ala, xigyshara Magamaata en 'ala xigysh.
Two copies of
RAATIBUL GADDAAD (RAṬĪB AL-ḤADDĀD)
Two copies of
ARWAAG (ARWAH) (SPIRITS/SOULS)
'n Korte begrip op die lotse wat nodig is om te weet van Togied, Tahaar-e, Salaah en die Fwassah, vir die beginners.

Dour
Sheig Ismael Ganief,
April 1939 Knappaal.

Die regte om hierdie kietanb oor te druk is terughoudend.

Two copies of
N KORTE BEGRP VAN DIE WAT NODIG IS OM TE WEET
(A BRIEF EXPLANATION OF WHAT IS NECESSARY TO KNOW)
(Togied.)

(Bismi-illahlra-riisumamierra-giem)
Algamoliellaat rabbiel-dalamien,wassalaato wassala amo ala ashraf-
iel-moersalien, seyidinaa mogammodien wa alaa sallihie wa sagbibie
ajmeen. Hierdie kiesaar la’n korte praat op die toegied en sommige
gedeelte van die ibadaat. Dit is genees vir die beginners wat swaar
kry om te verstaan die lange prante, die wat verlang om te het’n korte
begrip van die ietse wat nodig is om te weet. Ek verlang dat die hooge
Allah moet baie voordeel gie vir die gienige wat lyk om te leer die
geloof, waarial hy is bekrom al dinge aan te neem.

(Die ietse wat die verstand oordeel en uitsit.)

Enige iets wat die verstand oordeel of uitsit, is besluit in drie
gedeelte, dit meen die verstand waak nie iets uit nie of dit moet weer
van die drie. (1) Waajieb, (iets wat moet wees) en dit is iets wat
nie aan neem totnietseheid nie, dit meen hy moet wees altyd, soos Allah
en hy sifaat. (2) Moestagiel, (die onmoeglike iets) en dit is iets wat
nie aan neem totnietseheid nie, dit meen iets wat nooit kan bestaan nie,
soos’n maatskapie vir Allah. (3) Jaa-ies, (iets wat kan wees) dit is iet
wat aan neem vastteheid en totnietseheid, een van die twee maar nie
altei gelyk nie, soos’n mens hy kan gemak wees of nie.

Weet waarlik dat die hooge Allah het nie gemak die maakloos nie as
net dat hulle moet ken vir hom, en hy het nie mens en jier gemak wie
as net om vir hom ibandat te maak. So die eerste iets wat nodig is op
elkyn mondige van man en vrou is om te leer ken vir die maaker van
alde iets, en dit is om te weet wat waajieb is en wat moestagiel is
en wat jaa-ies is vir Allah van sifaat, (manierte). En dit is ooks
nodig om te weet wat waajieb is en wat moestagiel is en wat jaa-ies is
in die reg van die rasoeela, (bestierings). Dit is nodig vir Allah in
die generaal alwaal volkomen, en is onmoeglik op hom alwaal verniel-
ering is. En dit is waajieb vir Allah uit mekaar twintig sifaat, en is
moestagiel op hom die twintig toesaadhanige manierte vir die twintig
wat waajieb is. Nou hierdie twintig manierte wat waajieb is en vir Allah
is verdeel aan vier gedeelte. (1) Nafsieyyah, dit meen sillik, en dit
is om te weet dat die hooge Allah is Mobood, dit meen hy is. Die toesa-
hadhanige sifat daar van is aldaar (om nie te wees nie) en dit is moestag-
iel. Die bewys dat die hooge Allah is, is die bestaande van hierdie
maakloos, want hulle is almal gandieth, dit meen iets wat gekom het
ogter hy nie gewees het nie, en elkeen iets wat gadieth is, en verlie
vir’m manker, en daar die manker is die hooge Allah soop die rasoeela.
Two copies of

_DU'Å‘ BIRRÅL-WALIDAYN_

(INVOCATION FOR PARENTS)
ANNEXURE 58

A-II0

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ANNEXURE 58

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