

**THE TRANSFORMATION IN THE MANAGEMENT AND TRADITIONS  
OF ḤAJJ AT THE CAPE**

**BY**

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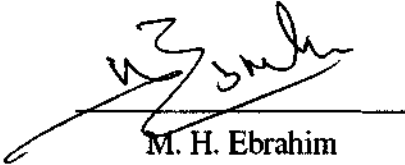
**Date : January 2007**

**I dedicate this thesis to my deceased parents, Gasant and Zogera, and my sister,  
Gouwah.**

**And also to my wife, Zainuniesa, children, Niezaar, Fatima, Shariefa and Kamiel.**

## ETHICAL STATEMENT BY RESEARCHER

With the signature below I, Mogamat Hoosain Ebrahim hereby declare that the work that I present in this thesis is based on my own research, and that I have not submitted this thesis to any other institution of higher education to obtain an academic qualification.

  
M. H. Ebrahim

January 2007

Date

## ABSTRACT

University of Kwazulu-Natal

### THE TRANSFORMATION IN THE MANAGEMENT AND TRADITIONS OF ḤAJJ AT THE CAPE

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## ABSTRACT

This study examines the unique pre-and post ḥajj traditions of the Cape Muslims in the 19th and 20th centuries. It explores the origin and historical development of these traditions and describes the changes in the mode of transport used to travel to Arabia for the performance of ḥajj and in the financial aspect of ḥajj since the 19th century.

The study identifies the difficulties that hajjis experienced in the 19<sup>th</sup> and 20<sup>th</sup> centuries and explains the special status accorded to hajjis at the Cape, including its use as a status symbol. Much attention is given to the management of the ḥajj enterprise, including the role of ḥajj agents and operators.

The study analyses the difference between the earlier and current system of managing the ḥajj, and provides an overview of the regulating body appointed by the South African

government to oversee the hajj industry. Finally, it investigates the problems that the pilgrims have been experiencing over the many years.

# **Contents**

	<b>Page</b>
<b>DEDICATION</b>	<b>i</b>
<b>ETHICAL STATEMENT</b>	<b>ii</b>
<b>ABSTRACT</b>	<b>iii</b>
<b>LIST OF FIGURES</b>	<b>xi</b>
<b>LIST OF ILLUSTRATIONS</b>	<b>xii</b>
<b>ACKNOWLEDGEMENTS</b>	<b>xv</b>

## **Chapter 1**

### **INTRODUCTION**

1 Introduction	1
1.1 Outline of Research Topic	1
1.2 Purpose of the Study	2
1.3 Rationale for Research	3
1.4 Significance of the Study	3
1.5 Research Questions	4
1.6 Research Problems and Objectives	4
1.7 Hypothesis	6
1.8 Research Methodology & Approach	7
1.9 Key Assumptions of the Study	11
1.10 Limitations of the Study	11

1.11 Prior Research	11
1.12 Overview of Chapters	13
1.13 Notes on Specific Arabic Words and Transliteration	14
1.14 Literature Review	17

## **Chapter 2**

### **PRE- AND POST-ḤAJJ RITES AND CEREMONIES AT THE CAPE IN THE 19<sup>TH</sup> AND 20<sup>TH</sup> CENTURIES**

2.1 Introduction	20
2.2 The First Pilgrims	25
2.3 Bakaar Manuel's 1903 Travel and Diary	35
2.4 Pre-Ḥajj Rites	41
2.4.1 The <i>Niyyah</i> (Intention)	42
2.4.2 Ḥajj Classes	45
2.4.2.1 Informal Ḥajj Classes	45
2.4.2.2 Formalised Ḥajj Classes	48
2.4.3 Greeting the <i>Karāmats</i>	64
2.4.4 Greeting Family Members, Neighbours and Friends	70
2.4.5 The <i>Adhān</i>	76
2.5 Post-Ḥajj Rites	80

## **Chapter 3**

### **THE ḤAJJ AS A STATUS SYMBOL**

3.1 Introduction	94
------------------	----

3.2 The Spiritual Status of Ḥajj	94
3.2.1 The Status of the Hajji Imām	101
3.3 The Social Status of the Hajjis	106
3.3.1 The Tassel as a Status Symbol	108
3.3.2 The Title Hajji as a Status–The Malaysian Women	120

## **Chapter 4**

### **ḤAJJ AND FINANCE**

4.1 Introduction	128
4.2 Saving for Ḥajj from Mid 19 <sup>th</sup> - to Mid 20 <sup>th</sup> Centuries	129
4.2.1. Sources of Income	129
4.2.2. Storage of Funds	131
4.3 Establishment of Agencies to Facilitate Ḥajj	133
4.3.1 Travel Clubs	135
4.3.2 The Ḥajj Victim Fund	136
4.3.3 Travel Agents / Ḥajj Operators	138
4.3.4 Radio Stations	141
4.3.5 Overseas Sponsors	145
4.3.6 Islamic Financial Institutions	146
4.3.7 Conventional Banks / Commercial Banks	151
4.4 Cost of Ḥajj	152
4.5 SAHUC and Finance	155

## **Chapter 5**

### **MANAGING THE ḤAJJ ENTERPRISE**

5.1 Introduction	165
------------------	-----



5.2 The Early <i>Mu`allim</i> (Teacher) System	166
5.3 The First Attempt at Managing Hajj at the Cape: The Muslim Progressive Society	175
5.4 Travel by Air for Hajj	177
5.5 First Non-White Travel Agent	180
5.5.1 Goolam's Travel	180
5.5.2 Parker's Travel Agency	185
5.5.3 Booley's Travel	187
5.5.4 Rasul Mahomed (Rasool's Travel Services)	190
5.6 Hajj Operators at the Cape	191
5.6.1 Wahid Kazi	192
5.6.2 Flywell Travel	194
5.6.3 <i>Sorayah Jamā`ah</i>	199
5.6.4 Imām Abubakr Simon	201
5.6.5 <i>Al-Anwār Hajj &amp; `Umrah</i>	203
5.6.6 Zaida Crombie	205
5.6.7 <i>Dhuyufullah (Dhuyūf Allāh)</i>	209
5.7 Difficulties Experienced by the Hajjis	210
5.8 The <i>Tawafa</i> Establishments	220
5.9 Establishment of SAMTA	222
5.10 The South African Hajj and `Umrah Council (SAHUC)	226
5.10.1 Background to SAHUCs Establishment	226
5.10.2 The Launch of SAHUC	230

5.10.3 SAHUCs Role in Managing the Ḥajj Enterprise	236
5.10.4 The Perception of Ḥajj Agents & Operators of SAHUCs Role	243
5.10.4.1 <i>Sorayah Jamā`ah</i>	243
5.10.4.2 Travel Unlimited	245
5.10.4.3 Flywell Travel	246
5.10.4.4 Yasmin's Travel	247
5.10.4.5 <i>Dhuyyullah</i>	249
5.10.4.6 Imām Yusuf Pandy	249
5.11 South African Travel and Ḥajj Operators Association (SATHOA)	250
5.12 Conclusion	250
<b>Chapter 6</b>	
<b>FACTORS RESPONSIBLE FOR THE CHANGES IN CAPE ḤAJJ TRADITIONS</b>	
6.1 Introduction	259
6.2 Contact with Muslims from Outside World	261
6.3 <i>Salafī/Wahhābī</i> Influence	263
6.4 Influence of the <i>Tablīgh Jamā`ah</i>	264
6.5 Influence of <i>Deobandis</i>	266
6.6 Influence of Fashion	267
6.7 Conclusion	270

## **Chapter 7**

### **CONCLUSION**

7.1 Summary of Findings 272

7.2 Discussion 276

7.3 Recommendations for Future Research 277

**INTERVIEWS 278**

**BIBLIOGRAPHY 286**

**GLOSSARY 297**

**APPENDICES 301**

## LIST OF FIGURES

Number	Page
1. Table of contributions by <i>Al-Anwār Ḥajj</i> and <i>ʿUmrah</i> and Elite Supermarket Groups.	154
2. Escalation of Average Ḥajj Package Costs	159
3. Diagram indicating the link between the Title and the Nationalities	171
4. Wahid Kazi's Previous Employers	194
5. SAHUC: Heads of Mission since 1998	243

## LIST OF ILLUSTRATIONS

Number	Page
1. <i>The Awwal Masjid</i> (Mosque)	22
2. Carel Pilgrim who performed ḥajj after the abolition of slavery	26
3 <i>Jāmi`ah Masjid</i> -Chiappini Street, Cape Town	32
4. Abu Bakr Effendi	33
5. Kobera Manuel showing a copy of her father’s diary	36
6. Bakaar Manuel	36
7. The Donolly Castle	37
8. Modern aircraft and luxury buses	39
9. Muslims ‘formally dressed’ on their way to the docks to bid ḥajjis farewell	40
10. A typical dock scene of formally dressed well-wishers	41
11. Shaykhs who held informal ḥajj classes	47
12. Imām Ebrahim ‘Sep’ Davids	51
13. Imām Abdullah Gameeldien	54
14. Imām Fareed Manie	54
15. Professor Yūsuf Da Costa	56
16. Shaykh Ebrahim Abrahams	57
17. `Abdul Gamiet Jacobs	59
18. Imām Fu`ad Samaai	66
19. Hajji Sulaiman Shah Mahomed	68
20. <i>Mawlānā</i> Igsaan Hendricks president of the Muslim Judicial Council	76
21. A young student of Imām Haron delivers the <i>adhān</i>	79
22. Bidding farewell to pilgrims	80
23. Pilgrims returning from Mecca 1938	82

24. Hajjis making their way down the gangway	84
25. Oemie Hajjera making <i>du`ā`</i> (prayer)	85
26. Hajjis dressed in <i>ihrām</i> (special garments donned by pilgrims) clothes	95
27. Photographs of hajjis taken in Mecca	106
28. 'Toering' and turbans worn in the 19 <sup>th</sup> century	108
29. A fez manufacturer	109
30. Hajji Armen Jassiem dressed with fez and tassel attached	112
31. Men wearing traditional ḥajj garb on `Id festivals	114
32. Hajji Mogamat Mathews	115
33. The dress code in 1950s	116
34. Shaykh Amien Fakier	119
35. Hajji E O Dawood of Traylor's Travel Services	135
36. Janab Sedick and M. Shameegh Khan	137
37. Fifteen deserving Muslims who performed ḥajj in 1999	146
38. Ebrahim Ismail Secretary-General of SAHUC	159
39. Bakaar Manuel with the Duke of Kent	167
40. Hajji Abu Bakr van der Schyff	168
41. <i>Sayed Hāshim `Alwī</i>	171
42. <i>Sayed Hāshim `Umar `Alwī and Sayed Sa`id `Alwī</i>	172
43. Hajji Mohammad Hanief Allie	178
44. Hajji Sa`d Abrahams	178
45. Goolam's Travel-address & Goolam negotiating with Lloyd Triestino's agent	181
46. Shaykh `Umar Gabier, Muhammad Goolam and Shaykh Shakier Gamielien	183
47. Rashida Goolam	185
48. Imām Abdullah Haron	186
49. Shaykh Ganief Booley	187

50. Moeniebah (Samie) Booley	189
51. Rasūl Mahomed	191
52. Wahid Kazi	193
53. Usman Ahmed	195
54. Hajjis walked from Ellesmere Street Mosque to the Cape Town station	202
55. Ganief Harris	204
56. Zaida Crombie	205
57. Aslam Toefy	210
58. Salie Manie	220
59. Shaykh Abu Bakr Najaar	225
60. Faizel Sungay	229
61. Shaykh Thafier Najjaar	235
62. Dr `Azīz Adams	237
63. Ismail Schroeder	238
64. Ḥajj Ministry representatives meeting with the ḥajj agents & operators	238
65. Aslam Nordien	240
66. SAHUCs ḥajj mission workers	240
67. M. Noor Khan acting 'head of mission'	241

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## CHAPTER ONE

### 1 INTRODUCTION

Approximately two million Muslims perform the ḥajj or pilgrimage to the sacred cities of Mecca and Medina in Saudi Arabia every year. They come from diverse regions of the world – from Muslim majority countries with very large, varied populations such as Indonesia, Malaysia as well as small Muslim minority communities with their own peculiarities, such as those of South Africa. While the rituals they perform are identical, the processes by which they arrive for the pilgrimage are widely divergent. Practical arrangements, local customs, and social practices outside the formal religious context, have evolved in diverse ways over the centuries, giving the performance of ḥajj a distinctive local flavour.

#### 1.1 OUTLINE OF RESEARCH TOPIC

Since this thesis concerns ḥajj, it is appropriate to give a definition of the term at the outset.

The Arabic word ḥajj literally means “visiting”, “aiming at” or “going somewhere”. Its technical meaning, in terms of the *sharīʿah* (Islamic law), is “going to Mecca for the performance of *ṭawwāf* (circumambulation of the *Kaʿbah*), *saʿi* (walk between the hills of Safā and Marwah) to be present on Mount `Arafah, and other duties relating to ḥajj.”<sup>1</sup>

Ḥajj is one of the five pillars of Islām. Practically all ḥajj rites are associated with Prophet Ibrāhīm (Abraham) and his family. According to `Ali Shariati, ḥajj is “man’s evolution towards Allāh”. He defines it as a symbolic demonstration of the philosophy of creation

of the first man, Adam. It is a “show” of several things - a “show of creation”, a “show of history”, a “show of unity”, a “show of Islamic ideology” as well as a “show of the *Ummah*”.<sup>2</sup>

Although *hajj*<sup>3</sup> is translated as “pilgrimage”, like most Qur’anic words, it is far richer in meaning. Sardar defines *hajj* as an effort at assimilating the individual will with the Divine Will. It is this assimilation, he asserts, that generates the spiritual dimension of *hajj* and it is the effort, physical as well as intellectual that brings about this assimilation.<sup>4</sup>

While the actual rites of the *hajj* are performed in exactly the same manner by all pilgrims, various pre-*hajj* as well as post-*hajj* rites have been adopted by Muslim communities around the world. These differ from region to region and often even within a region. This is true of South Africa where distinct pre- and post-*hajj* rites could be identified among Cape Muslims. Nonetheless, there has been a noticeable transformation of these rites in recent years. While some rites have been adapted, others have been virtually abandoned. There is a need to record the pre- and post-*hajj* rites for the benefit of future researchers.

This study identifies the pre- and post-*hajj* rites, attempts to trace their origins, and seeks to determine the causes of their transformation. It also delineates the transformation of the management of the *hajj* enterprise since the 19<sup>th</sup> century.

## 1.2 PURPOSES OF THE STUDY

The aims of this research are:

- a. To determine the chief characteristics of pre- and post-ḥajj rites and ceremonies at the Cape
- b. To identify the major factors that contributed to the unique character of these rites and ceremonies
- c. To establish the primary reasons for the transformation of these pre- and post-ḥajj rites
- d. To assess the impact of the transformation in the management of ḥajj on the traditional support structures among Cape Muslims

### 1.3 RATIONALE FOR RESEARCH

A growing body of research on ḥajj in various Muslim countries and periods in Muslim history (see bibliography) has emerged in recent years. There are many popular texts on the general history of ḥajj, basic handbooks to guide the pilgrim through the rituals of ḥajj and a large number of articles in local journals and newspapers. However, to the best of my knowledge, there is no comprehensive study either of the transformation of the pre- and post-ḥajj rites or in the management of the ḥajj enterprise at the Cape. This is the gap which the present study hopes to fill.

### 1.4 SIGNIFICANCE OF THE STUDY

Ḥajj traditions at the Cape are unique, but evolving. Many changes and developments have occurred in the ḥajj traditions since the 19th century. This study will benefit those who are specifically interested in the understanding of this unique Cape phenomenon as well as its historical context and present day status. It will also contribute to an

understanding of the evolution in the management of the ḥajj enterprise from the 19<sup>th</sup> century to the present.

## 1.5 RESEARCH QUESTIONS

In the course of the study, the following key questions will be addressed:

- ⌚ What were the chief characteristics of pre- and post-ḥajj rites and ceremonies at the Cape?
- ⌚ What were the major factors that contributed to the unique character of these rites and ceremonies?
- ⌚ What were the primary reasons for the transformation of these pre- and post-ḥajj rites?
- ⌚ In what way has the current investment schemes impacted on the traditional support structures among Cape Muslims?
- ⌚ How has the management of ḥajj changed since the 19<sup>th</sup> century?

## 1.6 RESEARCH PROBLEMS AND OBJECTIVES

A great deal of literature is available on the ḥajj as a religious rite and as a universal, age-old phenomenon. However, very little research has been conducted on the histories of communities who have made and continue to perform the ḥajj. This study is a historical investigation of the changing social and economic practices and identities associated with the South African ḥajj. The Cape ḥajj traditions will be contrasted with ḥajj customs in other societies and the normative rites of ḥajj in order to illustrate how a universal institution can be localised.

There is no physical evidence of the performance of ḥajj by the earlier Muslim inhabitants of Cape Town, particularly since the Dutch authorities prohibited all religious practices barring those related to Christianity. With the advent of 1834 when slavery was abolished, the official atmosphere was more conducive to performance of ḥajj. This political aspect will be explored in the thesis.

The period covered will be from the earliest record of when the first Capetonian returned to the city with the title hajji, possibly coinciding with slave emancipation in 1838, through to 1995 when the new South African government gave its full support to the first formally constituted organization - the South African Ḥajj and `Umrah Council (SAHUC) - to deal with the many problems faced by South African pilgrims before, during, and after their journey (SAHUC, unpublished document, 2001). The study will also analyse developments that have occurred in the ḥajj “industry” from 1995, up until the present day.

Pilgrims from Cape Town enjoyed a unique experience in travelling to Saudi Arabia until the end of World War II. The transition from sea to air travel after 1948 is particularly important for it sees the beginnings of local community-based travel agents specializing in ḥajj travel. The business aspect and the organic “community” dimension, which has been an important expression of civil society in South Africa, are addressed.

Since the Cape population of Muslims has been largely working-class the efforts at saving to undertake the pilgrimage often involved long exercises of parsimony and reliance on family and neighbourly support. The use of modern banking institutions to save for the event and the emergence of ‘Islamic’ saving and investment bodies with specific accounts for potential pilgrims, is a recent phenomenon. This aspect in its

diversification and its impact on the traditional supporting role of the family and neighbours will also be examined.

An off-shoot of ḥajj was the inter-socialisation of different cultures the world over, performing for a number of days, religious tenets, the practice of which is influenced by each individual's culture, customs and teachings. Pilgrims from Cape Town with their unique features intermingled, influenced and were themselves influenced by this plethora of cultures, giving rise to a remarkable set of local rituals, unconnected to the prescribed ḥajj.

The differences in the social tradition of ḥajj between countries will be investigated. The study will also entail a comparative survey of social practices and traditions across South African Muslim communities, the Durban and Cape Town ones for instance, and other countries for which there is an emerging body of published research.

The emergence and development of schools and classes which have mushroomed in the Cape, Gauteng and Mpumalanga areas to cater for the need to learn both the physical and spiritual devotional practices relating to ḥajj will be examined, in addition to the different geographical influences.

## 1.7 HYPOTHESIS

The hypothesis adopted in this study is that local traditions are continually being transformed by national and international developments. The thesis looks at how such changes occur in a specific rite in one particular community, namely, the Western Cape Muslim community.

The study is conceptually informed by theoretical debates on tradition and change.<sup>5</sup> The focus here is on explaining the processes that traditional communities undergo when they adapt to modern influences.<sup>6</sup> Venter suggests that these changes stand at the intersection of the traditional functioning of settled social practices on the one hand, and the dislocating influences of modernity on the other. According to Wilson, it is the influence of technology, mobility, transport, and various media instruments that cause traditional communities to replace some of their old ways of dealing with innovations.<sup>7</sup> This discussion is applied in this study to religious communities who are caught up in broader developments that affect their religious practices. This dynamic of change has an impact on religious rites such as fasting, prayer, name giving ceremonies and the ḥajj. The symbolic importance, economic organisation and social expression of religious rites are affected when they come under the influence of modern developments. Important to understand is the various ideological influences on religious practices. These influences often enter local communities from different parts of the world, such as from the Middle East, which is regarded as the heartland of the Islamic world. The study therefore explores in historical, social and ideological perspective, how the ḥajj as a powerful religious rite among the Muslims of Cape Town, has developed and adapted in light of a range of influences and developments.

## 1.8 RESEARCH METHODOLOGY AND APPROACH

The method used in this study is a combination of historical analysis and ethnography. It examines the practices and customs of ordinary peoples' understanding and interpretation of the ḥajj event. For this I have utilised both primary and secondary sources, with an emphasis on interviews.

## Interviews

### Selection of Participants

The participants selected for this study are all stakeholders connected with the ḥajj “industry” including the hajjis, members of the South African Ḥajj and Umrah Council (SAHUC), ḥajj agents and ḥajj operators. The researcher contacted the participants, explained the purpose of the study and invited them to participate. Only one invitee refused.

### Research instrument

For this study a structured questionnaire was used.

Specific questions were prepared for hajjis and the sample included those who had performed ḥajj in the mid-twentieth century as well as those who had performed ḥajj from the year 2000 until 2006. This variable was crucial for this study because it enabled a comparison between the earlier and current ḥajj traditions and management. Variation in ensuing issues resulted in formulating a new set of questions. Separate questionnaires were specifically prepared for the officials of SAHUC and the ḥajj operators. An audio recorder was used to record interviews in Cape Town, with the consent of the interviewees. A few agents refused to be recorded.

### Units of Analysis

- ⌚ Hajjis
- ⌚ members of the South African Ḥajj and Umrah Council



⌚ hajj agents and hajj operators

Data Capturing & Analysis

In total I interviewed 3 early hajj operators, 7 SAHUC officials, 7 hajj agents and 75 hajjis between April 2002 and October 2006. Only one agent refused to be interviewed. All my attempts to contact him ended in failure.

The SAHUC officials and hajj operators were all from Cape Town. The majority (65) of the hajjis were from Cape Town, only 10 are based in Johannesburg, Durban and Kimberley.

A face- to face structured interview design was used to gather qualitative data. While structured questionnaires were used for the interviews, participants were afforded ample scope to elaborate on their responses during the interview. The researcher met Cape-based participants at home or at their place of work. On the average, interviews lasted for one and a half hours.

In some instances, more than one visit was made for the purpose of clarification. The Johannesburg and Durban-based hajjis were interviewed telephonically. They also e-mailed and/or faxed their responses to some of the questions. The questionnaires used for these three units of analysis appear in the appendices (see Appendix A).

The qualitative approach was used to collect and analyse data since, according to Neuman, it gives full meaning to the data.<sup>8</sup>

## Reliability of the Study

There were essentially two major limitations which could impact on the findings of this study. The first was that most of the older generation of hajjis whom I would have interviewed have passed on, and I had to rely for my information on early ḥajj traditions at the Cape on the evidence of the few surviving “senior” hajjis, and on the recollection of the descendants of the deceased hajjis.

The second shortcoming was that many Cape Muslims who are familiar with the early pre- and post-ḥajj rites at the Cape have migrated to other regions in the country, and I was able to locate only a handful of them.

Nonetheless, I believe that the data is reliable because it has been corroborated by the fairly large sample of hajjis whom I interviewed. Furthermore, the most a researcher can hope to do, as Marlow argues, is to ensure that the instrument of data collection is reliable.

## Literature

Photographs have been included in the thesis to indicate the changes in ḥajj traditions since the 19th century and the new developments in the industry. These are evident particularly in the mode of dress in the case of the former, and the mode of transport in the case of the latter.

Information was also gathered from a variety of written materials: newspaper articles, academic journals and books.

## 1.9 KEY ASSUMPTIONS OF THE STUDY

The study had several key assumptions:

- ⌚ By interviewing hajjis the research project would yield valuable information about pre- and post-hajj rites at the Cape.
- ⌚ By interviewing SAHUC officials and hajj operators/agents the study would throw light on the changes that have occurred in the management of the hajj enterprise.

## 1.10 LIMITATIONS OF THE STUDY

This research will not provide a prototype for research on hajj rites in other regions and countries. The conditions which gave rise to these unique hajj rites were substantially different from that elsewhere. The result will only be relevant to the Cape.

## 1.11 PRIOR RESEARCH

The published and unpublished articles on hajj mentioned below were to a large extent useful to my research.

An unpublished 20-page article written by Zeinonisaa Latief entitled, "An Evaluation of the Hajj Industry & Difficulties encountered by Pilgrims" was useful for my thesis, specifically the discussion on the hajj economy in the Western Cape. The writer has also given an overview of the role and status of "The South African Hajj and `Umrah Council" (SAHUC) within the context of the South African pilgrimage. This particular

section of the article was also beneficial for chapter four of my thesis entitled “Managing the Hajj Enterprise”.

Shafiq Morton, a Cape Town journalist and radio announcer at “The Voice of the Cape” radio station, wrote a two page article entitled “South Africa goes on Hajj” that appeared in the “*Al-Hujjā*” magazine 1999. Here the writer gives an overview of the customs of the Cape hajjis, which he divided into the following categories: intention, greeting, hospitality, the farewell, travel, clothing and return. He also cited a few changes in hajj customs that have taken place over the last few years. Although the writer does not give a detailed description of these categories and despite the fact that he did not quote any sources, this article was a useful guide for my thesis.

Mary Byrne McDonnell’s article “Patterns of Muslim pilgrimage from Malaysia, 1885-1985” in a volume edited by Eickelman and Piscatori, presents an invaluable study of the hajj “industry”. McDonnell (1990:114) asserts that pilgrimage is managed as a tool of national economic development and nation building in Malaysia. The Malaysian Government Agency (LUTH) regulates when and how Malaysians go on pilgrimage and how much money they may take with them. This agency organizes practical matters such as medical care, visas, passports, transportation and accommodation, with marked success. This article was specifically used to compare the hajj traditions of the Malaysians to that of the Cape Muslims. Although many Muslims originated from what today is called Indonesia, they identify with Malay culture. They have as much an attachment with Malaysia. They do not distinguish between the cultures of the two countries.

The monthly newspapers, namely the *Muslim News* and *Muslim Views*, were significant sources of information for this thesis. Finally, magazines including *Hajj & `Umrah* and *Al-Nahdah* were useful for the final chapter of this thesis.

## 1.12 OVERVIEW OF CHAPTERS

This study is essentially a historical evaluation of social practices with information obtained mainly from verbal accounts and literary sources.

**Chapter two** commences with an overview of the first Muslims who arrived in South Africa from the Indian Coastal regions and Malay Archipelago. The spread of Islām from the Cape to specific cities is explored. This is followed by a brief discussion of the first hajjis who had undertaken the ḥajj. In the rest of the chapter, the pre- and post-ḥajj traditions of the Cape Muslims are examined.

**Chapter three** deals with ḥajj as a status symbol of the Cape Muslims in the mid 20<sup>th</sup> century, and a comparison is made with selected Muslim countries.

**Chapter four** begins by discussing how the Cape Muslims in the early years used to save money for ḥajj. It then explores the transition to saving ḥajj money at financial institutions which has become standard practice. The financial assistance from the hajjis' family members and organisation is also covered in this chapter. Finally, the amounts of money needed by the hajji both in the past and the present day are contrasted.

**Chapter five** focuses on the transformation that has occurred in the management of the ḥajj over the past two centuries. It traces the changes from the early *mu`allim* system to the emergence of independent agents and operators and the recent establishment of a regulating body for the ḥajj industry.

Chapter six attempts to identify the factors responsible for the transformation of the ḥajj traditions at the Cape.

### 1.13 NOTES ON SPECIFIC ARABIC WORDS AND TRANSLITERATION

Instead of the word pilgrimage, I have preferred to use its Arabic equivalent, ḥajj, throughout this thesis. The title for a male who has performed pilgrimage is ḥājj, and for a female pilgrim, ḥājjah. In this thesis, however, the popular term “hajji” which is used for male and female pilgrims in South Africa and elsewhere and occurs in most Standard English dictionaries will be generally used. The letter ‘s’ will be added to hajji for the plural form. Likewise, the letter ‘s’ will be added to Arabic nouns that are frequently used in this thesis for example: *mu`allims* and *mutawwifs*, etc. However, the correct singular (and where relevant plural) form of the Arabic transliteration of these nouns will appear in the glossary of this thesis. Words that are frequently used in this thesis, such as Allāh, Islām, shaykh, imām, ḥajj and hajji which are found in a Standard English dictionary, are not italicised. The first letters of the titles shaykh, imām and hajji are in the lower case. A capital “S”, “T” and “H” are only used when prefixed with a name.

The transliteration of Arabic names presented a problem in that it was difficult to standardise names. For instance, the name `Abd al-Raḥmān is the correct transliteration from Arabic and this spelling has been retained when referring to ḥajj managers from

Saudi Arabia. However, a Capetonian with the same name would spell it as Abdurahman or Abdoeragmaan. In such cases, the local spelling has been retained.

With regard to transcribing Arabic words phonetically in the Latin script, I have followed a standard system of transliteration. For example, names which begin with the article “*al*”, have been utilised consistently without distinction between the “sun” and “moon” letters, such as, *al-Shahīd* instead of *Ashahīd*. The *ta marbūta* is indicated by the letter “*h*”, for example *sharīḥ*. Names of places that have been anglicised, such as Mecca (Makkah), have not been transliterated. The Arabic alphabet and its transliteration symbols are presented below.

## The Arabic Alphabet

Name	Phonetic Symbol	Name	Phonetic Symbol
ا	<i>alif</i> a	ض	<i>dad</i> ḍ
ب	<i>ba'</i> b	ط	<i>ta'</i> ṭ
ت	<i>ta'</i> t	ظ	<i>za'</i> z
ث	<i>tha'</i> th	ع	<i>'ayn</i> `a
ج	<i>jim</i> j	غ	<i>ghayn</i> gh
ح	<i>ha'</i> ḥ	ف	<i>fa'</i> f
خ	<i>kha'</i> kh	ق	<i>qaf</i> q
د	<i>dal</i> d	ك	<i>kaf</i> k
ذ	<i>dhal</i> dh	ل	<i>lam</i> l
ر	<i>ra'</i> r	م	<i>mim</i> m
ز	<i>za'</i> z	ن	<i>nun</i> n
س	<i>sin</i> s	و	<i>waw</i> w
ش	<i>shin</i> sh	ه	<i>ha'</i> h
ص	<i>sad</i> ṣ	ي	<i>ya'</i> y

(*hamza'*)

Vowels

ا	a	fatha	a
و	u	damma	u
ي	i	kasra	i



I feel reasonably confident that the information that I was able to gather through the interviews as well as published literature is reliable and can withstand scrutiny.

#### 1.14 LITERATURE REVIEW

F E Peters' rendition of "Ḥajj" – "The Muslim Pilgrimages to Mecca and the Holy places", published in 1994 was specifically useful for chapter two and (the beginning of) chapter five of my thesis. His explanation of the *Salafis* (better known in popular western media as *Wahhabis* and who will be discussed later in the thesis) was beneficial to my discussion on the pre-ḥajj tradition of the Cape Muslims. And his elaborate discussion on the early twentieth century pilgrimage with special reference to travel on land (riding camels) was invaluable for the sub-heading, "Early *Mu'allim* System" in chapter four of this thesis. Peters collected first-hand accounts of pilgrims from various countries that have performed pilgrimage. He has shaped their experiences into a splendidly comprehensive narrative. He meticulously provided an unmatched literary history of ḥajj from pre-Islāmic beginnings to the end of the Hashimite Kingdom of the Hijāz in 1926.

Saida Miller Khalifa is an English woman who embraced Islām. Her exposition of "The Fifth Pillar" is an account of her spiritual experience of ḥajj. She writes, "*Pilgrimage is a religious duty incumbent on every Muslim. In the course of the sacred journey, the pilgrim will be subjected to certain physical tests of his forbearance... but the pilgrim who humbly carries out the ḥajj will discover fresh springs to purify his faith*". Though this book is beyond the scope of my thesis, I have found particular information that was relevant to my thesis. For example Khalifa gives an overview of her experience with Saudis when she arrived at the airport of Jeddah. She succeeds in outlining the status of

the *mutawwifs* and their duties. This information, though not detailed, was significant for my thesis.

Jeppie's paper entitled "Leadership and loyalties: The imāms of nineteenth century colonial Cape Town, South Africa", is a succinct summary of the use of the ḥajj for power grabbing in the internal politics of mid-nineteenth century Cape Town Islām and *'ulamā'*. It tenuously deals with the question of who first made the ḥajj amongst the Cape Muslims. He mentions the first four imāms who performed the pilgrimage between 1834 and 1837. What is significant in this paper is the fact that the imāms who have performed ḥajj (the hajji imāms): "*are held in great repute for their superior sanctity*" and they "*regard the non-pilgrim priests as ignorant and self constituted*". However, according to Jeppie, when the ḥajj became more accessible to Muslims at the Cape it lost its function as a "conduit to imāmhood". In his paper Jeppie also gives an overview of the beginnings of the Cape colonial imāms who were forcibly sent to the Cape from the Indonesian Archipelago by the colonising Dutch. This paper was useful for chapter three of my thesis, entitled "Ḥajj as a status symbol".

In addition to Jeppie's paper Robert C H Shell gives a historical review of "Islām in South Africa, 1652-1998", which I have found most beneficial for my thesis. He first deals with the pioneers who arrived at the Cape and the spread of Islām to other cities in South Africa. An overview is given from slavery to the era of emancipation. He discusses C Snouck-Hurgronje who (disguised as a Muslim) visited Mecca and made contact with pilgrims of the Cape. Likewise, he includes the visit of the Turkish scholar, Shaykh Abu Bakr Effendi to the Cape. He was instrumental in organising a single congregation at the Cape and the establishment of theological seminaries at Kimberley, Port Elizabeth and Lourenco Marques (Maputo). The Turkish fez that he introduced replaced the *toerang*

and the handkerchief, the traditional headdress of the Cape Muslims prior to his arrival. He laid the foundation for the modernising of Cape Islām. What is also relevant to my thesis is Shell's discussion on Shaykh Ṣāliḥ Hendricks who protected Muslim women from modern influences and made them wear veils known as "toestiek".

## ENDNOTES

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<sup>1</sup> Extracted from "The Institute of Islāmic Sharī'ah Studies" Islāmic studies notes.

<sup>2</sup> Shariati, A undated. *Hajj and Freedom*, Muslim Youth Movement, Durban. p. ix

*Ummah* refers to a nation / to Muhammad's community or ideal Islāmic society.

<sup>3</sup> Ḥajj is the fifth pillar of Islām and all aspects of ḥajj are associated with the family of Prophet Ibrāhīm and Ismā'īl. See Qur'an, 2:127, 22:27.

<sup>4</sup> Sardar, Z undated. "The Spiritual and Physical Dimensions of Ḥajj" in *Hajj Studies*, Volume 1, Croom Helm, London. p. 28

<sup>5</sup> Spiegel, A D 1988. "Tradition", in E Boonzaaier and J S Sharp (eds.) *South African Keywords*, David Philip, Cape Town; Ryan, A 1969. *The Philosophy of Social Sciences*, New College, Oxford.

<sup>6</sup> Venter, D (ed.) 2004. *Engaging Modernity: Methods and Cases for Studying African Independent Churches in South Africa*, Praeger, Westport, Connecticut, London. pp. 3-7.

<sup>7</sup> Wilson, F 1971. *Religion and the Transformation of Society*, Cambridge University Press, Cambridge. pp. 14-19.

<sup>8</sup> Neuman, *Social Research Methods*, Allyn & Bacon, Boston, 1998.

## CHAPTER 2

### PRE- AND POST-HAJJ RITES AND CEREMONIES AT THE CAPE IN THE 19<sup>TH</sup> AND 20<sup>TH</sup> CENTURIES

#### 2.1. INTRODUCTION

There is no information regarding the performance of ḥajj by the early Muslims who arrived and settled at the Cape. It is also difficult to write with any precision about the peculiar traits, which these Muslims brought with them from Southeast Asia except to illustrate the general religious conditions of the Indonesian Archipelago.

At the Cape, ḥajj has always been much more than a compulsory ritual. It is a much-loved social tradition that commences the moment the ḥajjī makes his intention to perform ḥajj. In all probability the pre-and post-ḥajj rites and ceremonies of the Cape Muslims would have begun around the time of the abolition of slavery when Carel Pilgrim undertook the pilgrimage, though there is no sufficient evidence to support this assumption. Before discussing the actual pre-and post ḥajj rites at the Cape, I will give an overview of the first Muslims who arrived at the Cape, describe their customs, and investigate the political conditions of these Muslims under colonial rule.

South Africa received its first Muslim immigrants from the Indian coastal regions and the Malay Archipelago with the arrival of the earliest Dutch colonizers in 1652. These settlers were of Malaysian, Javanese and Bengalese origin. Several of these people had been converted to the Islamic faith by Arab traders as early as the eighth-fourteenth centuries. However, Bradlow and Cairns mention in “The Early Cape Muslims”:

*“Not all of them came as slaves. A small number came as political exiles. These political exiles were not permanent immigrants, although there is no doubt that when they left the Cape after their period of exile they left behind them descendants who joined the Muslim group. On the whole these exiles were treated far better than the slaves. A prince of Maccasar, Dain Mangale, for instance, rode with Simon van der Stel as his guest when the governor explored the copper mountains”.<sup>1</sup>*

According to Davids, over 50% of the total slaves came from India during the period 1658 to 1700 (see Appendix B):<sup>2</sup> Since the coastal regions of India had a majority Muslim population, it can be safely assumed that a substantial number of these slaves were Muslim by faith.

On 2 April 1694, a group of Muslim exiles (amongst them religious scholars), under the leadership of Shaykh (religious scholar/head) Yusuf arrived at the Cape from Ceylon. According to Dangor, this group who settled at Zandvliet:

*“He formed one of the first very elementary structures of a Muslim community, and they came to present the first area of resistance to colonisation at the Cape”.<sup>3</sup>*

Shaykh Yūsūf’s influence at the Cape was vast, despite the fact that he died only five years after his arrival in 1699. Shaykh Yūsūf remained the spiritual guide for the Muslims. His tomb, which is situated at Zandvliet, was the first place of Muslim visitation in South Africa. Shaykh Yūsūf’s tomb is the most significant amongst the five shrines of the holy circle of Islām, which surrounds the Cape Peninsula.<sup>4</sup>

The tradition of Cape Muslims visiting the tombs of these men whom they considered to be saints frequently, specifically before going on ḥajj, is relevant to this chapter and will be discussed later in detail.

The political exiles were treated far better than the slaves. For example, Imām Abdullah Ibn Kadi Abdus Salaam (ʿAbd Allāh Ibn Qādi `Abd al-Salām), better known as Tuan Guru, was one of those exiles who were treated with courtesy and respect. He was instrumental in consolidating Islām at the Cape. There were also a large number of convicts, who were banished from the islands of the East Indies for various crimes, such as Tuan Said. He was also instrumental in keeping Islām alive at the Cape.<sup>5</sup>

According to Davids, there is sufficient evidence to suggest that it was due to Tuan Guru’s persistence that the first mosque, known as the *Awwal Masjid*, was built in South Africa in 1798 during the time of the first British occupation of the Cape of Good Hope. He also emphasizes that:

*“ Many of the individualistic cultural traits of the Cape Muslim community emerged from this cultural ecological base”.*<sup>6</sup>



*The Awwal Masjid*

It is evident from the above information that this mosque served as the most important centre of the Muslims’ social as well as religious life. In all probability it appears that the Cape Muslim traditions such as the “*rampies sny*”, the cutting of orange leaves on the

Prophet's Birthday (*mawlid*) and other religious ceremonial feasts have also emerged and developed from this complex. Davids as well as other writers agree that the period of most rapid growth and development of Islām at the Cape was from 1800 to 1840.<sup>7</sup>

The early Muslims of the Cape dedicated and devoted their lives to the preservation of Islām, and this undoubtedly laid the foundation for its consolidation and growth. Prayer gatherings and the propagation of Islām were conducted under difficult and restrictive conditions. The Dutch forbade the practice of any religious systems other than their church.<sup>8</sup>

Despite the fact that religious freedom was only granted in 1804, the Muslims in Cape Town, as I have mentioned earlier, had already built their first mosque (The *Awwal Masjid*) in 1798. During the 19<sup>th</sup> century nine additional mosques were built for congregational worship. What is also significant in the context of this era is the establishment of Islāmic schools, for the purpose of protecting Islāmic teachings and cultural practices. Mayson asserted that in 1861 two large schools had already existed at the Cape and several other schools were located in the houses of Muslim clerics.<sup>9</sup> The educational system was further strengthened when as early as 1820 distinguished Arabs from the island of Joanna in the Mozambique Channel visited the colony. In addition to this, during the 1880s, missionaries from Mecca arrived at the Cape to preach traditional Islām.<sup>10</sup>

Initially imāms were trained locally. Later they travelled to Mecca with their families to perform ḥajj and extended their visits to augment the education they received in Cape Town. It became easier for Muslims to travel for ḥajj after a steamship started operating

between Cape Town and Aden and after the construction of the Suez Canal in 1869, when Cairo and Mecca became more accessible to Muslims at the Cape.<sup>11</sup>

There is substantial historical evidence of Islāmic communal ceremonies as well as festivities that took place at the Cape during the 18<sup>th</sup> and 19<sup>th</sup> centuries. These practices included: *mawlid*, celebrations of the two annual *ʿĪds* (festivals), marriage and naming ceremonies and specific social gatherings connected with ḥajj to Mecca.<sup>12</sup> The pre- and post-ḥajj ceremonies of the Cape Muslims differed significantly from those Muslims who settled in other cities of South Africa such as in Durban, where the Muslims were predominantly of Indian ethnicity.

Some Cape Muslims came from the Cape by train to Kimberley, from there they travelled by ox-wagon to Transvaal. The emergence of Muslims in Port Elizabeth stems from the 1806 Battle of Blaauwburg. Those who were recruited for this battle were not happy to participate therein. They then absconded, travelled overland and eventually ended up in Uitenhage. Those who accepted recruitment, subsequently became known as the Malay Corps. Some of these soldiers, among whom were several imāms, departed from Cape Town on 4 May 1846 and arrived in Port Elizabeth on 18 May 1846 to fight in the Battle of the Axe. When they were informed that the Governor in the Cape did not supply their families with food, some of them returned to the Cape whereas others remained and settled in the Eastern Cape.<sup>13</sup>

Muslims from Port Elizabeth known as “*Baainaars*”<sup>14</sup> also moved to the Transvaal. Names of the people who came to the Transvaal from Cape Town included: Ibrāhīm, Khalīl, Tofees, Hajji Ishaq and Hajji Rushdin, and from Port Elizabeth: Imām Muḥammad Tayob Ṣāliḥ, Hajji Khairullah, Rafie and Hendricks families. The relatives of



these pioneers still reside mostly in the Johannesburg metropolitan areas of Bosmont, Eldorado Park, Newclare and Riverlea.<sup>15</sup> Imām Andān Abrahams, Hajjis Bāba Domingo, Ibrāhām Latief, Šālih Rasdien, Ḥusayn Šālih and Nasīm Muller were active in establishing Islamic institutions in Johannesburg from 1920s.<sup>16</sup> These families from the Cape who settled in Johannesburg took with them traditions which they had inherited from their ancestors; these will be discussed in this chapter.

## 2.2 THE FIRST PILGRIMS

There are no records of the pre- and post-ḥajj traditions of the first hajjis who performed ḥajj in the 19<sup>th</sup> century, except for articles that appeared in Cape Town newspapers during this period.

According to Dr. Shamil Jeppie, Frans van Bengal made every attempt to perform ḥajj before 1806, without success. This imām, according to his English acquaintance Samuel Eusebius Hudson, made several applications to the Captains of vessels travelling to India for passage, but without effect. He was determined to visit the Tomb of the Prophet (pbuh). In the editorial of the *Boorhaanol Islām (Burhān al-Islām)* magazine, dated July 1997, Imām Abdulgamiet (ʿAbd al-Ḥamīd) of the Palm Tree Mosque was the first person to undertake the ḥajj in 1811. As they bade him farewell from Table Bay Harbour, the Cape Muslim community bore witness to the departure of a pioneering spirit filled with an unreserved faith in his Creator. Imām Abdulgamiet never returned home. But he had planted the seeds of a tradition, which currently govern the social as well as the economic lives of the Cape Muslim community.<sup>17</sup>

However, there are quite a number of sources that refer to Hajji Gassonnodien,<sup>18</sup> better known as Carel Pilgrim, as the first person who had performed ḥajj between 1834 and 1837, notably within the first three years of the abolition of slavery at the Cape.<sup>19</sup>

Carel Pilgrim's ḥajj was encouraged by the Sultan of Anjouan in the Comores, who spent approximately 18 months at the Cape as a political exile under British protection.<sup>20</sup>

There are no details available of Carel Pilgrim's ḥajj, but according to an article that appeared in *The Cape Argus* on October 29, 2003, it is evident that Carel Pilgrim had sufficient financial resources to perform ḥajj.<sup>21</sup>

*“Carel prospered and acquired his first property in Matfield Lane in 1822. In October 1833, before he set out for Mecca, he and his wife made a joint will in which they are described as the free man Carel of the Cape, alias Gassonnodien, formerly a tailor, now a teacher in the Arabic language, and Johanna Salomonse, alias Japoera, born at the Cape...”*<sup>22</sup>

Also appearing in the same article: *“...On his return he established his own congregation and purchased more property for rental purposes. He was living in a very large house in Buitengracht, on the corner of Hout Street.”*<sup>23</sup>



Photo: National Library of Southern Africa

Carel Pilgrim –The garb is significant in the context of the period

Mayson visited Carel Pilgrim<sup>24</sup> in 1854 and was well received by him, which indicated that Carel Pilgrim was a friendly and hospitable person. This is what Mayson had to say after his visit:

*“... and met with a kind and courteous reception. This hadji’s house is well furnished and commodious, partaking of the eastern character of the Cape–Dutch dwellings. In the second or higher storey is a small chapel, into which the infidel visitor is but allowed to peep. Hadji Samaudien speaks English imperfectly. Several of the questions submitted to him were answered with cautious brevity. The hadji was clothed in the flowing robes of the east. On his head he wore a white turban, tastefully disposed. His two sons were absent on pilgrimage”<sup>25</sup>*

In all likelihood, as an Arabic teacher, Carel Pilgrim must have studied under the tutelage of one of the former teachers, such as Achmat (Aḥmad) of Bengal or Jan of Boegies. The mere fact that he could sign his name in the European style, engage in religious debates and disputes, points to a high level of literacy and intelligence. On his return from ḥajj (after three years of studying), he managed to establish a congregation at his residence in Buitengracht Street, Cape Town, but he could never build a mosque or establish a religious dynasty like his contemporaries.<sup>26</sup>

As early as 1935, *The Cape Times* gave a vibrant picture of hajjis that departed from the Cape Town Docks for Mecca. More than 500 people crowded the quayside at the Elbow berth on October 7, 1935, to wish 15 hajjis a pleasant cruise and a safe return. It is believed that this area of the docks on other occasions was usually dull and uninteresting, but on this particular occasion: *“...it was a blaze of colour reminiscent of a scene in the Orient on the occasion of some important festival”*. From early morning, Muslims from all parts of the Peninsula streamed down Dock Road, many on foot and others in

motorcars and lorries. The dock buses were also in demand. Women, who predominated, were dressed in colourful attires in various shades of red, blue and yellow. At 2 p.m., the Holland Africa liner *Nijkerk* departed for the East Coast while those standing at the quayside waved with their coloured scarves to those who were about to undertake this long voyage to Jeddah and overland to Mecca. During this period it was possible for a hajji to stay in Mecca in reasonable comfort for under 100 pounds, but for a large family up to 1 000 pounds if money was no object.<sup>27</sup>

During the 19<sup>th</sup> century it was not unusual for a hajji to be away from his residence for a year, and on occasion even longer, depending on the funds that were available for that duration as well as other circumstances. At the Cape Town Archives, I discovered a letter – referred to as a petition (see Appendix C) - that was written on behalf of Hajji Samodien, requesting information about the whereabouts of his sons Abdullah (ʿAbd Allāh) and Cassiem (Qāsim) who left for Mecca in 1851. They were still absent in 1856, and their father had apparently been trying to discover their whereabouts for several years. Mogamat Ali letter reads as follows:

*“ Your two sons Abdullah and Cassiem have safely arrived and reside with me. Your two sons have fasted with me and my people and performed their Mohamadan<sup>28</sup> religion – They were away with a captain named Nagoda Camies after their feast days – they afterwards went with some captain to Madina, and both returned to Mecca, and when the time came to make Hadjie Akbar in that year 1851 – they both requested me to send them to Zanzibar as they heard there were two letters for them from their father with enquiry to proceed to the Colony, The Cape of Good Hope. I told them not to be afraid to stop where they are even if it were for one or two years. I have told my people to do everything that is in*

*their power to assist them and to give them as much eating and drinking as they require – Abdullah said to his brother Cassiem I shall go back to Alfae, to obtain further instructions in the Mohamadan religion. Cassiem said to Mogamat Alie I wish to return back to the Cape Colony, they also produced a letter from you dated 3 September 1851 – they went from Mecca to Jeddah, but there were no vessels, so they could not proceed to Zanzibar.”<sup>29</sup>*

By the 1850s the number of hajjis from the Cape had increased significantly which proved that there were several prosperous families who could afford to undertake this journey.<sup>30</sup> *The Cape Argus* newspaper made mention of such a group that returned from Mecca in November 1858: “*They were warmly received by their fellow-believers who assembled in large numbers at the Central Jetty. It is stated that four pilgrims from the Cape died at Mecca. One of the deceased was the son of the late Lodewyk, the barber*”.<sup>31</sup>

In July 1876, 33 hajjis undertook this strenuous voyage. Of the 33 hajjis 15 were men, 11 were women and the rest were children. An English woman by the name of Rose Pender who was accompanied by her husband, travelled from the Cape to Natal on board the *Teuton*. She had witnessed the departure of a large group of Muslims from Port Elizabeth. She amused herself on deck, watching 200 hajjis who came on board, with their colourful dresses. According to Rose, after having a conversation with them, they appeared to be quite intelligent as well as affluent. An old man and his family on board asserted that the expedition would cost him 300 pounds, which he had saved for some time.<sup>32</sup>

It is evident from the above information that as early as the late 19<sup>th</sup> century, though only a few people could afford to go on hajj, it was not only men who undertook this journey.

Those who were wealthy as well as those who saved for many years to undertake this sacred journey took their wives and even their children with them. Hajj is compulsory for women as well as long as she meets the prerequisites for it<sup>33</sup>. It is however essential that the husband or a relative who she is unable to marry, accompanies her.

On April 20, 1877, Julian Pameilots, secretary from the Foreign Office sent a letter to the Colonial Office indicating the advantage the Muslims were taking of the opportunity by performing the pilgrimage to Mecca and the treatment that they were receiving under British rule:

*“Advantage is now being taken of the Malay Mohammedans of the Cape of the continuous steam communications established between the Colony and Aden to perform the Pilgrimage to Mecca – a sacrifice of time and money that few could afford.*

*This year 70 Malay Pilgrims have returned by Mail Steamers and each successive season will no doubt bring members through Zanzibar who before would never have left their homes.*

*These people the descendants of the Dutch slaves are a quite industrious race, contrasting most favourably with every other class of pilgrims. In conversation they told me the trip would on average cost each one of them 100 pounds, but the sum no doubt include the price of the presents they take back with them to their friends. The principal effect on them is to “increase their attachment to the British Government and to contrast the liberty and justice they enjoy under British rule with the treatment they every where else received.”<sup>34</sup>*

It is evident from the above information that a ḥajji needed approximately 100 pounds for this trip, which lasted at times up to one year and that from 1830s to 1870s the costs did not increase at all.<sup>35</sup> It is also clear from the above information that the departure and return of the hajjis from this sacred journey during these periods were colourful and impressive events. These traditions of the Cape Muslims are still evident today but with a difference.

In the year 1874-76 a number of religious leaders performed their ḥajj including Imām Achmat Sadiq (Aḥmad Ṣādiq) of the *Awwal Masjid* situated in Dorp Street, Imām Shahibo of the *Jāmi`ah Masjid* in Chiappini Street and Abū Bakr Effendi. I will first discuss the ḥajj of Imām Shahibo to Mecca and thereafter Abū Bakr Effendi.

It is interesting to note that journalists always regarded those who were about to perform ḥajj in the 19th century as well-behaved citizens. In June 1874 the *Standard and Mail* newspaper reported that the ship Herman was about to sail for Mauritius with a number of exceptionally well-behaved and industrious Malays of Cape Town, who were on their way to Mecca. Imām Shahibo, who was the leader of the hajjis, was also known as the high priest of Cape Town, a man highly respected not only by his own people, but also as a citizen of the highest integrity. His son Mutaliep (Muṭṭālib), as well as other members of his congregation, including his assistant Hajji Achmat and Harry Noordien (Nūr al-Dīn), men of good standing and of great intelligence, accompanied him.<sup>36</sup>

It appears that the imām had a good relationship with the governor at that time. Imām Shahibo's prominence was confirmed when he and his group visited the governor before their departure. He thanked the governor for the interest he had taken in their journey, and wished him farewell. The governor provided them with a letter to be used in

obtaining assistance during their journey. A large crowd gathered at the Alfred Docks to bid them farewell. According to one reporter, “*their colourful garments rivalled the most gorgeous flowerbeds*”.<sup>37</sup>

The pilgrims sailed to the Red Sea via Bombay and Aden, where Imām Shahibo had the honour to interview Sir Philip Wodehouse, the Governor of Bombay. The journey across the desert to Mecca was difficult and tiresome, but they returned to Cape Town to an elated welcome after 13 months of absence from family and friends. Solemn services were held at the mosques, and the hajjis were once again honoured and welcomed at Government House. The meeting at the *Jāmi`ah Masjid* was attended by almost all the hajjis in Cape Town, who listened attentively while Imām Shahibo re-examined previous doctrinal disputes (probably concerning ḥajj) and elaborated further on the authoritative judgments of the scholars of Mecca thereon. These rulings were also discussed at a meeting of ordinary Muslims. Imām Shahibo’s status<sup>38</sup> was greatly enhanced by his performance of ḥajj.<sup>39</sup>



photo M H Ebrahim

*Jāmi`ah Masjid*-Chiappini Street, Cape Town

Abu Bakr Effendi known as the Turkish professor because the Ottoman sultan sent him to the Cape, encouraged his students to practise their religion more cautiously and to make



every effort to accomplish the pilgrimage to Mecca. When he travelled to Mecca, his son Hesham Nemeh (Ḥishām N`imah), accompanied him. According to Hesham, when he accompanied his father in 1876, a tour guide by the name of Shaykh Sādi Batawee (Badavī) used to guide the hajjis from the Cape, but when they arrived in Mecca, another tour guide wanted to take over this task. This created a problem between the two tour guides, and they began to pull their camels from one side to another. He further asserted that they were fortunate that the Government granted them three mounted police men for their protection. This was possible because whenever his father travelled in Ottoman territory, he was granted this privilege by virtue of his office under the Sulṭān.<sup>40</sup>



Photo: Mosques of Bo-Kaap

Abu Bakr Effendi – wearing the popular Turkish headgear, the turban

Finally, Abū Bakr Effendi accepted a person by the name of Abdullah Alawee (ʿAbd Allāh Alwī) as a guide. Subsequently, the Sultan appointed Abdullah Alawee as the sole guide for the South African hajjis. However, corrupt officials in Mecca disregarded his orders. In 1898 a local committee was established to protest against the abuse of innocent hajjis by unscrupulous guides.<sup>41</sup>

On April 13, 1878 *The Cape Argus* carried an interview with one of the hajjis on his return from ḥajj. The hajji reported that the hajjis took a deck passage and as such they were not allowed to utilise cabins or to eat below. However, they were allowed to cook in the galley. According to the hajjis, they took with them sufficient provisions such as sardines, tinned salmon, live fowls, bread and biscuits. When all these were consumed

before reaching a port, they bought bread and meat on board at reasonable prices. The ship stopped for a while at Mossel Bay, and when they arrived at Port Elizabeth, 15 hajjis joined them to go to Mecca. Amongst others, they were Abdol Keepie, Rajaab, Jaapie, Abdol Kariem and Hajji Danie. Quilimane was the next stopover and from there they proceeded to Zanzibar. At Zanzibar they moved into another ship, the 'Abyssinia', of the Orient line. When they arrived at Aden, they were put into another steamboat that took them to Jeddah. Before they disembarked, they washed and wrapped themselves in the ḥajj garb that consisted of two sheets of cloth. This garb was worn by all the male hajjis until they have completed the ḥajj ritual while in Mecca.<sup>42</sup>

The hajji further asserted that everything was cheap. For instance 100 eggs cost 2 shillings 6 pence; a fowl was 6 pence and a good quality sheep 9 shillings. Fruit was also cheap and there were plenty of dates in Jeddah. He said that when they landed in Jeddah a priest (probably a tour guide) had welcomed them and had prepared for them a *bayt* (house). Camels that left Mecca arrived in Jeddah the following morning. Of these camels, some carried the hajjis while others carried their luggage. As indicated by the hajji, thousands of camels moved up and down carrying people as well as coffee and sugar. The hajjis travelled mostly during the night and the following day arrived at a place called Mohaddah where they rested until the afternoon. They mounted their camels and moved once again in the moonlight until they reached a mountain pass, and as the road turned round to the left, they arrived at the sacred city of Mecca. A hajji paid one pound for himself and his luggage for the journey from Jeddah to Mecca. The whole journey came to 16 pounds and 10 shillings besides their food.<sup>43</sup>

Ḥajj to Mecca from the Cape in the 19<sup>th</sup> as well as in the early 20<sup>th</sup> centuries, meant to the local Muslims a long, exacting and often hazardous journey. Today hajjis take a few

hours to reach Saudi Arabia by air. Currently hajjis find it difficult to visualize what the same ḥajj meant to their forebears a few decades ago. Bakaar (Abū Bakr) Manuel, who recorded his daily experiences in a diary, undertook such a journey in the early 20th century. In this section I will discuss Bakaar's travel, which will later be contrasted with the modern means of travelling.

### 2.3 BAKAAR MANUEL'S 1903 TRAVEL AND DIARY

Bakaar (Abu Bakr) Manuel was born on the 2 January 1878 in Simonstown, a suburb, 30 kilometers from the Cape. He had lived all his life in Simonstown, except for an absence of eight months when his wife, Baheya (Bahiyah), accompanied him on ḥajj. Baheya was 16 years of age and they were married for only three months when they embarked on this journey. Bakaar, who worked in Simontown's dockyard when he got married, was fortunate, as his parents paid all the expenses for this journey.<sup>44</sup> He was a colourful and respected personality who served the community in 1892 as a collector for the *Nur al-Islām Masjid*. In 1910 he became a trustee and secretary of the society who administered the same mosque. Since then he occupied a range of senior posts such as chairman, manager, delegate, convener as well as auditor for various establishments.<sup>45</sup>

According to Bakaar's only surviving daughter, 85-year-old Kobera (Kubrah), her father taught himself to read and write. He kept a detailed diary of every aspect of his ḥajj, which is now in her possession. This diary, of which a copy is on display in the Tropin Museum in Amsterdam, is a significant historical artefact because it depicts the differences between travel today and former times. She asserted that the diary was important to the family because her father's passion for reading and writing was captured in it.<sup>46</sup> Bakaar's granddaughter, Sharefa Adams (Sharīfah Ādam), further explained that

her grandfather was: *“a strict disciplinarian and he was in favour of Islamic as well as general education -the house was always full with books so that you could read and expand your knowledge.”*<sup>47</sup>



Photo: M H Ebrahim

Kobera Manuel showing a copy of her father’s diary

For a person who taught himself to read and write, Bakaar did well to record his ḥajj experience in a diary. (See Appendix D). On the other hand, I am not surprised at Bakaar’s undertaking, as he was a meticulous man and recorded everything, such as birthdays as well as deaths of family members and friends. I will now extract and summarize passages relevant to the topic from the diary.



Bakaar Manuel Photo: Kobera Manuel

Popular headgear at the time, the fez and turban

Bakaar Manuel and his wife left Simonstown by train for Cape Town on Wednesday, September 9, 1903 at 6.40 a. m. They left Table Bay on board the Donolly Castle at 12.15 p.m. the same day. According to Bakaar all the pilgrims on board were sea sick, except his wife and himself. He gives a detailed account of the weather throughout his travel as

well as a description of a lighthouse he saw immediately after his departure. He further gives a report of sailboats, steamboats and even whales that he had seen. He also mentions that the boat arrived at Las Palmas about 6 a.m. on Saturday 26<sup>th</sup>, September 1903 and departed on the same day about 8.30 p.m.<sup>48</sup>

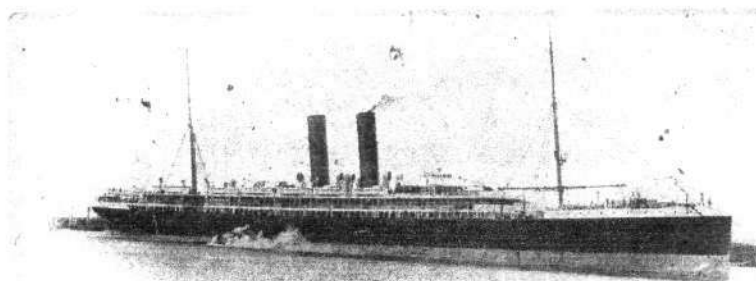


Photo:Hajji Adnaan Davids

#### The Donolly Castle

Rather than travelling directly to Mecca, Bakaar first stopped in England and went to Buckingham Palace, hoping to meet the king. Being a fan of the royal family and being a member of the British Royal Navy, those who travelled with him thought, it would be easy for them to see the king. However, they were unsuccessful. On Thursday, October 8<sup>th</sup>, 1903, he was fortunate to meet Admiral W. H. Fawkes (R N) at Hyde Park. The diary gives a comprehensive report of the time he spent in London as well as the transport he and his wife utilized travelling from one suburb to another.

According to Bakaar, on Tuesday, October 28<sup>th</sup>, 1903, at 12 noon they were very close to Jeddah and anchored about 3 p.m. He relates that Jeddah is a dangerous port and he witnessed two steamboats wrecked in the harbour whose masts were only sticking out. On Monday, November 2<sup>nd</sup>, 1903, shortly after *ṣalāh al- fajr* (morning prayer), they left Jeddah for Mecca with 16 camels that were allocated to their group. Bakaar asserts that their caravan consisted of thousands of camels, *“as far as the eye can see you can see the great many camels. I and Baheya did not feel very happy the first few hours as the camel jerks very much”*.

Shortly after *ṣalāh al-`aṣr* (late afternoon prayer) they arrived in Bagera, where they relaxed. On Wednesday, November 4<sup>th</sup> 1903, before sunrise, they arrived in Mecca. Sayed Omar Vallie, (ʿUmar Walī) the tour guide, and some of the Cape hajjis who arrived in Mecca before them, came to welcome them. The following morning after *ṣalāh al-fajr*, they went to the Sacred Mosque to perform their specific rituals. Bakaar also recalls the first night in the Sacred Mosque, which he describes as a “memorable time”. He asserts that thousands of people were circumambulating the *Ka’bah*. He adds that thousands of lanterns were lit and he was overcome by the occasion.<sup>49</sup>

Bakaar made sure of recording the names of the hajjis from Cape Town who had died in Mecca, such as Mogamat Armien (Muḥammad Amīn), the son of Imām Hāshim of the Cape. Also on Thursday April 14<sup>th</sup>, 1904, Bakaar records that Hajji Mas`ūd (brother of Hajji Sa`idīn Dollie) fell from the boat and was drowned. The boat’s tug went round the bay to search for him, but could not find him. Apparently Mas`ūd was fishing from the port side of the steamer.

Sunday, May 1<sup>st</sup>, 1904, at daybreak they sighted Cape Point lighthouse and arrived at Cape Town at 10 a.m. Bakaar concludes his diary with the following:

*“We left Cape Town for Simonstown at 2 p.m. and arrived there at half past three. Today we are 1 month and 18 days from Mecca and today we are 7 months and 22 days gone and back. We had a splendid travel going and coming back. Alhamdulillah (sic) (praise be to God). The End.”<sup>50</sup>*

Bakaar Manuel and his wife had gone to Mecca to fulfil the “Fifth Pillar” of Islām. While they were on their way to Medina to visit the Prophet’s grave, fighting broke out among the Bedouins who began to exchange fire. They were compelled to return to Mecca. For

more than a week various parties of hajjis who had departed from Mecca for Medina had to turn back to Mecca as the road was unsafe. In fact many of these Bedouins used to rob hajjis who were travelling to Medina.<sup>51</sup>

It is evident from Bakaar's diary, as well as from other sources such as newspapers and oral traditions that ships were the only means of travel from Cape Town to Mecca during the 19th and mid 20th centuries. Further, in Mecca during the 19<sup>th</sup> century, camels were the only means of transport. Today, the speedy modern aircraft has replaced the long tedious travel by ship to Saudi Arabia. Presently in place of camels, the latest models of cars and luxury buses speed along highways that link Jeddah, the Red Sea port, to Medina and Mecca.



Photo: M H Ebrahim

modern aircraft



Photo: M H Ebrahim

luxury buses

Although Bakaar did not mention in his diary any of the actual rites and ceremonies performed prior to his departure to Mecca, according to his daughter, Kobera, to whom he related his pre- and post-hajj experiences, he did perform these rites and ceremonies. When I asked Mogamat Adnaan (Adnān) Davis,<sup>52</sup> who lived in Simonstown, whether Bakaar Manuel performed these pre- hajj rites and ceremonies he responded as follows:

*"I can't say accurately that he went to the kramats or he did this or he did that as he went on hajj in 1903- that was long before our time. But knowing Hajji Bakaar Manuel as a young person I used to sit with these old people and I used to listen to their tales, their stories, their histories, and their family traditions. Yes I can*

*safely say and firmly believe that Hajji Bakaar was one of those great traditionalists who did these things which we bind ourselves to today and forever after traditions of our people of Cape Town Muslims [sic].*

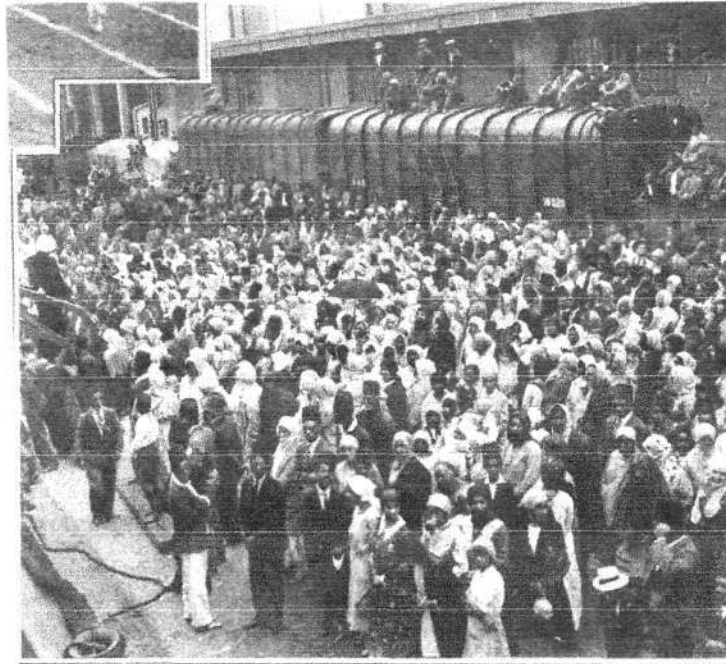
*Also, in the 1930's the following people left for ḥajj: the imām of the mosque, Imām Arafie Manuel, Imām Armien Baker's parents, Boetie Achmat (Aḥmad) Manuel and his wife, my grandparents, Mogamat Marzaan and wife Fāṭimah and Salie Cozyn and his wife. In the 1940s Gatiep Ismail Manuel, Salie Manuel, Behardien Davis, Doelie Slaamie, Giempie Baker and the Solomons family left for ḥajj. And finally, my parents Hajji Mogamat Sedick and Gadija Davis left for ḥajj October 1<sup>st</sup>, 1969. I can safely tell you and can give you the fullest assurance that these people of Simonstown followed every bit of tradition pertaining to ḥajj”.*



Photo: *Cape Standard* 1930s

Muslims 'formally dressed' on their way to the docks to bid hajjis farewell





SEEING OFF THE PILGRIMS BOUND FOR MECCA.—Hundreds of Malays from all parts of the Cape Peninsula thronged to the South Arm at the Docks on Saturday to give a good send-off to 30 pilgrims, who sailed for Jeddah—en route for the Holy City—on the Dutch steamer *Westerkerk*. The crowd presented the most picturesque display of colourful silks and satins seen at the Docks for many months. [Cape Times Service]

Photo: National Library of Southern Africa

A typical dock scene of formally dressed well-wishers

These rites and ceremonies of the Cape Muslims since Bakaar's time, its changes and developments in contrast with other communities of other cities as well as other countries will be discussed under two specific headings, namely the pre- and post-ḥajj periods.

#### 2.4 PRE-ḤAJJ RITES

The pre-ḥajj period will be discussed including: the *niyyah* (intention) to perform ḥajj, travel arrangements and hotel accommodation,<sup>53</sup> attending ḥajj classes, visiting the *kramats*<sup>54</sup> (saints) greeting of neighbours and relatives, hospitality and farewell, and the *adhān* (call to prayer).

#### 2.4.1 THE NIYYAH

For many people the journey of ḥajj commences the moment a person sets forth from his residence. On the other hand there are those who believe that ḥajj actually commences when a person has made a firm intention to proceed to the sacred land for this noble purpose; thereafter many preparations have to be made by the prospective ḥajji. Though ḥajj is a compulsory tenet of Islām for the able person, there are people who have the means to perform ḥajj, yet do not do so. Then there are others who do not have the means to undertake the journey, but make a firm intention to perform this rite and strive towards achieving that objective.<sup>55</sup>

Firm intentions are also made when finance is offered to those who are unable to undertake this journey or when a request is made for someone to accompany a relative, as a *mahram*,<sup>56</sup> or as a friend to go on this journey, as in the cases of Hajji Mogamat Mathews and Hajji Sa`d Abrahams (Ibrāhīm) who went on ḥajj in 1949 and 1950 respectively.

Hajji Mogamat Mathews made the intention to perform ḥajj when Mogamat Abrahams (better known as Kagafat) offered his father Gasant (Ḥasan) Mathews a 1948 Studebaker at a reasonable price of 300 pounds. Mogamat Abrahams wanted to sell his car, as he had made intention to perform ḥajj that year. Gasant Mathews bought the car for his son Hajji Mogamat, who had given his wages every week to his mother. He told Mogamat Abrahams to collect the cash on the Monday, since he had to draw cash from his son's savings account. Nonetheless Mogamat Abrahams decided to leave the car with Gasant. After his departure, Gasant's brother-in-law, Imām Achmat Toefy of Stellenbosch, came to visit the family. Hajji Mogamat Mathews then showed his uncle (Imām Achmat Toefy)

the car his father had bought him for 300 pounds. In response Imām Achmat told his young nephew not to purchase the car, but to accompany him to Mecca, as 300 pounds would be sufficient for ḥajj. Hajji Mogamat Mathews then made intention to accompany his uncle to Mecca. Imām Achmat informed the owner of the car of his nephew's intention to perform ḥajj. Mogamat Abrahams was delighted with the good news and wished the two a safe and a blessed ḥajj.<sup>57</sup>

Hajji Sa`d Abrahams was 17 years of age when he performed ḥajj in 1950. He made his intention for ḥajj when his father's cousin, Dr Abdurahman (Abd al-Raḥmān) Abrahams, who was married for three months only, offered to pay for his ticket and for the other expenses of ḥajj.<sup>58</sup> Imām Abdullah Gameeldien (Jamīl al-Dīn)<sup>59</sup> asserts that many people would make an intention for ḥajj, after they had lost a close relative, for example, a wife who loses her husband, or a husband who loses his wife or a son or daughter loses a parent. He mentioned that while being in Medina, a hajji's wife died after the first week of their journey. The hajji immediately phoned his son, who lived at the Cape, to proceed to Mecca immediately. The Imām believes that it was the decree of Allāh that the son should join the father and also to perform ḥajj.

After receiving a bonus from his employer in 1974, Imām Fareed Manie (Farīd), his wife Mymoena (Maymūnah) and his mother-in-law, Fāṭimah Kamish made intention to perform ḥajj. Three weeks before his departure for ḥajj, Imām Fareed became ill and was diagnosed with acute ulcers of the stomach and subsequently had an operation. Because he needed another operation he could not perform ḥajj that particular year. His mother-in-law who had a *mahram* proceeded with her ḥajj. Imām Fareed suggested that his wife should also accompany her mother. However, she was concerned about her husband's illness as well as the five children she had to take care of - the baby was only 13 months

of age. Imām Fareed then made intention to perform ḥajj the following year. The following year while standing on the plains of `Arafah, Imām Fareed made the following *du`ā'* (supplication):

*“O, my Lord! I could not keep my appointment last year, you know better, but verily I know, we can make the intention for ḥajj, but you are the One who invites your guests and you are the One who decides when we will perform ḥajj. Not before the time or after the time. And verily my Lord, you have chosen for me the best year to perform ḥajj. If I had to perform ḥajj last year I would have died on my way to Mecca. My Lord! You make everything perfect. I thank Thee”.*<sup>60</sup>

On Friday, January 28, 1983, an article appeared in the Cape Town *Muslim News* relating to Muḥammad Zain Ibrāhīm’s travel to Mecca, where his parents lived. With very little cash, he hitchhiked for thirteen days through several countries in Africa until he reached Mecca where he was re-united with his father after five years. He asserts that his excursion to Mecca did not constitute the fulfilment of ḥajj. He was under no illusion about his spiritual readiness then to undertake ḥajj – though he admits that the experience surrounding the ḥajj ritual has been one of the most extraordinary features of his life thus far and has probably led to a far greater degree of inner peace, maturity and tolerance in his personal relations. Muḥammad Zain conceded that he had no intention to perform ḥajj, but his stay in Mecca made a definite impression on his life and he assured himself that the next time he goes to Mecca, he would be properly and thoroughly prepared to perform ḥajj.<sup>61</sup>

He further added:

*“My personal experience is that one has to make a definite choice. You must have direction. Out there in the big wide world, beyond the borders of South Africa, you have complete freedom of choice; you can be what you want to be – but you are on your own. You have no protection, there are no grey areas. You can be completely swallowed up and destroyed by the “plastic”<sup>62</sup>. You must retain a sense of reality and all you will have is your faith and you must assert your faith. You cannot be wishy-washy and try to be all things to all people. If you are a Muslim you must be a Muslim and leave yourself and your contacts in no doubt at all about your faith, direction and sense of duty. The alternative is that you are nothing and your existence becomes horrid, lonely and meaningless!”<sup>63</sup>*

## 2.4.2 HAJJ CLASSES

In this section I will discuss both informal and formal ḥajj classes. I will give an overview of formal classes in major centres.

### 2.4.2.1 INFORMAL HAJJ CLASSES

Many people were inspired to perform ḥajj by attending ḥajj classes, which has been the tradition of the Cape Muslims for many years. Let us take the case of Sarwa and Galeema Zaindeen (Ḥālimah Zayn al-Dīn), who were attending *sharīʿah* (Islāmic law) classes run by Imām Abubakr Simons and Shaykh Faaik Gamieldien for many years. They were inspired to perform ḥajj by their teachers. After Galeema received her severance package from the school where she had been employed for many years, she and Sarwa made a firm intention to perform ḥajj.<sup>64</sup>

According to Hajji Ebrahim Schroeder, when he went on ḥajj 1953, there were no formal ḥajj classes held in Cape Town. Shaykh Achmat Behardien gave him ḥajj lessons the year before he departed from Cape Town. Then there were hajjis<sup>65</sup> who never learned how to perform ḥajj, but had purchased a book that was written by Shaykh Achmat Behardien in the 1930s. This 40-page book, entitled, “ *Die Gaj*” (The Pilgrimage), written in Afrikaans only, covers the rituals of the ḥajj only. Hajji Ebrahim Schroeder asserted as a young man in the 1920s, that the only shaykhs (religious scholars) who taught ḥajj to their relatives and friends individually were Imām Amienodien Gamja (Amīn al-Dīn Ḥamza) of the *Awwal Masjid* in Dorp Street, Bo-Kaap, Imām Achmat Behardien of the *Shāfiʿī Masjid* in Chiappini Street, Bo-kaap, Shaykh Ṣāliḥ Hendricks of *Al-Zāwiyah Masjid*, Walmer Estate, Imām Saiʿdīn Dollie of the Dorp Street *Masjid*, Cape Town and Shaykh Ismāʿīl Ḥanīf (Edwards) of *Masjid al-Nūr* situated in Bo-Kaap. These Islamic scholars held ḥajj classes at their residences.<sup>66</sup> In all probability only a few people could afford to go on ḥajj during this period, therefore there was no need to conduct ḥajj classes in a *masjid* (mosque) or at a *madrasah* (school).

Hajji Rugaiya (Rukhayah) Sadan left Cape Town in August 1939 to perform ḥajj. Her husband, Muḥammad Saʿid Sadan used to assist Hajji Muḥammad Ebrahim Peerbhai who was a ḥajj travel agent for an Italian shipping company. In 1938 Shaykh Ismāʿīl Ḥanīf (Edwards) taught Hajji Rugaiya ḥajj rituals.<sup>67</sup> He also had the opportunity to teach his brother-in-law, Salie Soeker, about ḥajj prior to his ḥajj to Mecca in 1937.<sup>68</sup>



Photo: Hanif Family  
Shaykh Ismā'īl Ḥanīf (Edwards)



Photo: M H Ebrahim  
left: Shaykh Achmat Behardien



Photo: Pages from Cape Muslim History  
Shaykh Ṣāliḥ Hendricks

The above-mentioned shaykhs held informal ḥajj classes

In the 1940s Shaykh Ismā'īl Ḥanīf (Edwards) wrote a 26 page book, entitled “The Ḥajj and `Umrah”<sup>69</sup> in Afrikaans specifically for his ḥajj students who also sat in his class for Arabic and other subjects. This book was also intended for imāms who taught *fiqh* (Islamic jurisprudence). It basically covered the performance of ḥajj and `umrah in a simplified manner. He also wrote “Ḥajj Ḥanafī'i” for his students who followed the Ḥanafite school and intended to perform pilgrimage.<sup>70</sup>

When Shaykh Sullaiman (Sulaymān) Mosaval arrived in Cape Town in 1948, after he had studied in Mecca for several years, his father converted his garage into a “langgar”<sup>71</sup>. This was not only used as a prayer room, but as a *madrasah* where Shaykh Sullaiman Mosaval taught Islāmic studies to the Muslims who resided in Black River (now known as Rondebosch). In 1948, Hajji Mogamat Mathews was the only one who attended Shaykh Sullaiman's ḥajj class in Black River before his departure for Mecca. Hajji Mogamat Mathews asserted that in 1949, only 50 hajjis from Cape Town went for ḥajj.<sup>72</sup> The question of hajjis learning about ḥajj at their local shaykh or imām's residence or simply purchasing a ḥajj book before leaving for ḥajj, was confirmed by Hajji Armien (Amīn) Jassiem who performed ḥajj in 1949. He apparently learned the ḥajj rites from the late Shaykh Igsaan Gamieldien (Iḥsān Jamīl al-Dīn), the brother of the late Shaykh

Shaakier (Shākir) Gamielien and had purchased a ḥajj book which was written by Shaykh Abdullah Gamielien, the grandfather of Shaykh Faaik Gamielien.<sup>73</sup>

#### 2.4.2.2 FORMALISED ḤAJJ CLASSES

It appears that formalised ḥajj classes only commenced in the 1960s with the establishment of the local travel agents such as Goolam's Travel Agency, Parker's Travel Agency and Booley's Travel Agency.<sup>74</sup> During this period many more people of Cape Town as well as people from other cities in South Africa were performing ḥajj. Shaykh Muḥammad Ganief (Ḥanīf) Booley who was at one stage imām of *Al-Jāmi`ah Masjid* in Chiappini Street, Bo-Kaap, was one of the first to give ḥajj lessons in a community hall after he had established a ḥajj travel agency. Imām Ebrahim Davids (better known as Sep Davids) also taught ḥajj rites from 1965. Imām Yusuf Pandya has been a "ḥajj tour guide" for many years. He claims that he has been teaching Islāmic studies at the Mowbray *masjid* since 1964. Ḥajj lessons were part of the syllabus that was taught to 100 children every afternoon from Monday to Thursday, specifically to those who had accompanied their parents on ḥajj. He has utilised ḥajj books that were written by Shaykh Ismā`il Ḥanīf (Edwards) in Afrikaans. The students however, had to record their notes from the blackboard, as he had no facilities to photocopy these notes. He also used to travel from Mowbray to District Six every Saturday afternoon to teach ḥajj rites to approximately 20 adults. In 1983 Imām Yusuf Pandya joined the *Sorayah (Thurayyah) Ḥajj Jamā`ah* as its spiritual leader and went once a week to its headquarters in Grassy Park to teach the group about ḥajj. However, in 1984, he resigned from this group and since then he has been teaching ḥajj at his residence in Newfields Estate, Athlone. He is currently still teaching ḥajj at the Mowbray *masjid* as well as at the residence of Abdullah Salie in Lansdowne. He has recently compiled his own ḥajj book, entitled "The Ḥajj", extracted



from the works of Shaykh Ismāʿīl Ḥanīf (Edwards), Shaykh Abū Bakr Najjaar (Najjār), Shaykh Abduraghiem (ʿAbd al-Raḥīm) Sallie and Shaykh Armien Fakier (Faqīr). The imām teaches approximately 100 students. Currently, the ḥajj classes commence in April and end in August with a “farewell party” for the prospective ḥajjis.<sup>75</sup>

In the early 1960s, the late Shaykh Muḥammad Ganief Booley had started teaching *fiqh* classes on Tuesday evenings at the *Dar al-Falāḥ* Study Group, at the Schotcheskloof Hall in Bo-Kaap. After completing his ḥajj in 1968, he started conducting ḥajj classes on a Thursday evening at the same premises (now known as the Boorhaanul Hall). He also taught ḥajj classes at *Masjidus Salaam* (*Masjid al-Salām*) in St. Athans Road, situated in Athlone as well as at the Grassy Park *masjid* for some time.<sup>76</sup> Many of his past students that I have interviewed mentioned that Shaykh Muḥammad Ganief Booley was very concerned about the ḥajji’s behaviour after they returned from Mecca. He believed that ḥajjis should demonstrate the qualities they had derived from the ḥajj in their daily lives and to maintain their spirituality after they had performed their ḥajj. If not, then they had wasted their time and money.<sup>77</sup>

According to Shaykh Muḥammad Ganief Booley’s son Yusuf:

*“Approximately 75 people attended my father’s ḥajj classes, which was a lot during this period. My father had a huge collection of classical Arabic books on the subject of ḥajj, which he used to teach the people. He taught his students everything pertaining to ḥajj. He was quite an outspoken person and eventually drew large crowds after he had started a travel agent business”.*<sup>78</sup>

Imām Abubakr Simons and Imām Ismā`īl Johnstone (also known as Imam konfyt), who had been students of the late Shaykh Ismā`īl Hanif (Edwards), and Imām Ebrahim Davids (Dāwūd) (better known as Sep or Boeta Hiema), who was a student of the late Imām Muḥammad Haron (Hārūn), who in turn was also a student of Shaykh Ismā`īl Hanif held ḥajj classes in the late 1960s and early 1970s respectively. Imām Abubakr Simons held his ḥajj classes at the *Khalīl al-Raḥmān Masjid* where he was the officiating imām. Ghālib, his son, said that the classes were well attended because his ḥajj lectures were conducted in such a manner that every person who attended these classes could understand his lessons which were conducted in the Afrikaans language. He basically concentrated on the spiritual dimension of ḥajj. He extracted sections from the works of his mentor, Shaykh Ismā`īl Ḥanīf (Edwards), and prepared his own notes as well.<sup>79</sup>

Imām Ismā`īl Johnstone was also very active in serving the Surrey Estate community. In 1964, after he was officially appointed as a permanent imām at the *Dar al-Islām Masjid* in Surrey Estate, he started teaching basic Islāmic courses to beginners at his residence in Sherwood Park. His *ustādh* (teacher), Shaykh Ismā`īl Ḥanīf (Edwards), had influenced him in many ways, such as conducting ḥajj classes at his residence where students could feel comfortable and be part of the family. However, after some time, he moved his students to the *masjid* where many more people began to attend his classes. The imām used to emphasise the rituals as well as the invocations connected to ḥajj to his students. In 1975 he wrote books on topics that were previously covered by his *ustādh* as well, such as “*Die Gajj en die Oemroh*” (The Ḥajj and `Umrah (lesser ḥajj), part one and two. This was written in Afrikaans and in the Arabic script, which he had used as a guide for his students. These books are still utilised by many Islāmic scholars in Cape Town today.<sup>80</sup>

Imām Ismā`īl Johnstone’s students included Irfaan Abrahams (Irfān), Ebrahim Abrahams, Abu Bakr Gabriels (Jibri`īl), Abdurahman Ariefdien (‘Ārif al-Dīn), who are all prominent shaykhs today and are currently also teaching ḥajj rites to their respective communities. However, in the 1960s, Imām Ebrahim Davids, had also made invaluable contributions as a ḥajj teacher. The late Imām Haron, as a political figure, impacted on Imām Ebrahim David’s way of thinking. This is evident from the method Imām Ebrahim Davids used to teach ḥajj to his students.

Sharifa Davids, wife of the late Imām Ebrahim Davids, informed me that in 1963 when she met Ebrahim, he was already teaching Islāmic Studies at Tafalah Primary School, situated in Draper Street, Claremont. When she married him in 1965, he had taught ḥajj classes in Devon Street, Lansdowne on a Wednesday evening, and at the Garlandale *Madrasah* on a Tuesday evening. Special ḥajj classes were also conducted for professional people such as doctors and teachers.



Photo: Imam Ismail Davids

‘Sep’ Davids taught ḥajj from a young age

At the end of every ḥajj module, Imām Ebrahim Davids used to organise “farewell gatherings” to the prospective hajjis. At this function Islamic scholars would address the hajjis on matters concerning their journey. He never had less than 150 ḥajj students at a time. Though, he had been conducting ḥajj classes since 1965, he only had the opportunity to perform ḥajj in 1980. This was due to the fact that government authorities, would not grant him a passport because of his political opposition to “Apartheid”. In

1986 Imām Ebrahim Davids was invited to the “International Ḥajj Conference” which was held in Irān. He was known during this period as the “political imām”. He was pro-Irān, because he believed that Imām Khumaini stood for *’adl* (justice). He also asserted that amongst the people in Cape Town, there was no change of attitude concerning the political condition. His *khutab* (sermons) on Fridays especially appealed to the youth.<sup>81</sup>

It is perhaps necessary to mention here that Imām Ebrahim Davids and Imām Achmat Cassiem (Qāsīm), were amongst the few Islamic scholars in Cape Town who publicly supported Imām Khumaini’s stand for justice in 1979. In fact today, many scholars brand Imām Achmat Cassiem as a Shi’ite. Nevertheless, Imām Ebrahim Davids’ political views impacted on his teaching. He made extensive use of Dr ‘Alī Shariati’s book “Ḥajj and Freedom”. The ḥajj text/guide that he had prepared for his students was mainly extracted from Dr ‘Alī Shariati’s book. He used to quote the following passage from Shariati to his students:

*“Ḥajj is the direct antithesis of aimlessness. It is the rebel against a damned fate guided by evil forces. The fulfilment of Ḥajj will enable you to escape from the complex network of puzzles. This revolutionary act will reveal to you the clear horizon and free way to migration to eternity towards the Almighty Allāh”.*<sup>82</sup>

From 1994 until 1996, Imām Ebrahim Davids had regular ḥajj programmes on Radio 786. Various aspects of ḥajj were discussed such as the procedure when leaving one’s residence, arrival in Mecca, and the rituals associated with ḥajj as well as returning to one’s residence. Imām Ebrahim Davids taught ḥajj until December 1997, and after a short illness he died in early 1998.<sup>83</sup>

Presently, many Islāmic scholars in the Western Cape are conducting ḥajj classes at various *masjids* to which they are affiliated. Others are teaching ḥajj rites at schools and in community halls in order to accommodate large numbers of students. It is my observation that since the establishment of the formalised ḥajj classes, the shaykhs made no attempt to introduce a unified curriculum on ḥajj. It is evident that many shaykhs have adopted the texts and teaching methodology of their teachers. Consequently, what we have today is a diversity of texts and teaching. This confuses the hajjis when they observe diverse rituals being practised during ḥajj.

In quite a few cases we have Islāmic scholars who are conducting ḥajj classes and are also directly involved with ḥajj agents/operators. They would recommend their students to the relevant travel agents or ḥajj operators. We will now look at some of these Islamic scholars who have been active in not only teaching ḥajj, but who have been accompanying hajjis to Mecca and serving the hajjis as spiritual guides on behalf of the ḥajj operators.

Imām Abdullah Gameeldien joined the *Sorayah Ḥajj Jamā`ah* in 1983.<sup>84</sup> Currently, his ḥajj classes start immediately after ḥajj and end before *Ramaḍān*. He utilises the books of Shaykh Armien Fakier, Imām Ismā`īl Johnstone as well as his own compilation of notes. He remembers that in 1984, he had approximately 150 students and in 1985 approximately 240. However, from 1994 the attendance had dropped considerably. This, he asserts is because of the amount of ḥajj operators that have emerged since then. In 2004 only 85 students were attending his ḥajj classes. His classes are conducted at the residence of Armien Davids who is the chairman of the *Sorayah Ḥajj Jamā`ah*. According to Imām Abdullah Gameeldien, it is convenient and easier to handle the hajjis if they are in contact with the *jamā`ah* (group/congregation). After finishing the ḥajj

classes, a meeting is held with the hajjis concerning other matters relevant to hajj such as travel and accommodation arrangements.<sup>85</sup>



Photo: M H Ebrahim  
Imām Abdullah Gameeldien

The majority of Islāmic scholars who have been teaching hajj in Cape Town, are not affiliated to any hajj operators. However, when they decide to perform the hajj, they would assist their students by accompanying them to Mecca and they would also act as spiritual guides on their students' behalf such as in the case of Imām Fareed Manie.



Photo: M H Ebrahim  
Imām Fareed Manie

Imām Fareed Manie has been conducting hajj classes since 1969 at his residence on Stone Street, District Six. He started teaching two students only and in 1970 he had 20 students. Thereafter, when the "Group Areas Act"<sup>86</sup> came into effect in 1970, he moved to Hanover Park where he taught hajj until 1979. From 1979 until 1984 he conducted classes once again at his residence, and since 1985 he has been teaching approximately 50 students at *Masjid al-Nūr*, which is situated in Parkwood Estate, Grassy Park. Imām

Fareed Manie has been using ḥajj books and notes that were issued to him when he was a student of the late Shaykh Maḥdi Hendricks who was imām of the *al-Zāwiyah Masjid*. In 1995, Imām Fareed Manie wrote a 134 page ḥajj book in Afrikaans, entitled '*Die Boek oor die Gaj*' (The Book concerning the Pilgrimage) which was published the same year. In teaching the performance of ḥajj, he emphasises the acts that are *farḍ* (obligatory) and that which are *sunnah* (optional), but not specifically the *ad'iyah* (supplications /invocations) relevant to the ḥajj.<sup>87</sup>

Professor Yūsuf Da Costa attended the ḥajj classes conducted by his brother, Sulaymān Da Costa<sup>88</sup> on Dorp Street, Bo-Kaap before he performed his first ḥajj in 1969. Thereafter, he attended the ḥajj classes of Shaykh Maḥdi Hendricks for two years at his residence before he and his wife performed their second ḥajj in 1977. Professor Yūsuf Da Costa said that:

*"The first year I went to take notes and the second year I went to check my notes. Then at the end of the second year when I was leaving, he told me as I greeted him: "Ek gee vir you die ijāza (certificate/permission) om mense ḥajj te leer". I did not realize the full impact of his words to me at the time – that he has given me permission to teach people the ḥajj. And as part of my preparation to leave for our ḥajj about a year after that, there were some neighbours of mine up the road, Fuad Booley and his wife Faridah and my sister Wardiyah, as well as my wife, Wardiyah. So we formed a little group and I revised the ḥajj with them. So my school started with that little group in my kitchen in fact".<sup>89</sup>*



Photo: M H Ebrahim

Professor Yūsūf Da Costa

Professor Yūsūf Da Costa used the notes, which he had copied when he was in Shaykh Maḥdi's class and gave it to his students. When he returned from Mecca he decided to start a ḥajj class at his residence. He advertised his intention in the area (of Maitland) as well as in the *masjid* of the area. People sat in the lounge, the passage-way as well as in the kitchen. After the lectures were completed, tea, cake and samosas were served; this was also a social event. The class had grown to approximately 60 people at the time. When the class became bigger, Professor Yūsūf Da Costa moved his class to the Kensington mosque where approximately 100 people attended his ḥajj classes. After teaching ḥajj rites for four years at the Kensington mosque, he assisted Imām Abdullah of the *Qulūb al-Mu'minūn Masjid* situated in Goodwood, with the weekly Friday *Khuṭab* (sermons). He then started a ḥajj class at this *masjid* as well as the *Habībīyah Masjid* in Rylands Estate. By this time, the number of his students had increased to 500. There were no fees attached to these classes and notes were also issued free. According to Professor Yūsuf Da Costa:

*“It is a great honour to teach people and also hujjāj being important people and I wanted to make a contribution to their journey. I think if I had to charge them it would have degraded the class. I felt that this was such an important task that I was performing, that to have put a monetary value to that job, I think would have degraded the importance of that class. I also did not want people to stay away from the class if they could not pay”.*<sup>90</sup>



Professor Yūsūf Da Costa did not only issue notes to his students concerning the procedure of ḥajj, but would also spend time in teaching all the *nafl ṣalāh* (optional prayer) that the hajjis can perform during the day as well as *adhkār* (praises of Allāh) while in Mecca. This he has extracted from the works of Imām Ghazali (d.505 AH / 1111 CE), Shaykh Amien Fakier's *Al-Moefiedah (Al-Mufīdah)* and also notes taken from his late brother Abdurahman Da Costa who was a highly spiritual figure. This he compiled into a little booklet, which he also issued to his students. His classes are divided into three sections namely the teaching of the *nafl ṣalāh* and *adhkār*, then the *fiqh* and finally all the students will engage in *adhkār* and Professor Yūsūf Da Costa would end the class with a *du`ā*.<sup>91</sup>

Shaykh Ebrahim Abrahams who started ḥajj classes at the Eastridge Mosque in 1992, and is currently continuing with his teaching at *Madrasah al-Islāmiah* on 4th Avenue, Sherwood Park, has established an Islāmic institution known as “*Al-Uthmaan Ieanatut Tālibeen* (sic)”. His ḥajj class is well advertised in many *masjids* at the Cape. He uses eye-catching headings on his posters such as, “learn ḥajj with a difference”.



Photo: M H Ebrahim  
Shaykh Ebrahim Abrahams

Of the approximately 50 students that have been attending Shaykh Ebrahim's ḥajj classes annually, for the past two years, the majority are males. The classes are held once a week and commence at 7.00 p.m. and end at 9.30 p.m.<sup>92</sup> Shaykh Ebrahim uses his own compiled notes extracted from various classical sources. The students make notes while

Shaykh Ebrahim lectures. The students receive the complete set of notes from Shaykh Ebrahim, only after they had completed a module. An overhead projector is used. In his lectures, he emphasises the Qur'anic perspective on ḥajj. He teaches six modules. The first module deals with the conscious of Allāh and the relation of ḥajj with the other *arkān* (pillars of Islām). The second module explores references to the ḥajj in the sacred Qur'ān. The third module focuses on ḥajj in the time of the Prophetic tradition; module number four, discusses the *fiqh* of ḥajj. The history of ḥajj and *akhlāq* (behaviour) of the ḥajji are covered in the remainder of the modules.

There are four approaches to these modules, which are transmission, workshop, projects and excursion.<sup>93</sup> Transmission refers to the actual lectures given by Shaykh Ebrahim to his students. According to Shaykh Ebrahim, having workshops give the students the opportunity to interact with one another and with himself. In terms of projects, students are required to submit assignments. As for excursions, the students (prospective ḥajjis) are expected to demonstrate the ḥajj by physically participating in excursions usually about 40 kilometers from central Cape Town. For the spiritual benefits and experience, the students also spend a few hours at the *masjid* that is based in Simonstown.<sup>94</sup>

ʿAbdul Gamiel Jacobs (ʿAbd al-Ḥamīd Yaqūb), better known as 'Boeta Dollie' of Bridgetown, started to teach the ḥajj in 1990. Before he had performed his first ḥajj, ʿAbdul Gamiel was a student of the late Imām Abū Bakr Simons, Shaykh Ḥanīf Booley and Imām Fareed Manie. When he arrived from Mecca in 1984 many people came to visit him at his residence. He impressed his visitors when he narrated his experience of the ḥajj to them. Subsequently, Abū al-Razāq, an employee of The South African National *Zakāh* Fund, suggested that he should start a ḥajj class. 'Boeta Dollie' approached his *ʿustādh*, Imām Abū Bakr Simons for his approval and blessing.



Photo: M H Ebrahim

ʿAbdul Gamiet Jacobs

Currently, he is the only Islamic scholar who has been teaching ḥajj to more than a 1000 people every week at various centres in the Cape. In the very first year when Boeta Dollie started teaching the ḥajj, he had 300 students who attended his classes at Bridgetown Welfare Community Centre. In 1991 approximately 500 students attended his classes at the *Tawfiq Ma'rūf* Islāmic Centre. By 1992 he moved to the Lentegour Civic Centre where he taught 1000 students. Then people of Bonteheuwel also approached him to begin classes at the Bonteheuwel Civic Centre where he has approximately 700 students. Every Sunday morning he travels to Bo-Kaap where he teaches adults at the *Shafiʿī Masjid*. 'Boeta Dollie' uses his own ḥajj *kitāb* (book) to teach students which he had extracted from his notes that were issued to him when he was a student. At the end of each session, a farewell is given to the students. In 1996 as well as in the year 2000, 'Boeta Dollie' voluntarily accompanied quite a number of his students to Mecca. When I asked him why so many people attend his ḥajj classes every week from Mondays to Thursdays as well as on Sundays, he aptly replied:

*"A person must teach the ḥajj in the language that a man in the street will be able to understand. I think this has been the key to my success".<sup>95</sup>*

According to his son Abdul Wahab (ʿAbd al-Wahhāb):

*"It is the quality of wisdom he brings out while dealing with people. He is always diplomatic and applies his knowledge to practical situations".<sup>96</sup>*

Attending ḥajj classes in Cape Town as a pre-ḥajj rite is not unique, as ḥajj classes are also held in other major cities in South Africa such as in Johannesburg, Durban, Port Elizabeth and Kimberley. In Johannesburg ḥajj classes are conducted in different regions according to the availability of human resources. People in the 'Malay Community' as in Cape Town,<sup>97</sup> commenced their ḥajj classes a year in advance whereas in the other Indian communities these classes are held nearer to the time of ḥajj, usually shortly after the month of *Ramaḍān*. Ḥajj classes take different forms such as one-off lectures at various *masjids*. In Lenasia and Erasmia a series of lectures are held for a week, which is known as the 'ḥajj week' and specific ḥajj programmes are also organised by the *Jāmi`ah al-`Ulamā*' in conjunction with the Islamic Medical Association (I.M.A.)<sup>98</sup>

Ḥajj classes/lectures that are currently conducted include the following: M.S. Banoo and A.S. Moolla have been teaching the ḥajj at the *Nūr al-Islām Masjid* (Lenasia) for the past seventeen years for five evenings after the month of *Ramaḍān*. Dr. M.I. Gani and A.S. Moolla on behalf of the Laudium Ḥajj Group have also been teaching the ḥajj for the past seventeen years at the *Sayyid Abū Bakr Siddiqī Masjid* during the 'ḥajj week' only. M.I. Akoojie teaches the ḥajj at the *Masjid al-Nūr* every Sunday during the month of *Ramaḍān*. Whereas Mufti (officer who expounds the law) A.H. Elias lectures on the subject of ḥajj during the month of *Ramaḍān* at various *masjids*. Khalil Hassen goes to the Bree Street School in Mayfair West every year to lecture about ḥajj on Sundays during the month of *Ramaḍān*. The *Jāmi`ah al-`Ulamā*' organise ḥajj lectures at the *Ṣabrī Masjid* in Lenasia on four consecutive Sundays during the month of *Ramaḍān*, as well as a 'Ḥajj Seminar' that is held at the *Masjid al-Ṣāliḥīn* in Lenasia every year on a Saturday afternoon after the month of *Ramaḍān*. Finally, Ahmed Saeed (Sa`id) Moolla has a 'slide programme' about ḥajj at Mayfair and Actionville, Benoni every year on a Sunday after the month of *Ramaḍān*.<sup>99</sup>

Islamic scholars that are teaching the ḥajj to the 'Malay' communities throughout the year are: Hajji Ismā'īl Hardien, who is teaching in Riverlea Extension One, at the *masjid*; Hajji Abduragmaan Sataar teaches at the Bosmont *madrasah*; Imām A.M. Johannesse and Shaykh Isaacs (Ishāq) teach in Newclare, Imām Yusuf Peck teaches in Bosmont and Imām Ekeraam (Ikrām) Diedericks teaches the ḥajj at the Eldorado Park mosque. Imām Ekeraam Diedericks started to teach the ḥajj in 1984 in Vrededorp. He is currently teaching the ḥajj at the *Jumu'ah Masjid* in Eldorado Park on Sunday mornings from 9.00 a.m. until 10.30 a.m. He also teaches the ḥajj during the month of *Ramadān*. Imām Ekeraam Diedericks, who was a student of Shaykh Abduraghiem Sallie (ʿAbd al-Raḥīm) who is currently residing at the Cape, is using the ḥajj book that was written by his *ustādh* (teacher). According to Imām Ekeraam Diedericks, Shaykh Abduraghiem Sallie was the first 'Malay' to teach the ḥajj to the 'Malay' community in Vrededorp in the 1960s.<sup>100</sup>

Oral tradition has it that there are also various ḥajj classes held in and around Kwazulu-Natal. These are specifically organised by travel agents for their clients. Amongst others they are; Avoca Travels, Allsure Flywell, Royal Travels, Malek Travels and World Travel and Tours.<sup>101</sup>

The *Al-Ansaar (Al-Ansār)* Foundation's annual Ḥajj Seminar in Durban is invaluable as an educational tool for the hajjis. This seminar is normally held a month before the prospective hajjis' departure and makes provision for approximately one thousand people. At this occasion lunch and supper are provided, the funding of which comes from donations from the businesses and the general public. In partnership with the I.M.A. – the prospective hajjis can obtain their vaccinations at a reasonable cost. These vaccinations are administered in the morning and the Ḥajj Seminar programme commences at 2.00 pm. and terminates at 10.00 pm. on the same day.<sup>102</sup>

A number of the guest speakers at this seminar are from Johannesburg such as Mufti A.H. Elias, who has performed the ḥajj on several occasions. He explains to the hajjis the 'walking ḥajj' as well as the experiences one will encounter. *Mawlānā* (religious scholar) A.R. Khan of Durban gives a detailed explanation of the 'Umrah and the Ḥajj. He also emphasises the philosophical as well as the spiritual aspects of ḥajj. Aḥmad Sayed Moolla of Lenasia has also made several journeys to Mecca and Medina. He presents a slide show of his collection of photographs of Mecca and Medina, old and new. Members of the South African Ḥajj and 'Umrah Council (SAHUC) address the audience concerning the rules and regulations of the Saudi Government. In addition to these lectures and demonstrations, lady volunteers stitch approximately 500 shoe bags and *ṭawāf* (circumambulation) counters in which seven beads are attached on a string. Printers in the area sponsor various *du`ā'* books as well as other books associated with the performance of ḥajj, which are necessary for this journey. Pharmacies are approached to contribute medication such as cough syrups and pain tablets. All these items are placed in the shoe bags which are given to the prospective hajjis at the seminar. According to the organizers of the seminar, this occasion has always proved to be a great success. A part of the seminar is broadcasted live on Radio *Al-Ansār*, which has a licence to operate for two months only commencing in *Ramaḍān*.<sup>103</sup>

Apparently there were no formal ḥajj classes held in Port Elizabeth prior to the 1960s. As in Cape Town, most hajjis either went to the imām of the *masjid* with which the family was associated or alternatively to the *madrāsah* teacher at the time. The pioneer of the formalised ḥajj classes in the Eastern Cape was the late Shaykh Jamiel Jardien (Jamīl Jardīn) who taught the ḥajj to most of the people of Port Elizabeth and Uitenhage. He commenced these classes after he had completed his Islāmīc studies in Cairo 1967. These classes were conducted on Wednesday evenings at the *Masjid Taqwah*. He also organised

satellite classes, where some of the elderly people in the area assisted him with these classes. He compiled his own ḥajj notes, basically relevant to the performance of ḥajj, which are still being utilised today by other Islāmic scholars. After his demise one of his students, Imām `Alī Davids (who has also since died), continued teaching the ḥajj at the same venue. He wrote a ḥajj *kitāb* that is still used by the hajjis. Simultaneously, Shaykh Shāmīl Pandey also taught the ḥajj at the Eastern Cape Islāmic Centre. After Imām `Alī's demise, Shaykh Shāmīl Pandey was elected Imām of *Masjid Taqwah* where he has carried on the tradition of teaching the ḥajj on Wednesday evenings. He has also compiled his own ḥajj notes for his students.<sup>104</sup>

The son of the late Shaykh Jamīl Jardien, Shaykh `Adlī Jardien taught the ḥajj at *Masjid Ṣābirīn* on Wednesday evenings as well as in Uitenhage on Friday evenings until his demise. Since then, his brother, Majdī Jardien teaches the ḥajj in Uitenhage and Imām Ṣadaqa Abader is teaching the ḥajj at his residence. Sister Najimie (Najmī) Salie is also teaching ḥajj to the ladies at her residence.<sup>105</sup>

In Kimberley both males and females are attending the ḥajj classes of both Imām Yūsuf Gallant and Hajjī Fareedah (Fariḍah) Gool.<sup>106</sup> However, another source has it that only Hajjī Fareedah Gool is currently teaching the ḥajj. She started teaching the ḥajj for females only, but a few men also joined her ḥajj classes recently. No specific farewell celebrations are held after the termination of ḥajj classes.<sup>107</sup>

To conclude this aspect of the pre-ḥajj traditions it is interesting to note that in Malaysia the government organises a minimum of three days ḥajj course free of charge and some private organization conducts a ḥajj course for a month at a cost.<sup>108</sup> Whereas in India, specifically in Mumbai (Bombay), three months before ḥajj, the *Tablīgh Jamā`ah*

organises ḥajj classes for men and ladies, (who are separated) in the ‘ḥajj house’ conducted by 40 teachers. In many areas ḥajj classes are also held in homes taught by ladies for ladies only, whereas men attend ḥajj classes at various *masjids*. In India, formal ḥajj classes commenced 25 years ago. Prior to that, ḥajjis read books on the performance of ḥajj.<sup>109</sup>

What is evident in the discussion of ḥajj classes, is the development and transition that these classes have undergone, since the time of those pioneers who had taught individuals the ḥajj and those who are currently teaching hundreds of students the ḥajj at mosques, schools as well as in community halls.

#### 2.4.3 GREETING THE KARĀMATS

Cape Town is surrounded by a number of *karāmats* (lit. miracles performed by saints). Cape Muslims use this term to refer to the founders of Islām in the Cape who preserved Islām under very difficult conditions. As mentioned earlier, Muslims practise Islām openly. Among the more popular *karāmats* are those of Shaykh Yūsuf at Macassar, Shaykh Nūr al-Mubīn in Camps Bay, Shaykh `Abd al-Salām (*Tuan Guru*)<sup>110</sup>, in the Bo-Kaap and Sayed `Abd al-Mālik buried in Vredehoek. Oral tradition has it that the entire area of the *karāmats* is blessed.<sup>111</sup>

The genesis of this belief is the following statement attributed to *Tuan Guru*:

*“Be of good heart my children and serve your masters; for one day your liberty will be restored to you, and your descendents will live within a circle of karāmats safe from fire, famine, plague, earthquake and tidal wave.”*<sup>112</sup>



There are no records indicating that the hajjis visited the *karāmats* during the 19th century. The first reference to this practice is to be found in Kobera Manuel's oral testimony that her father, Bakaar, visited the *karāmats* before he went on ḥajj in 1903. "Greeting the *karamats*"<sup>113</sup> has become an integral part of the Cape Muslims' pre-ḥajj tradition though it is not approved or practised by all intending pilgrims.

Shaykh Amien Fakier recalls that people visiting the *karāmats* before undertaking the sacred journey to Mecca for ḥajj as early as the 1940's. This was usually the practice before the hajjis would greet their relatives, neighbours and friends. In the mid 20<sup>th</sup> century only a few wealthy people possessed vehicles. For example in the suburb of Claremont, at the Cape, only two people possessed cars, both of them were building contractors. As a result, only the immediate relatives of the hajjis would accompany them to the *karāmats*, where prayers were offered, blessings sought for the journey and the saint greeted. They would then enjoy the edibles, which they had brought with them.<sup>114</sup>

Imām Fuad Samaai who has been conducting ḥajj classes in Stellenbosch for the past 15 years, had this to say concerning the hajjis "greeting" the *karāmats* before their departure to Mecca:

*"Ḥajj has been more popular in Cape Town than anywhere else in South Africa. It has been popular because of its build-up long before the hajjis' actual departure for this sacred journey, which creates this warmth and brotherhood amongst the Muslims. People who leave for ḥajj, without following this culture of greeting the karāmats, their relatives and friends, they are missing out by encouraging and inspiring others to perform ḥajj. This culture is the culmination of the preparation for ḥajj. Though, some people brand this as an innovation - it*

is amazing that 1000's of 1000's of people have gone on *ḥajj* through this so-called innovation".<sup>115</sup>



Photo: M H Ebrahim  
Imām Fuad Samaai

Imām Fareed Manie's view on greeting the *karāmats* conforms to that of Imām Fuad Samaai. Imām Fareed Manie believes it is a tradition that was encouraged by the Prophet Muḥammad (p.b.u.h.) to visit the graves of one's relatives and friends. He also asserted that the *karāmats* that are buried at the Cape should be respected as they are the *awliyā'* Allāh (friends of Allāh) and that they are alive. They were also responsible for bringing forth the religion of Islām to the Cape.<sup>116</sup> Imām Fareed Manie said: "*We pray through their (karāmats') barakah (blessing) that the Almighty protect and grant us a safe journey to Mecca – a prayer which Allāh will not reject because of them*".<sup>117</sup>

Imām Fareed Manie, usually accompanies his students, their families and friends to visit the graves of the *karāmats* three months before their departure for Mecca. He normally leaves early in the morning. There, he would offer a prayer on behalf of his students' deceased relatives and friends. A historical overview of the *karāmats* is given to the students as well as the significance of greeting the *karāmats*. Thereafter, family and friends of the potential *hajjis* are invited to have lunch with them at their respective homes. Here, discussions take place concerning the sacred journey.<sup>118</sup>

Oral tradition has it that several families used to hire buses and trucks in order to cart their families, neighbours and friends to visit the *karāmats*. This was a colourful event, which required a lot of effort and preparation on the part of the prospective hajjis.<sup>119</sup>

According to Professor Yūsuf da Costa, visiting the *karāmats* is a socio-religious gathering in the presence of shaykhs, probably initiated by the *Sūfī* tradition. However, he finds it strange that the hajjis do not visit/greet the *karāmats* when they return from Mecca. Although greeting the *karāmats* is part of his ḥajj lessons, Professor da Costa believes that it should be a matter of choice.<sup>120</sup>

Shaykh Ebrahim Abrahams's view on visiting the *karāmats* is as follows:

*“Visiting the karāmats have (sic) been the culture of the Cape Muslims for many years, which were (sic) probably initiated by those people who undertook this sacred journey in the 19<sup>th</sup> century or perhaps even earlier – we need to recognise as well as honour these learned Islamic scholars, who were the pioneers at the Cape. To offer a prayer for the karāmats is good for them.”*<sup>121</sup>

Mohammed Hanief Allie, on the other hand, believes that one does not have to visit the *karamats* personally – prayers can be made every day for one's relatives, friends as well as for the *karamats*.<sup>122</sup> Some Cape Muslims who now reside in Johannesburg, Kimberley, Durban and Port Elizabeth, would first come to Cape Town to greet their relatives, friends and even the *karāmats* before embarking on this sacred journey – to them, it is an unique tradition.<sup>123</sup> A few individuals who had no association with Cape Muslim culture, have been impressed with features of this culture. Yūsuf Patel, who was born and reared in Pretoria, found the pre-ḥajj culture of the Cape Muslims (so) delightful that he has

decided to settle in Cape Town. While staying in the Cape, he attended the ḥajj classes, greeted his family, friends as well as the *karamats* before he departed for ḥajj.<sup>124</sup>

In order that Muslims of South Africa should recognise the services to Islām rendered by Sheikh Yūsuf and his companions, Hajji Sullaiman Shah Mahomed decided to erect a worthy monument to their memory. This monument of solid granite, and costing about 600 pounds, is inscribed on each of its four facets, and the largest inscription stone required 16 oxen to drag it up the hill where the shrine is situated. On one stone appears a reproduction of the sailing vessel, the Voetboeg, which brought Sheikh Yūsuf to the Cape. The other tablet records that Sheikh Yūsuf came from Ceylon to the Cape on board the Voetboeg in 1694. There is an inscription in Arabic of the Qur’ān.

*“In memory of Sheikh Yūsuf, martyr and hero of Bantam, 1626 to 1699 – this minaret was erected by Hajj Sullaiman Shah Mahomed in the reign of King George V, May, 1925”.*<sup>125</sup>



Hajji Sullaiman Shah Mahomed

Another tablet records the unveiling of the monument by Sir Frederic de Waal, the Administrator of the Cape Province at the time, who performed the unveiling of the monument and the laying of the foundation stone of the tomb and mosque. Among those

present on the occasion were Hajji Sullaiman Mahomed (who spent 3 000 pounds on this project), members of his family, Shaykh Aḥmed Behardien, A. Gamiel, the President of the Cape Malay Association, Imām Kiyām al-Dīn du Toit, Sayed Hāshim and `Umar `Alwī of Mecca, who were visiting Cape Town at the time. Sir Frederic de Waal praised Sheikh Yūsuf and held that he was a man of great intelligence, who had enormous influence and that the Dutch government feared him. He concluded his speech by saying that: *“Sheikh Yūsuf was a noble and holy man that accounted for his great influence – he lived a life of a saint, respected wherever he went”*.<sup>126</sup>

Hajji Mogamat Mathews who went on ḥajj in 1949 claimed that his father insisted that he should greet the *karāmats*. He recalls that the final stop was at Macassar at the tomb of Shaykh Yusuf. Thereafter, lunch was served to all those who accompanied him to the *karāmats*. Today, he strongly objects to the extravagance that accompanies this tradition. He feels that it is unnecessary money spent on serving lunches and dinners to guests who are prosperous. He further argued:

*“There is no need to be lavish today! The money spent can rather be contributed towards a better (course) cause or saved towards a family member who are (sic) unable to undertake this journey due to lack of resources”*.<sup>127</sup>

Shaykh Yūsuf Booley<sup>128</sup> who resides in Grassy Park, Cape Town, agrees with this. He asserts:

*“Many hajjis, their family members and friends go to the karāmats as if they are on a picnic - the picnic is not complete until they have spent the rest of the day after greeting the karāmats, at the hajjis’ residence having a celebration. I am certainly not in favour of this so-called culture. Ḥajj is a fundamental pillar of Islām that is conditional to the spiritual progress achieved by the individual*

*through constant and perpetual remembrance of Allāh even before the performance of ḥajj.*<sup>129</sup>

#### 2.4.4 GREETING FAMILY MEMBERS, NEIGHBOURS AND FRIENDS

This door-to-door visit to convey the intention to perform ḥajj is a tradition which is stronger in the Western Cape than anywhere else in South Africa and perhaps even in the world. Many hajjis who have performed ḥajj during the 1930s to 1950s, asserted that they had also greeted family members, neighbours and friends, but that they had limited their greeting to two to three weeks only before their departure for ḥajj as only a few people would go on ḥajj and that only a few cars were at their disposal to greet those who lived outside the city of Cape Town.<sup>130</sup>

Rayda Jacobs' opinion is that the greeting is more of a cultural ritual than a matter of notifying people that you are going to perform ḥajj, as people more often than not would have heard already that you intend performing your ḥajj; but still you go to greet them. I tend to agree with her that the older hajjis prefer to greet in Afrikaans. She asserts that their greeting has rhythm and poignancy, and can be quite emotional:

*"Assalāmu `Alaykum. As Allāh vir my vergun, gaan ek musāfir na die Bayt Allāh."*<sup>131</sup>

The pre-ḥajj season is easily distinguished since the intention to undertake this journey is such a public event. On specific occasions in the Muslim calendar, such as the night of *niṣf al-Sha'bān*<sup>132</sup> and the night of *Mi'rāj*,<sup>133</sup> when Muslims assemble at various *masjids* in the Cape, the hajjis take the opportunity of informing the congregation of their intended journey for ḥajj. The two Cape radio stations, Voice of the Cape and Radio 786 have added another popular dimension to the greeting procedure. *The Cape Argus, Cape*

*Times* and *Muslim Views* have been publishing greeting messages on behalf of hajjis for many years. In fact we can refer to *The Standard and Mail* newspaper, dated 1874, when an article was published under the sub-heading “Pilgrimage to Mecca”, informing the public of the departure of the so-called high priest of the Malays, Imām Shahibo and other hajjis namely Galiep (Ghālib) Achmat, Bielal (Bilāl) Noordien (Nūr Dīn), Bielal Jattiem, Bielal Fattāḥ and Hajji Saideen (Sa`id al-Dīn).<sup>134</sup>

For the past five years approximately 2 500 to 3 000 Muslims in the Western Cape have been performing their ḥajj. The “Group Areas Act”, resulted in the separation of Muslim families who were spread all over the Western Cape. Because of the wide dispersal of the community, “ḥajj greeting cards”, which include the hajjis’ date of departure.<sup>135</sup> and a moving declaration seeking forgiveness and appealing for a *du`ā*.<sup>136</sup> are now beginning to substitute personal visits.

Below is an example of a printed “ḥajj greeting card”:

*Assalāmu `Alaykum*

*We, Shamil Manie and wife Mu`arfia wish to bid salaam to all  
relatives and friends on our departure for `Umrah and Ḥajj – Insha-Allāh*

*We ask your forgiveness if we may have wronged you*

*in any way and humbly request a Du`ā' that Allāh*

*grant us an `Umrah and Ḥajj Maqbūl*

*Departure: 16 December 2004*

*Flight: 07H00*

*33 Trematon Street, Athlone*

*Leaving Home: 05H00*

*Tel: 696 5443*

Khalīl Amod of Kam Press asserts that he was the first person to print a “ḥajj greeting card” in 1986 in the Cape. He recalls that he had printed the “ḥajj greeting cards” for about 12 to 15 hajjis and that he had printed batches of 50s and 100s for them. These

cards were printed in one colour with a plain flowery design. It was impressive at that time, as the hajjis used to print their greeting cards using a typewriter from the early 1970s only. In 1987 Khalīl Amod offered to print “hajj greeting cards” for the potential hajjis of Abu Bakr Mohamed from Jet Wings. He says:

*“ Today, the “hajj greeting cards have become sophisticated (because of the availability of modern printing equipment), the cards are printed in four colours with illustrations of the Ka’bah and including Arabic script. Presently, I print batches of 250 to 300 for 50 to 60 hajjis – and of course now a days (sic), people with their own computers and colour printers, see to their own printing” .<sup>137</sup>*

Wairo Bapoo, an employee of Allies Printing Services for more than 20 years, mentioned that when she had started working at this business, they used to print many “hajj greeting cards”, but currently hajjis would ask family members or friends who have computers to see to their printing needs which in turn would be donated to them. At present, about five clients would give Allies Printing Services orders to print “hajj greeting cards” in batches of 100 or 200 annually.<sup>138</sup> In order to save a bit of cash, some hajjis, order the setting of the greeting card only from a printer and reproduce photocopies from its original.<sup>139</sup>

There are hajjis who order 500 to 1000 “hajj greeting cards” which they hand out to family members and friends that they come into contact with at various occasions such as wedding ceremonies, fund-raising functions and even at mosques after the Friday congregational prayers, instead of greeting them personally at their residences. The more people the prospective pilgrim gives a greeting card to, the more *slāwats* (gifts) he/she can expect from them when greeting them farewell. Perhaps this practice has been abused by some potential hajjis. If the intention is to get more *slāwats* from people because of



not having sufficient money for this journey – then it would be wrong as there is absolutely no compulsion to perform ḥajj if one is not financially capable to undertake this journey.

According to the late Achmat Davids, the *slāwat* derives essentially from the days of slavery at the Cape. The tradition was for slaves to give to fellow slaves who could not attend feasts, small parcels of food. This custom (also known as *barakat*) became absorbed into the social structure of Cape Town and is a tradition that is still very much alive today.<sup>140</sup> In fact, it is amazing to look back and see how few of the local customs pertaining to ḥajj have actually changed over the years, specifically the question of people bidding farewell to their relatives and friends at their homes, on the quayside of the harbour or at the airport terminal before they leave for ḥajj. It is evident that the Cape community has shown its resilience in maintaining its traditions in spite of the challenges posed by cultural globalisation.

In Achmat Davids's view, these traditions served a positive function. We regard them as

*“An important binding force for the community cohesiveness and sense of corporateness which developed in Bo-Kaap. It helped to strengthen (sic) their community sentiment and maintain their religious awareness. At the same time it acts as a form of recreation for the Cape Muslim community.”<sup>141</sup>*

What is the origin of the *slāwat*? Oral tradition has it that in the late 19th century until early 20th century, a return journey to Mecca by steamship took approximately nine months to complete. Because of its technical hitches, many hajjis did not return home.<sup>142</sup> During this period hajjis cooked their food on deck and it became customary for relatives

and friends of the hajjis to donate live sheep, goats and chickens to them. However, if one could not afford animals for slaughter, one could give a pocket of oranges, eggs or a bar of soap. Currently, *slāwats* in kind have been substituted with cash.<sup>143</sup> It was also customary for Cape Muslims who went on ḥajj to donate gifts to the *mu`allims* and *mutawwifs* in Mecca, specifically to those who had experienced financial difficulty. For example, when Bakaar Manuel went on ḥajj in 1903, he delivered several parcels to people in the Kingdom (See Appendix E).<sup>144</sup>

According to Tubagus Nafia of the Indonesian Consulate in Cape Town: “*The word slāwat originated from the word ṣalawāt meaning, salutations. Though the word barakat or slāwat is used when a person gives a gift to a hajji, but the actual word is “ratiban” when a gift is given to a hajji*”.<sup>145</sup>

When the South African currency was strong, it was not difficult to donate money (usually R10.00) to every pilgrim. But the current weak currency makes it difficult for many people such as pensioners, the disabled and those that are unemployed, to contribute financially. And if more than one hajji in a family goes for ḥajj, then *slāwats* become even more financially taxing. People who are unable to donate *slawats* to the hajjis, would rather not visit them on their departure in order to greet and/or make *du`ā'* for him. They feel embarrassed because they cannot fulfil the custom. Some greeters put a note with a *du`ā'* on it in an envelope, while other greeters even give an empty envelope. What is disturbing is that there are people who would give a bigger *slāwat* to a wealthy hajji instead of giving a bigger *slāwat* to a hajji who has been saving for many years to undertake this journey.

An article by Muḥammad Zane Ibrāhīm published in the *Muslims News* in 1983, is very interesting. He is extremely critical of the pre-ḥajj phenomenon, which he calls “Mecca Mania”. He describes this as a *“fad developed amongst the Muslims of the Cape especially to go to Mecca at all costs in order to keep up with the Joneses, whether the person is prepared spiritually, financially emotionally or not”*. He is terribly disturbed by the incredible waste in human and financial resources at the endless farewell and welcome receptions.<sup>146</sup>

He argues that there is a conflict of interest when religious leaders become ḥajj agents, since this detracts from the time they should spend in attending to the spiritual needs of their followers. He questions whether the agents ever discouraged a person from performing the ḥajj on the basis that the person might not be spiritually and emotionally prepared and equipped to undertake this journey, though such a person might have been financially and physically able to go. He suspects that the “Mecca Mania”, is being encouraged by some religious leaders, because it has some financial and personal benefits for them.<sup>147</sup>

The hospitality shown by the departing hajjis at the Cape is legendary.

*“Those who are greeted almost inevitably reciprocate the door-to-door greeting of the prospective hajjis who will treat their guests lavishly, trestle tables groaning with delicacies and somebody always ready at the elbow to pour out the “flou” tea.*

*The climax of the hospitality is the farewell of the hajjis, a moving ceremony showing how dearly the longing for hajj sits in the hearts of all Muslims. Locally,*

*the imām or shaykh who gives the final seal of approval, as it were, usually makes a du`ā'. The adhān is also made before the pilgrims leave home”<sup>148</sup>*

#### 2.4.5 THE ADHĀN

The *adhān* (call to prayer) is a call to inform others in specific words of the time of prayer which Muslims are obliged to observe five times every day. However, in the Western Cape, as well as in other cities in South Africa where Cape Muslims have settled, the *adhān* is also made before the hajjis' departure for ḥajj from their residence, harbour, railway station, or airport. People who had originally lived in Cape Town and who had eventually settled in Sydney, Australia, have also taken this tradition with them. This practice is not recorded in any of the ḥajj *kutub* (books), and to my knowledge it is not mentioned in any of the ḥajj lessons taught here at the Cape. There are diverse views amongst the scholars concerning this tradition, which will be discussed below.

*Mawlānā* Igsaan (Iḥsān) Hendricks suggests that the *adhān* is a tradition that our predecessors in all likelihood, took literally from the Qur`ān. He refers to the verse describing Prophet Ibrāhīm`'s announcement to his people to perform the ḥajj, as *adhdhīn* (call/ announce)<sup>149</sup>

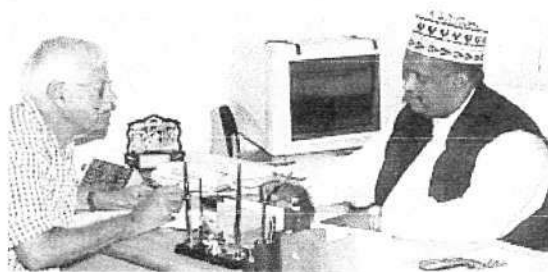


Photo: M H Ebrahim

*Mawlānā* Igsaan Hendricks president of the Muslim Judicial Council

However, since the rest of the text of this verse is not the same as the actual text of the *adhān*, it is my view that this verse could not have been interpreted to refer to the *adhān* that is made before the hajjis' departure from their residence

In Abū Bakr Effendi's progress report on the Cape Muslims that he submitted to Sultan `Abd al-Ḥamīd of the Ottoman Empire included the traditional practices of the Muslims including the *adhān* that is made before the pilgrims' departure for ḥajj. However, in his *Bayān al-Dīn*, which includes a chapter on the ḥajj, he omits the Muslim traditional practices, specifically the *adhān*. It appears that Abū Bakr Effendi did not wish to interfere with this particular practice of the Muslims at the Cape, though he addressed other practices, such as the *ratiep*, as well as the performance of the *ṣalāh al-Zuhr* (midday prayer) after *ṣalāh al-Jumu`ah* (Friday congregational prayer) – which were contentious issues at the time.<sup>150</sup>

Oral tradition has it that the *adhān* was made at the Cape before the prescribed prayers, to announce the birth of the child and when there was a calamity in an area. For example, when there was a fire or a storm in an area near the *masjid* (mosque), the *muadhdhin* (announcer to prayer) would make an announcement from the minaret of the *masjid* to warn people not to attend the *masjid*. When people travelled by boat to perform the ḥajj, the *adhān* was made from the pier as the boat set sail from the harbour. Currently, the *adhān* is made at the residence of the hajji or at the airport, or even at the railway station, if the hajji has to board the aeroplane in Johannesburg. The tradition was intended to announce that a major event is about to take place, in this case the pilgrimage. In the 1940s, in the Bo-Kaap area, the *adhān* was occasionally made from the mosques, outside the prescribed prayer times. This was a specific announcement to the neighbourhood or

community that a congregant was leaving for ḥajj. Da Costa claims that either *Tuan* Guru or Shaykh Yūsuf initiated this practice.<sup>151</sup>

In the 19th century some hajjis failed to return home immediately after the ḥajj. The hajjis were at times away from their residences for more than a year, and travelling by sailboats and on camels from the Red Sea port of Jeddah, were both arduous and dangerous. Thus the *adhān* was made because of possible calamities such as storms, which the hajjis could encounter.<sup>152</sup>

*“It is interesting to note that a much longer time was spent on the journey than was spent in Mecca itself, for sometimes a journey of six months or more would produce only a month of the actual hajj in Mecca and Medina. This merely points to the difficulty of travel in general in the early modern period. What’s more the journey was expensive, even for those – the majority – who travelled as simply as possible”.*<sup>153</sup>

*Mawlāna* Sullaiman Karan, a senior member of the Muslim Judicial Council, confirms that the *adhān* is made to divert calamity. He said in the case of Imām Abdullah Haron who was arrested on 28 May 1969 under the Terrorism Act and who was found dead in his cell on 27 September 1969, the *adhān* was made when his body left the residence to be buried.<sup>154</sup>

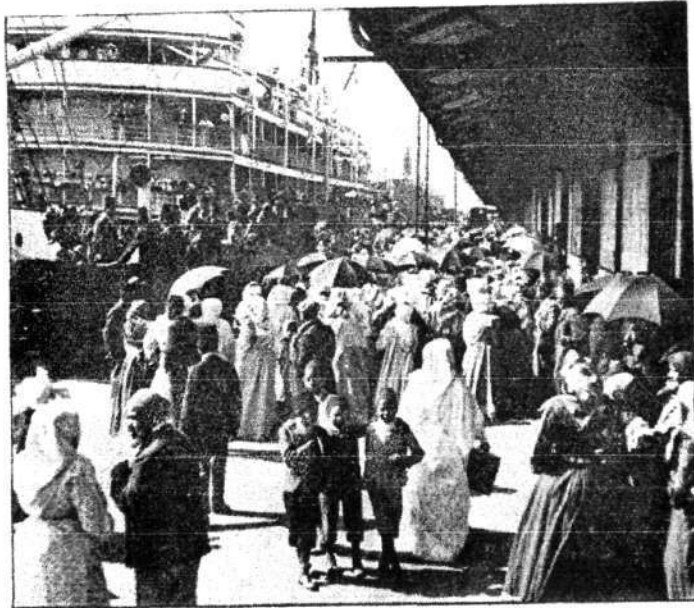


Photo: Muslim News 21 September '79

A young student of Imām Haron delivers the *adhān* while the women burst into uncontrollable sobbing at the appearance of the imām's bier in the street below.

The making of the *adhān* has been a pre-ḥajj tradition of the Cape Muslims and other communities for many years. This tradition, in all probability emerged from Indonesia when the pioneers settled here at the Cape. Since then no one has debated the question whether the *adhān* is part of the ḥajj or not. To many it has been a long-established practice at the Cape and regarded as part of the ḥajj. The Cape pre-ḥajj tradition would have been incomplete if the *adhān* was not made at the harbour as Muhammad Jassiem describes in the *Muslim Views*.

*“ When in those days when the ḥujjāj travelled by boat, they would walk from their homes to the harbour, accompanied by the families, friends and neighbours. In fact the entire Muslim community would join them on the walk. It was a fantastic sight seeing the crowd, dressed in white streaming down the streets. When the “steamer” as it was then called, was about to sail, the ḥujjāj would throw down different coloured streamers, which were eagerly grabbed by the crowd. As the steamer slowly floated out of the harbour, the adhān would be heard, probably recited by a member of one of the families. The crowd left behind would not move until the boat was well out of sight”.*<sup>155</sup>



Cape Moslems Embarking.

Photo: National Library of Southern Africa

Bidding farewell to pilgrims

Mogamat Adnaan Davis, better known as Dopey, reiterated that when his father departed for ḥajj, many people in Simonstown assembled at Jubilee Square to greet him. A family member made the *adhān* at the square and at the quay, while the boat was leaving the harbour. When his father, who had worked on a boat for many years, boarded the boat, the siren of the boat went off, while a band was playing on the deck.<sup>156</sup>

## 2.5. POST-ḤAJJ RITES

While in Mecca the hajjis would spend a lot of time shopping in the *aswāq* (markets). It has been the tradition of the hajjis to take with them on their return home, dates, *zam zam* water<sup>157</sup> and gifts such as scarves, *thiyāb* (garments), fezzes, etc. which they would present to their families and friends. In many cases, the hajjis would buy expensive items for people who have given them big *slāwats*.

Another well-known tradition of the Cape Muslims is to return home wearing colourful garments indicating that they have performed ḥajj. As soon as they had settled in on their



arrival in Mecca, they would first and foremost visit the renowned Indonesian tailor, Bukhari, to order their *thiyāb*, which were normally white or cream in colour with an embroidery design in front.<sup>158</sup> The fact that Bukhārī could speak Afrikaans, demonstrates how popular Bukhārī was among the Cape Town hajjis. In the early days, the men used to wear the *abāyas* (black or brown cloaks) and the white scarf held in place by an *aghāl* (gold-threaded headdress). Occasionally we still find some of the hajjis returning home with this particular attire. Men also wore the *sorbaan* (turban), a brightly coloured fez wrapped with a white turban with a coloured *jas* (coat) to match as well as *madasters* (sandals). This particular dress has now become a collector's item.<sup>159</sup> According to Abū Bakr van der Schyff, better known as Boeta Karriem, when he performed ḥajj in 1936, the *sorbaan*, which is made of small pieces of colour cloth had to be ordered in Mecca two months before one could expect delivery. The price of the *sorbaan* at the time was five pounds.<sup>160</sup>

Some of the men would cover their fezzes with a white or cream scarf. Women would wear distinctive silk dresses that were sewn by the *mutawwif's* daughters and most of them would return wearing the *medora* (gold crown) to signify that they had performed ḥajj.<sup>161</sup> The *medora* is still available in Mecca today specifically at Bukhari, and privately sold by Mariam, better known as "Mariam Java" and Salman.<sup>162</sup> Hajji Sullaiman Shah Mohamed who had performed ḥajj in 1886 mentions in his journal that those men who had performed the ḥajj and had thus attained the rank of Hajji, wore a turban while women used silk kerchiefs as a covering for their heads on Friday at the congregational prayer.<sup>163</sup>

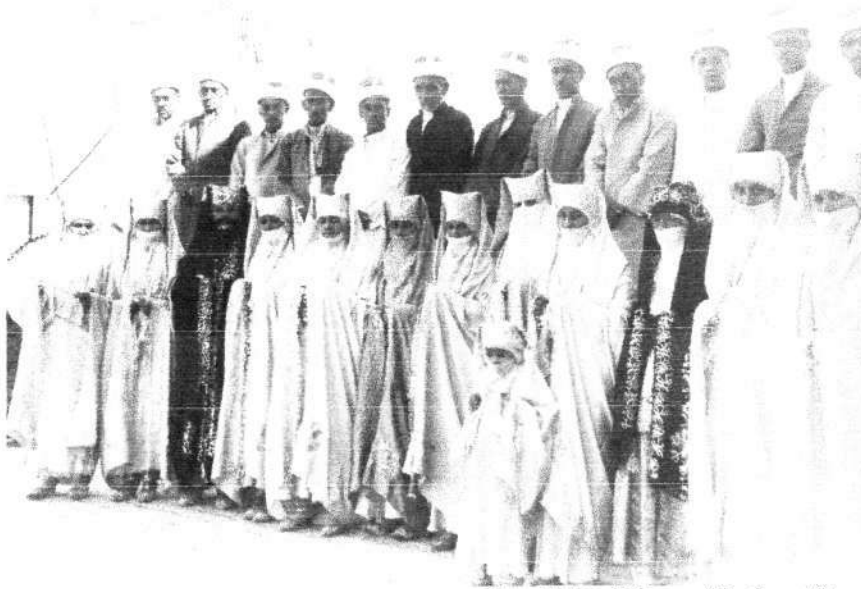


Photo: National Library of Southern Africa

Pilgrims returning from Mecca 1938 – Men wear the 'jas' with 'sorbaan' and women 'milayah'

It had always been a colourful scene at the Cape Town harbour when a large crowd came to greet hajjis who were departing or those who were returning from Mecca. On November 6, 1858, *The Cape Argus* published the following article:

*A number of Mohammedan pilgrims, who left Cape Town in the early part of the present year, in order to visit Mecca, returned in the ship Nugget, on Thursday. They were warmly received by the fellow-believers the Malays, who assembled in large numbers at the central jetty. It is stated that four from the Cape died at Mecca. One of the deceased was a son of the late Lodewyk, the barber.*<sup>164</sup>

From the early 20<sup>th</sup> century until about mid 20<sup>th</sup> century the hajjis used to walk from the Cape Town harbour to their residence in Bo-Kaap or to District Six. The male *hajjis* would lead their relatives and friends while female hajjis would follow them. The few people who had transport would also follow the hajjis.

Hajji Achmat Moerat of Paarl, who was accompanied on ḥajj by his daughter, Mrs H.G. Mohamed and her four children of Wynberg, arrived at the Cape Town harbour on the S. A. Boschfontein on Friday 10, April 1938 with a party of 21 other hajjis. He stayed with his daughter, where an informal reception was held on the same day in honour of the hajjis. Approximately 400 guests attended the reception and met Hajji Achmat Moerat at Wynberg. Guests included Shaykh Muḥammed Salie and his two sons, Imām Gamie Moerat and Imām Mustapha Abrahams and Mr G Abrahams of Paarl, who escorted him to Klapmuts, where the Muslim community of Paarl warmly received him. They formed a procession of people and cars to his residence in Malherbe Street. It was customary for hajjis on their return from ḥajj to visit their relatives and neighbours who are ill. As a gesture of goodwill to the sick, Hajji Achmat Moerat stopped on the way at the residence of Fāṭimah Abdol (ʿAbd al), Paarl's oldest Coloured inhabitant who was bedridden, and also at the home of his nephew, Moenief Moerat, who was an invalid.<sup>165</sup> When Paarl's representative of *The Sun* newspaper asked Hajji Achmat Moerat for his impression of the ḥajj, he found it difficult to describe the magnitude of the occasion and responded:

*"It was so much better to be seen than I could do justice to give a description – the sight of 140 000 pilgrims from all parts of the world that gathered on Mount Arafat all dressed in white garb for the solemn occasion was a spectacle that I would never forget in my life".<sup>166</sup>*

At the beginning of the 1960s, when the number of hajjis had increased and many now lived in suburbs far from the docks, it became necessary for their families to transport them home.

On Monday, June 24, 1963, 2 000 Muslims packed the quayside to welcome 40 hajjis. It was the first and the largest batch of hajjis who had arrived that year. Many of them had visited the sacred land for the first time. The crowd assembled at the harbour from 7 a.m.

wearing thick clothing to keep them warm. The ship docked at 8.45 a.m. Those with permits were allowed on board and assisted the hajjis to bring down their luggage, which included gallons of *zam-zam* and other gifts which they had bought while they were in Arabia. As the hajjis made their way down the gangway, the anxiously awaiting crowd embraced them. The vehicles that had brought the people to the harbour, included four luxury buses and more than 100 motor vehicles, which were guided through the traffic jam by the dockworkers. The families and friends of the hajjis took them home, where they were treated to a hearty feast.<sup>167</sup>



Photo: National Library of Southern Africa  
Hajjis making their way down the gangway

Though the number of people who go for ḥajj has increased substantially the tradition of people accompanying the hajjis to the airport and welcoming them (at the airport) has not changed. This could be attributed to several factors: the hajjis' long absence, empathy with what pilgrims had to endure while on this long, tedious journey and expectation of *barakah* (blessings).

A huge crowd would welcome and greet the hajjis the moment they arrive at the airport. The shaykh, imām or a family member would make the *du`ā'* before the hajjis would enter their residences. Early hajjis used to stay indoors after their arrival from Mecca, for a minimum period of 40 days. Now they commence work a day or two after their arrival from ḥajj.



Photo: Goosain Abrahams  
Oemie Hajjera<sup>168</sup> made *du`ā'* when she returned from ḥajj in 1967.  
The hajjis wore a fez and some ladies wore a veil at the time.

The late Imām Haron held a reception for the hajjis, under the auspices of the Claremont Youth Movement in 1962. Approximately 250 guests were present at the unique reception at the *Al-Jāmi`ah Masjid* in Claremont. This reception was in honour of the hajjis who had performed their ḥajj in that particular year. The reception was presided over by the late Imām Abdullah Haron<sup>169</sup> and opened with a Qur`ānic recital by Shaykh Ḥamīd Gabier. The hajjis were welcomed by the late Shaykh Nazeem (Nadhīm) Mohammed and Hajji Ismā`īl Saban rendered the vote of thanks.<sup>170</sup> According to Hajji Ismā`īl Saban, the theme for the day at this reception of the hajjis was to inculcate in the hajjis that their ḥajj only started when they returned from ḥajj and that their spiritual experience in Mecca and Medīna should be lived within the community in order to inspire others also to live an Islāmīc life. Ismā`īl also mentioned that some of the hajjis related their ḥajj experiences to the audience.<sup>171</sup>

## ENDNOTES

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- <sup>1</sup> Bradlow, F and Cairns M 1978. *The Early Cape Muslims*, p. 7.
- <sup>2</sup> Davids, A 1980. *The Mosques of Bo-Kaap*, The South African Institute of Arabic and Islamic Research, Athlone, Cape. p. 31.
- <sup>3</sup> Dangor, S E 1994. "In the Footsteps of the Companions: Shaykh Yūsuf of Macassar". Da Costa & Davids, in *Pages from Cape Muslim History*, Shuter & Shuter, Pietermaritzburg. p. 19.
- <sup>4</sup> de Blij, J H 1969. *South Africa, in Islām in Africa*, Van Nostrand-Reinhold Company, Toronto. p. 246.
- <sup>5</sup> Bradlow, F and Cairns M 1978. *The Early Cape Muslims*, A.A. Balkema, Cape Town. p. 7.
- <sup>6</sup> Davids, A 1980. *The Mosques of Bo-Kaap*, .p. 93.
- <sup>7</sup> Bradlow, F and Cairns M. *The Early Cape Muslims*, p. 1.
- <sup>8</sup> Ebrahim, M H 2001. *Shaykh Ismā'īl Hanīf (Edwards): A Study of His Life and Works*, Unpublished MA paper, University of Durban-Westville, Durban. p. 6
- <sup>9</sup> Mayson J S 1963. *The Malays of Cape Town*, Africana Connoisseurs Press, Cape Town. p. 12.
- <sup>10</sup> Da Costa, Y 2000. *Losing our Cultural Heritage, a Case Study of the Survival of Islām*, p. 26
- <sup>11</sup> Tayob, A 1995. *Islāmic Resurgence in South Africa*, UCT Press, Cape Town. p. 50
- <sup>12</sup> Da Costa, Y 2000. *Losing our Cultural Heritage, a Case Study of the Survival of Islām* p. 25
- <sup>13</sup> Abrahams, A undated, *Muslim Heritage and Ancestry*, Impact Printers. Port Elizabeth. p.18
- <sup>14</sup> According to Sulaiman Dollie, the name "Baainaars" was given to those who resided in Algoa Bay – "Baai" being Afrikaans for Bay.
- <sup>15</sup> *Ibid.* 199-200 – According to du Plessis, I D 1972. *The Cape Malays*, A A Balkema. Cape Town. p. 1, the "Cape Malays is a sub-group of the Cape Coloured people, of mixed origin and with a way of life determined by their religion, by their former contact with the Far East and the Cape Dutch colonist, and by the growing contact with Arabia".
- <sup>16</sup> Paulsen M A 2005. *The Malay Community in Gauteng*, Unpublished MA paper, University of Durban-Westville, Durban. p. 117.
- <sup>17</sup> *Boorhaanol Islām*, July 1997. p. 2.
- <sup>18</sup> Carel Pilgrim's death notice Mooc 6/9/45 ref. 9456 at the archives, the name Gassonnodien is also written as "Hadjie Gazaden".
- <sup>19</sup> Jeppie, S 1996. "Leadership and Loyalties: The Imāms of Nineteenth Century Colonial Cape Town, South Africa", *Journal of Religion in Africa*. Vol. 16, 2. p. 144.

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- <sup>20</sup> *The Cape Argus*, April 17, 2002. p. 10.
- <sup>21</sup> Though ḥajj is a fundamental principle of Islām, one of the conditions of ḥajj is that one needs to be financially stable in order to undertake this journey.
- <sup>22</sup> *The Cape Argus*, October 29, 2003. p.8.
- <sup>23</sup> *Ibid.*
- <sup>24</sup> Mayson addresses Carel Pilgrim as *Hadji* Samaudien.
- <sup>25</sup> Mayson, pp. 16-17.
- <sup>26</sup> *The Cape Argus*, October 29, 2003. p. 8.
- <sup>27</sup> *The Cape Times*, October 8, 1935. p. 5.
- <sup>28</sup> The colonists used the name “*Mohamadan*” instead of Islām. This confirms that the petition was written by someone in authority on behalf of Samodien and not by him personally.
- <sup>29</sup> Cape Archives. CO 4087 No 144.
- <sup>30</sup> This means they were physically, spiritually, and financially equipped to undertake this journey, which is a condition prior to ḥajj.
- <sup>31</sup> *The Cape Argus*, April 17, 2002. p. 10.
- <sup>32</sup> *Ibid.* In all probability these hajjis during this period must have saved for ḥajj for a very long period.
- <sup>33</sup> The following are the prerequisites that must be found before ḥajj becomes compulsory on any person: He/she must be Muslim, an adult, be sound of mind, must be free and have the necessary power and ability.
- <sup>34</sup> Extract from a Despatch “*Her Majesty’s Agent and Consul General of Zanzibar*” April 20, 1877.
- <sup>35</sup> The expenditure of ḥajj will further be discussed in chapter three, “Ḥajj and finance”.
- <sup>36</sup> *The Standard and Mail*, June 11, 1874. p. 2.
- <sup>37</sup> *The Cape Argus*, April 24, 2002. p. 13.
- <sup>38</sup> “Ḥajj as a status symbol” will be discussed in the third chapter.
- <sup>39</sup> *The Standard and Mail*, July 15, 1875. p. 8, and *The Cape Argus*, April 24, 2002. p.13
- <sup>40</sup> *The Cape Argus*, April 17, 2002. p. 10.
- <sup>41</sup> *Ibid.* This piece of information is relevant to the current situation in South Africa concerning South African Ḥajj and `Umrah Council (Sahuc), which has to monitor the ḥajj industry as a whole and to arbitrate in the case of problems between the travel agent and the ḥajj operator or between the ḥajj operator/ travel agent and the hajjis. The issue of Sahuc, travel agents, ḥajj operators and hajjis will be

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discussed in the fourth chapter.

<sup>42</sup> *The Cape Argus*, April 13, 1878. p. 6.

<sup>43</sup> *Ibid.*

<sup>44</sup> Interview with Hajji Kubra Manuel September 20, 2003.

<sup>45</sup> "Bulletin", July, 1963. p. 61. Recorded by Bakaar Manuel for the Islamic society's records.

<sup>46</sup> Interview with Hajji Kubra Manuel (daughter of Bakaar Manuel) on September 20, 2003.

<sup>47</sup> Interview with Sharefa Adams (granddaughter of Bakaar Manuel) on September 20, 2003.

<sup>48</sup> Information extracted from a copy of Bakaar Manuel's diary that is in the possession of his daughter Hajji Kobera Manuel.

<sup>49</sup> It was only in 1953 that the Great Mosque was first illuminated with electric lamps.

<sup>50</sup> Information extracted from a copy of Bakaar Manuel's diary.

<sup>51</sup> *Ibid.*

<sup>52</sup> Hajji Mogamat Adnaan Davis is better known as "Dopey". He was the last principal of the Muslim school in Simonstown before the "Group Areas Act" came into force. During this period Bakaar Manuel was manager of the school. Adnaan has kept records of those people who left for ḥajj from the early 1930s.

<sup>53</sup> This will be discussed in the fifth chapter namely "Managing the Ḥajj Enterprise"

<sup>54</sup> Muslims in the Western Cape refer to the *karamat* as the place where Shaykh Yūsuf is buried. *Karamat* means saint/master or refers to Shaykh Yūsuf himself.

<sup>55</sup> There is consensus among jurists as to the prerequisites that must be found in a person for ḥajj to be incumbent on him such as having the necessary ability. There is also a view that Allāh sends invitations to those whom he pleases to perform ḥajj.

<sup>56</sup> Ḥajj is obligatory both for women and men alike; they must perform ḥajj when the prerequisites of ḥajj are met. But in the case of a woman it is essential that she is accompanied by her husband (*maḥram*) or any other relative whom she is not allowed to marry on the journey for ḥajj.

<sup>57</sup> Interview with Hajji Mogamat Mathews (born 5 December 1927) on December 7, 2003.

<sup>58</sup> Interview with Hajji Sa'd Abrahams (born 24 April 1933) on February 28, 2004.

<sup>59</sup> Imām Abdullah Gameeldien is the imām of the *Raḥmaniyyah Masjīd* in Retreat since its establishment in 1968. The late Imām Abdullah Haron was instrumental in his appointment. Imām Abdullah Gameeldien was also a student of Imām Haron.



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- <sup>60</sup> Interview with Imām Fareed Manie on July 17, 2004. Fareed Manie is the Imām of *Masjid al-Nūr* which is situated in Parkwood Estate.
- <sup>61</sup> *Muslim News*, January 28, 1983, pp. 6-7.
- <sup>62</sup> In all probability, Muhammad Zain referred to the material / artificial things in life.
- <sup>63</sup> *Muslim News*, January 28, 1983, p. 6.
- <sup>64</sup> Interview with Sarwa and Galeema Zaindin on July 10, 2004.
- <sup>65</sup> People who make a firm intention to perform ḥajj are already known as a hajjis, although they are not actually hajjis. The divine reward could be equal to those who could not perform ḥajj, if for any reason they could not perform it.
- <sup>66</sup> Interview with Hajji Ebrahim Schreder on October 10, 2002. Ebrahim was born August 8, 1908 and died January 17, 2004.
- <sup>67</sup> Interview with Hajji Rugaiya Sadan (born February 24, 1912) on October 18, 2001
- <sup>68</sup> Ebrahim, M H 2001. *Shaykh Isma`il Hanif (Edwards) a Study of His Life and Works*, Unpublished MA paper, University of Durban Westville. P. 133.
- <sup>69</sup> `Umrah is known as the "Lesser Ḥajj"
- <sup>70</sup> Ebrahim, M H 2001. *Shaykh Isma`il Hanif (Edwards) a Study of His Life and Works*. pp. 189-190.
- <sup>71</sup> "Langgar or suran" is an Indonesian word for a prayer room. In the past a Muslim family would set aside a room for prayer services where there were no mosques in the area.
- <sup>72</sup> Interview with Hajji Mogamat Mathews on August 7, 2004.
- <sup>73</sup> Interview with Hajji Armen Jassiem on August 13, 2004.
- <sup>74</sup> The travel agents will be discussed in the fourth chapter of this thesis entitled "Managing the Ḥajj Enterprise".
- <sup>75</sup> Interview with Imām Yusuf Pandey on August 11, 2004.
- <sup>76</sup> Interview with Yūsuf Booley (son of Shaykh Ganief Booley) on August 16, 2004. Shaykh Ganief Booley died 1981.
- <sup>77</sup> Interview with Imām Abdul Gamiet Jacobs (better known as boeta Dollie) December 5, 2003. Boeta Dollie was a student of Imām Abu Bakr Simons, Shaykh Ganief Booley, Shaykh Abdul Karriem Toffar and Imām Faried Manie. He eventually started his own ḥajj school which will also be discussed.
- <sup>78</sup> Interview with Yūsuf Booley (son of Shaykh Ganief Booley) on August 16, 2004.

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- <sup>79</sup> Interview with Ghalieb Simons (son of Imām Abū Bakr Simons) on August 13, 2004. Imām Abū Bakr Simons died November 18, 2004. Imām Abū Bakr Simons eventually became a ḥajj operator which will be discussed in the third chapter of this thesis.
- <sup>80</sup> Ebrahim, M H 2001. *Shaykh Ismāʿīl Ḥanīf (Edwards) a Study of His Life and Works*. pp. 161-164.
- <sup>81</sup> Interview with Sharifa Davids and Ismail Davids (son of Imām Ebrahim Davids) on July 13, 2004.
- <sup>82</sup> Shariati, Dr A undated. *Hajj and Freedom*. Muslim Youth Movement, Durban. p.1. In 1983 I attended Imām Ebrahim David's ḥajj class.
- <sup>83</sup> Interview with Ismāʿīl Davids (son of Imām Ebrahim Davids) on July 13, 2004.
- <sup>84</sup> The *Sorayah Hajj Jamā'ah* will further be discussed in chapter four - "Managing the Ḥajj Enterprise".
- <sup>85</sup> Interview with Imām Abdullah Gameeldien on July 13, 2004.
- <sup>86</sup> With the introduction of the "Group Areas Act" people of different nationalities were forced moved to specific areas to settle.
- <sup>87</sup> Interview with Imām Fareed Manie on July 17, 2004.
- <sup>88</sup> Sullaiman Da Costa was a student of the late Shaykh Ismāʿīl Ḥanīf (Edwards)
- <sup>89</sup> Interview with Professor Yūsuf Da Costa on January 12, 2004. It is a common practice amongst Cape Muslims to attend classes long before performing ḥajj.
- <sup>90</sup> *Ibid.*
- <sup>91</sup> *Ibid.*
- <sup>92</sup> Shaykh Ebrahim Abrahams makes sure that the prospective hajjis participate in *ṣalāh al-Jamā'ah* (congregational prayer) –i.e. the *ṣalāh al-maghrib* (depending on season) and *ṣalāh al-ishā'ī*.
- <sup>93</sup> Interview with Shaykh Ebrahim Abrahams on July 8, 2004.
- <sup>94</sup> *Ibid.*
- <sup>95</sup> Interview with Abdul Gamiet on February 14, 2004.
- <sup>96</sup> *Boorhaanol Islām*, October 2000, pp. 31-32.
- <sup>97</sup> This is typical Cape culture, the influence is notable - refer to the sub-heading 'Spread of Islām to major cities'.
- <sup>98</sup> Interview with Mr Ahmed Saeed Moolla on August 4, 2004.
- <sup>99</sup> *Ibid.*
- <sup>100</sup> Interview with Imām Ekeraam Diedericks on September 5, 2004.
- <sup>101</sup> *Ibid.*

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- <sup>102</sup> Interview with Nazneen (member of the Al-Ansaar Foundation) on August 25, 2004.
- <sup>103</sup> *Ibid.*
- <sup>104</sup> Interview with Yusuf Agherdien of Port Elizabeth on October 16, 2004.
- <sup>105</sup> *Ibid.*
- <sup>106</sup> Interview with Hajji Aadiel Kimmie of Kimberley on August 18, 2004.
- <sup>107</sup> Interview with Hajji Latiefa Kimmie and *Mawlāna* Adam Feltman of Kimberley on August 18, 2004.
- <sup>108</sup> Interview with Hajji Shahrir Hashim, executive secretary of Riseap on September 21, 2004.
- <sup>109</sup> Interview with Hajji Yūsuf Tariwala and Hajji Abdul Kadir Chamabia of India on September 18, 2003.
- <sup>110</sup> According to Davids, A 1980. *The Mosques of Bo-Kaap*, p. 98, Tuan Guru means “Mister Teacher”
- <sup>111</sup> Intending pilgrims pay a special visit to the *karāmats* for *tabarruk* (blessings) before departing for ḥajj.  
Interview with Jamaaludien Khan on January 7, 2004.
- <sup>112</sup> Du Plessis, I D 1972. *The Cape Malays*. p. 20.
- <sup>113</sup> The Prophet encouraged his followers to visit graves in order to “*soften the heart, move the eye to tears, and remind (one) of the Hereafter*”. However, he also expressed his intention to wipe out every picture (eg. icon) and to flatten every high grave ( for fear that people would begin to venerate the dead).  
This is the reason why some Islamic scholars do not encourage hajjis to visit shrines.
- <sup>114</sup> Fakier M A, 2001. *Riesaalatoel-Gajj*, Shaykh, Amien Fakier, Lansdowne. pp. 374-375.
- <sup>115</sup> Interview with Imām Fuad Samaai on July 28, 2004.
- <sup>116</sup> Most people believe that the *karāmats* are responsible for bringing Islām to the Cape, therefore out of respect they greet the *karāmats* before their departure to Mecca.
- <sup>117</sup> Interview with Imām Fareed Manie on July 17, 2004.
- <sup>118</sup> *Ibid.*
- <sup>119</sup> Interview with Hajji Mogamat Adnaan Davids on July 5, 2004.
- <sup>120</sup> Interview with Professor Yūsuf Da Costa on January 12, 2004.
- <sup>121</sup> Interview with Shaykh Ebrahim Abrahams on July 8, 2004.
- <sup>122</sup> Interview with Mohammed Hanief Allie (ex-principal of Habibia Primary School) on July 9, 2004.
- <sup>123</sup> Interview with Hajji Aadiel Kimmie of Kimberley on August 18, 2004. Interview with Imām Fuad Samaai on July 28, 2004. Interview with Hajji Khadijah Fakier of Johannesburg on June 15, 2004.
- <sup>124</sup> Interview with Hajji Adli Jacobs on April 8, 2004. Adli was a neighbour of the researcher who is currently residing in Pretoria.

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- <sup>125</sup> "A Monument to Shaikh Yusuf" *The Moslem Outlook*, December 26, 1925. P. 3.
- <sup>126</sup> *Ibid.*
- <sup>127</sup> Interview with Hajji Mogamat Mathews on August 7, 2004.
- <sup>128</sup> Shaykh Yūsuf Booley is a renown *ḥāfīz* of Qur'ān. He has established the Jam`iyah *al-Qurā'a ḥāfīz* school situated in Skaapkraal, Grassy Park.
- <sup>129</sup> Interview with Shaykh Yusuf Booley on July 14, 2004.
- <sup>130</sup> Interview with Hajji Abū Bakr Karriem Van der Schyff on February 2, 2003. Hajji Abū Bakr Karriem went on ḥajj 1936 when he was 18 years old. Interview with Hajji Mogamat Mathews on August 7, 2004.
- <sup>131</sup> Jacobs, R 2005. *The Mecca Diaries*, Double Storey Books, Wetton, Cape Town. P. 15.
- <sup>132</sup> This night is also known as the "night of blessing", which is the 15th night of *Sha'bān* in the Muslim calender.
- <sup>133</sup> It is the night when the Prophet Muḥammad (p.b.u.h.) undertook the journey from the *Masjid al-Ḥarām* in Mecca, to the *Masjid al-Aqṣā* in Jerusalem, and from there to the seven heavens.
- <sup>134</sup> *The Standard and Mail*, June 18, 1874, p. 2.
- <sup>135</sup> Interview with Hajji Abū Bakr Karriem Van der Schyff on June 15, 2004.
- <sup>136</sup> Morton, S 1999. "South Africa Goes on Ḥajj" in *Al Hujjāj Magazine*, Vol. No.1 First Quarter, p. 16.
- <sup>137</sup> Interview with Khalīl Amod on April 7, 2005.
- <sup>138</sup> Interview with Wairo Bapoo on April 15, 2005.
- <sup>139</sup> Interview with Shaik Allie Ebrahim on April 18, 2005.
- <sup>140</sup> Davids, A 1980. *The Mosques of Bo-Kaap*, p. 34.
- <sup>141</sup> *Ibid*, p. 27.
- <sup>142</sup> Interview with Hajji Abu Bakr (Karriem) Van der Schyff on June 15, 2004.
- <sup>143</sup> Jacobs, A To Slawat or not to Slawat", *Muslim Views*, March 2000, p. 20.
- <sup>144</sup> Interview with Hajji Kubra Manuel on September 20, 2003.
- <sup>145</sup> Interview with Tubagus Nafia of the Indonesian Consulate November 6, 2006.
- <sup>146</sup> Ibrahim, M Z 1983. 'Zane Ibrahim slams Mecca Mania', *Muslim News*, January 28, 1983. P. 6.
- <sup>147</sup> *Ibid.*
- <sup>148</sup> Morton, S 1999. "South Africa Goes on Ḥajj" in *Al Hujjāj Magazine*, Vol. No.1 First Quarter, p. 16.
- <sup>149</sup> Interview with *Mawlāna* Igsaan Hendricks (vice president of the Muslim Judicial Council) on April 9,

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2004.

<sup>150</sup> *Ibid.*

<sup>151</sup> Interview with Professor Yūsuf Da Costa on January 13, 2004.

<sup>152</sup> Interview with Hajji Ebrahim Berhardien (born 23 May 1904) on September 30, 2002.

<sup>153</sup> Pearson, M N 1994. *Pious Passengers: The Hajj in Earlier Times*, Sterling Publishers Private, New Delhi. p. 26.

<sup>154</sup> Interview with *Mawlāna* Sullaiman Keran on January 1, 2004. Ebrahim, M H 2004. *Shaykh Ismā'īl Hanīf (Edwards)–His Life and Works*, Mogamat Hoosain Ebrahim, Primrose Park. P. 132.

<sup>155</sup> Jassiem, M. "Old Cape Town", *Muslim Views*, April 2005.

<sup>156</sup> Interview with Hajji Mogamat Adnaan Davids on April 6, 2005.

<sup>157</sup> Zam Zam is the sacred well within the precincts of the mosque at Mecca. It is the spring from which Hajar and Ismā'īl drank from in the wilderness. Some commentators assert that it mean "fill! fill!", Hajar's words to Ismā'īl when she saw the water.

<sup>158</sup> I have heard of Bukhārī from hajjis, long before I performed hajj in 1984.

<sup>159</sup> Morton, S 1999. "South Africa Goes on Hajj" in *Al Hujjaj Magazine*, Vol. No.1 First Quarter, p. 17.

<sup>160</sup> Interview with Hajji Abu Bakr (Karriem) Van der Schyff on June 15, 2004.

<sup>161</sup> *Ibid.*

<sup>162</sup> Interview with Hajji Gabeba Adams on June 5, 2005. Hajji Gabeba performed hajj 2002.

<sup>163</sup> Mahomed, S S 1895. *Journal of My Tours Round the World*, Ashkara Oil Engin Press, Bombay. P. 13.

<sup>164</sup> *The Cape Argus*, November 6, 1858, p. 2.

<sup>165</sup> When I arrived from hajj in 1988, my brother informed me at the airport that my sister had been admitted to hospital. I first went to wish her well before going home.

<sup>166</sup> *The Sun*, April 14, 1938, p. 5.

<sup>167</sup> Amod, A K 1963, Pilgrims' Arrival, *Muslim News*, July 12, 1963. P. 9.

<sup>168</sup> See discussion on Oemie Hajjera in chapter three

<sup>169</sup> Imām Haron was the editor of the *Muslim News* at the time.

<sup>170</sup> *Muslim News*, August 10, 1962.

<sup>171</sup> Interview with Hajji Ismā'īl Saban on August 8, 2005. Hajji Ismā'īl Saban was an active member of the Claremont Youth Association in the early 1960s.

## CHAPTER 3

### THE ḤAJJ AS A STATUS SYMBOL

#### 3.1 INTRODUCTION

One cannot underestimate the significance of ḥajj to Muslims as the fifth pillar of Islām and its spiritual connection to the life hereafter nor ignore benefits that accrue to the hajjis on their return from ḥajj. The spiritual benefits of the ḥajj which are clearly recognized in several *aḥādīth* (narrations of the Prophet Muḥammad (p.b.u.h.)), will be contrasted with the social status of the hajjis of the Cape Muslims. Subsequently the status symbol of the Cape Muslims in the mid 20<sup>th</sup> century will be compared to its status in selected Muslim countries.

#### 3.2 THE SPIRITUAL STATUS OF ḤAJJ

During ḥajj, the hajjis do not wear regular clothes but a specific garb known as the *iḥrām*.<sup>1</sup> The *iḥrām* of the male consists of two pieces of unstitched white cloth - one draped over the left shoulder during *tawāf al-quḍūm* (i.e. when circumambulating the ka'bah upon arriving in Mecca); thereafter, it is used to cover both shoulders and the other covering the body from the waist to the ankles. The women wear cloaks or dresses. Adopting this special garb has a psychological impact on hajjis. By setting aside the regular clothes, the hajjis put aside everything that these clothes represent - the culture that is represented by a particular style; the profession reflected in a certain dress code, the status reflected in the quality, since all males wear exactly the same clothing, there is no means of recognising the king from the peasant or a professor from a janitor. The similarity of appearance gives the hajjis a sense of unity, love and understanding and

detaches them from all material pursuits such as wealth, position and status. In other words the pilgrim is stripped of his social/material status the moment he is on ḥajj and he has the opportunity to focus on the spiritual transformation.



Photo: M H Ebrahim

Hajjis dressed in *ihram* clothes

While in *ihram*, the hajji is prohibited from indulging in sexual gratification and acts of aggression. Personal beautification is not allowed, and sexual desires and impulses must be subdued. This increases the spiritual status of the ḥajj. There are several *aḥādīth* (narrations of the Prophet Muḥammad (p.b.u.h.<sup>2</sup>)) that elucidate the benefits as well as the status of the person who performs ḥajj without any lewdness.

According to Shaykh Ebrahim Moos, a lecturer at the International Peace University in Cape Town, when the Prophet (p.b.u.h.) was once asked to describe the best deed that one can perform, he replied “a ḥajj –*mabrūr*.”<sup>3</sup> This means a perfect ḥajj that is free of sin and that is graced with divine acceptance and pleasure.<sup>4</sup>

A popular tradition of the Prophet that is quoted by many hajjis, when they return from ḥajj is that provided that they had performed ḥajj for Allāh’s pleasure, having avoided any form of immorality and sin, they would return from ḥajj free from sin as the day their mothers gave birth to them. Many people at the Cape had gone on ḥajj more than once

because they firmly believed that should they die during their trip, they would be granted Paradise. Though we do not have sufficient written evidence substantiating their motives, it appears from oral tradition that Hajji Muhammad Patel and Hajji Yūsuf van der Schyff had performed ḥajj several times with the intention of dying in Mecca.

Hajji Muḥammad Patel had performed the ḥajj 30 times,<sup>5</sup> but he had died in Saldanha in May 1999, where he had a business.<sup>6</sup> His wife Mymona informed me that when the two of them performed ḥajj for the first time in October 1964, her husband had told her that he had made *du`ā* facing the Ka'bah, appealing to Allāh to grant him the means to perform ḥajj every year.<sup>7</sup> His daughter Zulaiga Karla confirmed that her father had performed many pilgrimages. She remembers that she was a child when her father declared his intention of going on ḥajj every year.<sup>8</sup> According to Abdurahmaan Essop Patel, the brother of Hajji Muḥammad Patel:

*The first time my brother, better known as “goeya”, went to Mecca; his wife, Mymona, and my mother, Hajji Zulaiga Patel, accompanied him. My father Hajji Essop Patel, had joined them in the same year at a later date. At this stage, my brother had a close affinity with his mother, who could have impacted on his intention to perform ḥajj every year as she was regarded by many as a pious person. There is something that I remember clearly that “goeya” had mentioned to me: “Manie, waarom moet ek ḥajj tyd by die huis bly ek score mos ver meerder as ek gaan ḥajj, besides, julle is mos hier om te kyk na die besigheid. (meaning “why must I stay at home during the ḥajj period, whereas I can gain a lot more (spiritually) by performing the ḥajj, as you are here to manage the business”). Time and again he would phone me at a moment’s notice to inform me that he would be leaving for ḥajj the following morning”.<sup>9</sup>*



Yūsuf van der Schyff, who was also known as “Soppie” as well as the “Mayor of Wynberg”, had performed ḥajj since the age of 21 in succession every year, until his demise, when he was 59 years of age. In the last ten years of his life he had travelled to Mecca thrice a year in order to perform the *`umrah* as well. He was never interested in travelling to the rest of the world. He believed that the best form of spirituality was only found in Mecca, where the Prophet Muḥammad (p.b.u.h.) was born, and in Medina where the Prophet (p.b.u.h.) had died and is buried.<sup>10</sup>

He had established a successful cartage business and in 1938, he had offered to take his mother on ḥajj. His father was pleased, as he could not take his wife on this sacred journey that year. When they arrived in Mecca, Yūsuf van der Schyff’s mother became seriously ill. He literally carried her from one place to another in order to fulfil the rituals of ḥajj that were required of them. His mother, who recovered towards the end of this journey, said to him that he would visit Mecca numerous times – which he did. As a Commissioner of Oaths, he played an active role in community affairs. He had assisted many families in times of sorrow and difficulty. He had on several occasions paid the funeral costs of those who could not afford them and had buried unclaimed cadavers at the mortuary. To cite one example, a young person, who was originally from Port Elizabeth, drowned at one of the Cape beaches, and his corpse was brought to the mortuary. Yūsuf van der Schyff did not only accompany his body to his birthplace, but he also paid for his travel and funeral expenses. Though he had performed the ḥajj 38 times, he contributed towards the costs of those who could never have performed ḥajj because they did not have the necessary resources (for this journey).<sup>11</sup>

It is not only men who had performed ḥajj numerous times. Hajji Hajjera (Hajir) Abrahams, better known as “Oemie Hajjera” performed ḥajj 21 times. From her mother’s

side, she was a direct descendant of “Tuan Guru”, one of the pioneers of Islām, who is buried on Signal Hill. Many knew her for her gentle ways and for her piety.<sup>12</sup> According to oral tradition, she would always give good advice to others and would always offer prayers to those that she came into contact with. She could never agree to the modern style (western) of dress among women and she used to seek refuge at her residence, known as the “grand hotel”, in Maccasar. Here, she would welcome and entertain visitors. According to Hajji Hajjera’s grandson, Hajji Sa’d Abrahams:

*“My grandmother never ever compromised as far as the shari’ah was concerned. She used to tell us that it is not what she wants, but what Allāh wants from us. It was always her wish to die in Mecca or Medina. However, she died in Cape Town at the residence of her son, Hajji Ṭahir, on Sunday, March 1<sup>st</sup>, 1970, at the age of 104”.*<sup>13</sup>

Shaykh Abdul Karriem Toffar confirmed that Oemie Hajjera looked forward to Mecca. According to him, she used to greet her family and friends: *“Ek groet vir julle om nie terug te kom nie”* (I greet you not to return), hoping that she would not return home.<sup>14</sup>

From the above information it is obvious that the hajjis who had performed ḥajj several times, had been generous towards the disadvantaged and were spiritually prepared for ḥajj. Many other hajjis among my interviewees, who had been on ḥajj more than once, refused to discuss the contribution that they had made to the poor before they had departed for ḥajj. Therefore, I am not entirely in favour of Imām al-Ghazālī’s criticism of people who perform ḥajj more than once. In his *Iḥya al-‘Ulūm al-Dīn*:

*“Of these wealthy persons many are greatly fond of spending money on ḥajj. They go on ḥajj again and again, and sometimes do so leaving their neighbour to starve”.*<sup>15</sup>

Imām al-Ghazālī also stated that it is possible to earn the pleasure of Allāh without performing an optional ḥajj by spending the same amount of money on people that are in need at home.<sup>16</sup> We have no idea what a hajji spends towards the underprivileged before he/she leaves for ḥajj, as well as the spiritual status of the hajji who performs ḥajj numerous times. When the Prophet (p.b.u.h.) returned to Mecca from Medina, he turned his face towards the *Ka’bah* and declared that the *Ka’bah* was his most beloved place among all the places of Allāh and that the city of Mecca was the dearest to him among the cities of Allāh.<sup>17</sup>

Ziauddin Sardar confirms the special status of Mecca in the following words:

*“The sacred nature, the living history, the spiritual dimension – all these make Mecca much more than a geographical location. It is a Sanctuary. A frame of mind. A profound experience. It is the beginning, the present and forever. In the words of the Prophet: ‘What a splendid city thou art. If I had not been driven out of thee by my tribe, I would dwell in no other place but thee’.*<sup>18</sup>

After quoting the above mentioned tradition of the Prophet (p.b.u.h.),<sup>19</sup> one can only add that the status of hajjis would increase and that their rewards would be multiplied. Despite the fact that one can advance spiritually also in one’s country of birth, the environment would never be the same as in the precincts of the Sacred Mosque in the blessed city of Mecca.

Ismā'īl Kalla, in his article published in the *The Muslim Digest* in 1999, asserts that ḥajj is an invitation from Allāh to the ḥajji to visit the sacred and blessed land. He emphasises, that it is a call for us to leave our homes, environment, relatives and friends and to meet Allāh in order for us to reflect upon who we really are, thus to focus on our weaknesses. As a result it will increase our spiritual power to re-discover and apply ourselves to the real quest and purpose of life as a *da'i* (propagator).<sup>20</sup> Dr Salim Parker argues that ḥajj is “*an act to proceed with speedily and hastily*”. He substantiated his argument by quoting Shaykh Abdurahman Alexander, who said that the calling to ḥajj came thousands of years ago when Prophet Ibrāhīm completed the construction of the *Ka'bah*.<sup>21</sup>

Adam asserts that the current era is one of spiritual exposition. He argues that the gap between the spiritual and materialistic development has widened to such a degree, that the time has come for Allāh to intervene. It is part of the Divine plan to save all deserving individuals from the effects of the material discoveries of the last 75 years.<sup>22</sup> Ḥajj is an important instrument in bringing about spiritual revival.

While on ḥajj, the hajjis are expected to use the spiritual development. If they do not they would be robbing someone else of the opportunity to perform even an obligatory ḥajj. Furthermore, the money could rather have been contributed towards an orphan fund, to the destitute, widows and the physically handicapped.<sup>23</sup>

In 1883, a Cape Colonist wrote an essay about Cape Malays who were performing ḥajj:

*“ A considerable number has of late years made pilgrimage to Mecca, and still continues to do so. This step to perform ḥajj no doubt add to strengthen their*

*faith, and they are particularly proud of being designated as "Hajjis" on their return from such pilgrimage"*<sup>24</sup>

The title hajji was utilised in the 19<sup>th</sup> century and is still presently used for the male ḥājj as well as for the female ḥājjah. Thus, the word hajjis was used and is still being utilised in the plural form of ḥājj, instead of the (proper) Arabic transliteration of ḥujjāj. In the rest of this thesis, these titles will still be used since they are known by practically every Muslim. The performance of ḥajj in the 19<sup>th</sup> century was undoubtedly a symbol of religious authority, specifically with regard to the question of the status of an imām (prayer leader) who had performed the ḥajj.

### 3.2.1 THE STATUS OF THE HAJJI IMĀM

The sacred journey to Mecca was not a commonly undertaken journey, as only teachers, builders and self-employed tailors who received a substantial income, could afford to undertake this journey. There were very few pilgrims from the lower income group, and they took many years to save for this journey. Apart from having to curtail on expenses in order to save for this long sacred journey, during the 19<sup>th</sup> century until the mid 20th century, performing the ḥajj, also meant being absent from home for a long time. Furthermore pilgrims had to travel by ship which in itself was a daunting task. Under these circumstances, fulfilling the ḥajj was a major and noteworthy event. This rarely performed act of *ibādah* (worship) conferred on the hajji a special status and virtually assured him of a leadership position.

Mayson refers to only four imāms who had performed ḥajj at the time he was writing: Samoudien, Miedien, Omar (ʿUmar) and Gastordien, who was also known as Carel

Pilgrim. Nevertheless, the ḥajj as a key to entering the fraternity of Muslim leadership was unknown, until Gastordien's journey to Mecca after the abolition of slavery at the Cape in 1834.<sup>25</sup>

Dr Shamil Jeppie of the University of Cape Town asserts that in the 19<sup>th</sup> century, the path to the position of imām was relatively open and uncontrolled. Those in line for this position were the hajji, the imām's family members, and the slave who was endowed with a religious title by his master. The last option did not apply after the abolition of slavery in 1834.<sup>26</sup> However, the hajji imāms were held in great esteem for their sacredness, and they regarded the non-hajji imāms as ignorant as a self-constituted leader.<sup>27</sup>

During this period it was the hajji who occupied a unique position locally. In fact, I can recall that in the 1960s, imāms at various *masjids* in Cape Town, who had not performed their ḥajj, felt uncomfortable with their position. This, despite the fact that imāms enjoyed great respect in the community. Many of them eventually performed their ḥajj.

Dr Shamil Jeppie argues that:

*“...as previously the pilgrimage was a medium through which a higher rank could be held among the imāms, so in the twentieth century a longish sojourn in Mecca or anywhere else in the Middle East would qualify one for a better rating among the ‘ulamā’ and in the community. Whereas earlier “Ḥajji” in front of the name was a signifier of distinctive authority, now only “shaykh” could perform that flattering function. In modern Cape Town a hierarchy of shaykh over imām was*

*established, and continues. New structures and hierarchies of authority were in the making but based on traditions invented in the past”.*<sup>28</sup>

Byrne McDonnell asserts that people have explicit expectations with respect to internal as well as external changes in their lives as a result of undertaking the ḥajj. Normally, they expect to be closer to Allāh, to be a better person, to be more knowledgeable about Islām, as well as to be honoured by their community upon their return. They feel that the ḥajj will free them from jealousy, hatred and impatience. It helps them to be more spiritually uplifted and to perform *ṣalāh* (prayer) better, and allow them to provide a better example to the community. The status that will accrue to them is also significant, as it is evident by the high interest that they show in outward symbols of their inwardly changed condition, such as being addressed as ‘hajji’, to wear Arab clothing and growing a beard. In essence, others perceive hajjis as better Muslims<sup>29</sup>

Mogahmat (Muḥammad) Noor Khan’s description supports Byrne McDonnell’s observations about the status of the hajji:

*“We had to look up to them - the hajjis. It was expected of them to know more of Islām than the ordinary Muslims, because they were hajjis. For example sitting in a company, we would request the hajji to make a du`ā’. In a gathering, a hajji would be requested to lead a congregational prayer. Currently, even in the presence of a shaykh, an imām and hajjis – they would ask the newly arrived hajji to lead a prayer for barakah”.*<sup>30</sup>

The status accorded to the hajji-imām, divided religious scholars into two distinct classes: the hajji-imām in contrast with the imām who had never performed ḥajj. Furthermore it

created a barrier between the ordinary people and Allāh through the creation of a class of canonistic professionals who became the sole medium through which to petition Allāh, for forgiveness of sins and salvation in the Hereafter.<sup>31</sup>

Every Muslim possesses equal human dignity and enjoys a direct relationship with Allāh, for He is equally accessible to His servants. As He is nearer to every man than his jugular vein,<sup>32</sup> no person needs the imām-hajji, hajji or priest to act/pray on his behalf. It is Allāh only who judges and forgives the sins of human being whomsoever is worthy. To head specific religious ceremonies such as congregational prayers, do necessitate a leader which is allowed by the *sharī'ah*. The appointment of a leader should be based on the democratic principle that anyone who is highly qualified in the *sharī'ah* and that is pious with the appropriate *akhlāq* (character), and not on the condition of being a hajji who might have less knowledge of the religion of Islām. Therefore, religious leadership that emerges in the Islāmic society is that of guides as well as teachers and not of imām-hajjis, hajjis or priests. The best guide to follow as an example is the Prophet Muḥammad (p.b.u.h.),<sup>33</sup> who had an exalted character.<sup>34</sup> This, in my opinion, would be the best form of status – it is not only the physical appearance of the hajjis in order to identify themselves as hajjis, that would make a difference, but rather their good character.

Every Muslim, without any considerations of race, colour, family, tribe, sex and worldly position should seek to obtain that status. The requirements for such a person is to have sound knowledge of divine guidance, and as such should be a spiritually, morally and intellectual person. Whoever acquires these criteria, will earn the awe as well as love of their fellow Muslims.<sup>35</sup>



I agree with Muḥammad Salahuddin (Salāḥ al-Dīn), when he said that the conferring of prophethood on Muḥammad (p.b.u.h) and the approving of the status of the highest moral being for him and his saying that “ *I have been sent for perfection and completion of morality*”<sup>36</sup>, clearly points out that the Prophet Muḥammad (p.b.u.h) performed the same task which was intended in the supplication of Prophet Ibrāhīm as well as his son Ismāʿīl, i.e. expounding the Oneness of Allāh. This new social order was not only for the establishment of justice, peace as well as economic comfort, but it was the exceptional care that was taken of its absolute purity and faithfulness.<sup>37</sup>

Allāh has referred to innumerable benefits, which increase as a result of the performance of ḥajj. It is evident from the above discussion that Prophet Ibrāhīm did not only construct the *Ka'bah* as a place of worship, but as a focal point around which a social order based on the principles of *tawḥīd* (Oneness of Allāh) could be brought into being. It should be a social order where Allāh's authority should reign supreme. A social order in which man strives for economic happiness, brotherhood, equality, justice, peace, cultural decency and where a pure moral atmosphere should prevail.<sup>38</sup>

According to Ziauddin Sardar:

*“This is achieved by the performance of ḥajj, which is the zenith of Muslims' spiritual experience. It is a living, dynamic, operational form of the command of God: “Perform the ḥajj and ʿumrah for Allāh. Apart from the expression of the faith of the believers, the ḥajj is also an expression of the universal brotherhood of Islām. Here, in the Divine Audience-Hall, men and women of all races, colour, languages and countries of origin stand in complete unity and equality. All social categories, financial status, worldly power and authority evaporate”*<sup>39</sup>

His thought appears to be in accordance with former information. It is a question of morality, principles as well as dignity that are foremost, that can bring about a status that is far beyond the financial and social status of man.

In my view, while the rituals of ḥajj had been retained, the real spirit of the earlier ḥajj has been lost. The social status of the hajjis in the earlier years was a lot more evident than today, probably because of their physical appearance. This will now be discussed.

### 3.3 THE SOCIAL STATUS OF THE HAJJIS

The hajjis were very conscious of their social status. They took photographs of themselves in studios in Mecca and usually sent them to family members before their return. At times these photographs would arrive long after the hajjis' return. The studio provided the 'moedering'<sup>40</sup> (Arab attire), as it was known to the Cape Muslims, for men, women and children. The family was obviously proud of the photograph of their relatives, with a painting of the *Ka'bah* as a backdrop, who now has acquired a special status. These earlier black and white photographs, and the more recent colour photographs, were often enlarged and proudly displayed in their lounges.<sup>41</sup>



The 'abayah' with 'aghal' (headgear), is popular in Saudi Arabia  
Photographs of hajjis taken in Mecca

When unmarried young men and women returned from ḥajj, then parents would encourage their unmarried sons and daughters to marry them as it was regarded as an honour to be married to a hajji. Mogahmat Noor (Nūr) Khan recalls that when his father's cousin, Ebrahim Saffodien came back from ḥajj, after spending many years in the Kingdom, he was highly sought after for marriage.<sup>42</sup> Perhaps Ebrahim Saffodien's schooling in the Kingdom and his fluency in the Arabic language were additional factors. "Oemie Hajjera" married a Saudi and when he died in Mecca, she decided to return with her children by ship to Cape Town. Hajji Sa'd's grandfather, who had met her on the ship, decided to marry her. According to family members, that deprived some young women of the opportunity of marrying a young hajji.<sup>43</sup>

We should also bear in mind that during the early 20<sup>th</sup> century, people regarded the hajjis as prosperous people, as only a few people could afford to undertake this journey. This might have added to the status of the hajjis. In that case, ḥajj had a lot to do with the social/professional status of the hajjis as well.

Hajji Āminah (nee Lagkar) recalled that as a child in the 1940s, she had seen women hajjis wearing the gold pattern band under their scarves. This was worn by the hajjis to show the general public that they had been on ḥajj. Some referred to this gold band as a "number plate"<sup>44</sup>. According to Shaykh `Abd al-Karīm Toffar, the gold band was also regarded as a "show-piece". He viewed these remarks as derogatory to the honour and reputation of the hajjis.<sup>45</sup> While in the past this gold band was a token of respect and honour and reflected the status of those who had performed ḥajj, Hajji Āminah regrets that the traditions of the Cape Muslims have changed so much that a number of hajjis, young and old, do not cover their heads properly or not at all.<sup>46</sup>

Let us now discuss the fez that had a tassel attached, which was worn by the hajjis during the mid 20th century.

The *toering*, (a conical straw hat), was the typical headgear of the 19<sup>th</sup> century Muslims.<sup>47</sup> It had been replaced by the red or black fez with a tassel added, if the wearer had performed ḥajj. The Ottomans introduced the fez to the Cape in 1861, which in turn, according to I D du Plessis, had been taken over by the Greeks. Both the yashmak and wearing the fez became illegal in modern Turkey. It was prohibited in 1926. The fezzes were imported from Cairo and according to I D du Plessis, the black fez was linked with Christianity. Save for in a few countries, the fez had no religious importance at all. However, at the Cape, it was worn as a form of identification of a male Muslim.<sup>48</sup> But in the Cape, those who wore the fez with the tassel attached to it were addressed as hajjis.



Photo: National Library of Southern Africa

The 'toering' and turbans were worn in the 19<sup>th</sup> century before the fez was introduced

### 3.3.1 THE TASSEL AS A STATUS SYMBOL

Mymoena Peters, the granddaughter of the late Imām Shadley, argues that the fez- red or black in colour- attached with the tassel meant a lot for those who lived in Cape Town and who had performed ḥajj. It was definitely a form of status. The black fezzes attached

with the tassel, were worn by professionals or academics, like the late Doctor Abrahams and Doctor Abdurahman (ʿAbd al-Raḥmān). She asserted that her grandfather, Imām Sadley, was the first person to “*blok*”<sup>49</sup> fezzes at number 16 Aspeling Street, District Six, Cape Town. She had no idea when her father had started the business, but she could recall that when she was a child, her father already had the fez business. The materials and moulds were imported from Czechoslovakia and tassels were only attached to fezzes and sold to those who had performed ḥajj. She also remembered that her grandfather had imported all these fezzes from Czechoslovakia through the assistance of Davis, who was the buyer for Fletcher and Cartwrights in Adderley Street, Cape Town.<sup>50</sup>

Shaykh Ṭayb Jassiem, who had studied at *Al-Azhar* University in Cairo for seven years, returned to the Cape in 1931. In 1938, he returned to Cairo and bought machinery, moulds and fez material and started a business as a fez manufacturer on Leeuwen Street Bo-Kaap. His business was known as “Jassiem’s Fez Store”. He had fez material imported through F. Notter and Company that used to be located at Regis House, on Church Street, Cape Town. Later, materials which were imported from Czechoslovakia, came via Britain, as Czechoslovakia had no trade relations with South Africa because of the “Apartheid System”. Shaykh Ṭayb Jassiem supplied Wholesale Importers, situated in Loop Street, (Cape Town) with fezzes. From here, fezzes were sold to retail shops, for example Wayniks and Alberts, which were based in Hanover Street, District Six.<sup>51</sup>



Photo: Jassiem family  
A fez manufacturer

When Hajji Mogamat Mathews arrived from ḥajj in 1948, he was impatient to purchase a fez with a tassel attached to it. A week after he had arrived from ḥajj, he went to Shaykh Ṭayb Jassiem's shop. He remembered the shop assistant asking him whether he had performed the ḥajj before he would sell him a fez with a tassel attached to it.<sup>52</sup> Hajji Sa'd Abrahams recalls, that a few days before he departed for ḥajj, his father had sent him to Shaykh Ṭayb Jassiem to purchase a fez with the tassel, which he had kept at home until he had returned from ḥajj. He assured me that he always wore his fez when he was invited as a hajji to attend social functions.<sup>53</sup>

It was my impression that fezzes with the tassels were not sold indiscriminately by the Jassiems', as they had made sure that these fezzes were sold to hajjis only. Fezzes without the tassels were sold to the general public. But what I found very strange, however, was that Jassiem's Fez Store did not only sell fezzes with the tassels to hajjis, but also to the Habibiyah Brigade and the Uitenhage Muslim Brigade, many of whose members had never performed ḥajj. Furthermore, the Malay choirs parade in the streets of Cape Town on New Year's Day wearing fezzes and some wear fezzes with tassels attached to them.

Oral tradition at the Cape has it that the fez as a headgear represents the religion of Islām and the tassel symbolises ḥajj. Ṭahir Levy emphasised that a Muslim wearing a fez with a tassel attached to it was respected in earlier days. But today the fez has become a sign of decadence, childish amusement and clowning.<sup>54</sup>

I remember that at the Grand Hotel in Adderley Street, Cape Town, doormen as well as waiters used to wear fezzes with tassels. They were from Nairobi and Dar al-Salām and this was part of their traditional dress which had nothing to do with the performance of

hajj. Presently the name hajji is used indiscriminately to the extent that a stranger whose name is unknown would be addressed as hajji.

Hajji Abdullah Abdullah who had accompanied his parents on hajj in 1954 and also in 1963 said that he was the guest of the “Lord of the House” and not the “House of the Lord”. He asserted that only a few youth went on hajj during the 1950s and that hajj was considered as a very significant rite. As for the tassel he remarked: “*..the tassel attached to the fez was nothing else but the norm at the Cape. I never felt superior or better than any one else who did not perform the hajj, but I can recall it was frowned upon if you were involved with sport like playing rugby in a shorts*”.<sup>55</sup>

According to Hajji Armien Jassiem, the brother of the late Shaykh Tayb Jassiem, who is 77 years old, the wholesalers had also supplied fezzes with tassels to shops in Durban, Johannesburg, Port Elizabeth as well as Kimberley. He explained that the fezzes arrived with the tassels attached to them. However, his brother removed the tassels from the fezzes and they were only attached again after he had received orders from hajjis. Hajji Armien Jassiem further asserted:

*“If you had seen a person with a fez and a tassel attached with it, whether he had performed the hajj or not, you would address him as hajji. As an employee of my brother, I knew all those who had performed hajj. Therefore, it was not a problem if a hajji had purchased a fez with a tassel. It was a form of status; a hajji was regarded as superior to anyone else except for the learned scholars. It also meant a lot in those days, as only a selected few people could undertake this sacred journey. I am honoured to have in my possession the last fez which was*

*manufactured in 1971, with the size of the fez marked inside, underneath the band, with an indelible pencil.*<sup>56</sup>

After I had interviewed Hajji Armien Jassiem, I promised to return to take a photograph of him wearing his fez with the tassel attached to it. When I visited him, he was casually dressed. After sitting alone in his lounge for some time, he appeared formally dressed with a suit and tie and of course wearing his fez. He said: *“Hajji, I am not formally dressed for the photograph only, but I can assure you that in the past we were never dressed without a suit and tie if we had our fez with the tassel on”*.<sup>57</sup>



Photo: M H Ebrahim

Hajji Armien Jassiem formally dressed with fez and tassel attached. (Though tassel is not visible)

The felt fez originated from the ancient Moroccan city of Fez which lent its name to this distinctive headgear. The fez is still quite widespread in the *aswāq* (markets) of North Africa. Nevertheless, it was during the zenith of the great Ottoman Empire that it had its greatest popularity. In South Africa fezzes actually entered into frequent use only after the Cape Muslims performed the first ḥajj in the mid-nineteenth century and when the hajjis came into contact with Ottoman fashions in Mecca. Currently, Ottoman traditionalists and the Greek clergy (Greece was part of the Ottoman Empire for many centuries) still wear fezzes at specific ceremonial events. At the Cape the coming of Abū-Bakr Effendi, a learned scholar as well as a teacher who was sent to the Cape in the



1860s by the Ottoman Sultan `Abd al-`Azīz at Queen Victoria's request, spurred on the interest in Ottoman style.<sup>58</sup>

Currently, the fezzes have been substituted by the white *onderkofieya* or crochet skull cap which strikes a chord with the ancient Chinese skull cap and most of the *onderkofiyah* presently originated from southern China where a large Muslim community exists.

The late Shaykh Mahdi Hendricks of *al-Zawiyah Masjid* in Walmer Estate, argued that fezzes, with tassels attached to them, were imported from Istanbul, and that there was no valid reason to detach the tassel from the fez, as the fez would be incomplete without the tassel.<sup>59</sup> Oral tradition has it that: "*a fez without a tassel is like a hat without a band*"<sup>60</sup>. According to Mohammed Hanief Allie, who had attended Shaykh Ebrahim Hendrick's ḥajj classes, the Shaykh declared :

*"..the tassel is part of the fez and that the Egyptians would make a mockery of a person who would wear a fez without the tassel attached".<sup>61</sup>*

Many people who had attended the lectures at *al-Zawiyah Masjid*, claimed that they were informed that if a person had performed 40 consecutive *Jumu`ah ṣalāh*, it would be equivalent to someone who had performed the ḥajj.<sup>62</sup>

Perhaps this was the reason why many people who had attended the lectures at *al-Zawiyah*, and who had not performed ḥajj yet, wore fezzes with the tassels. The fact that there is no *ḥadīth* that gives a person who had attended 40 consecutive *Jumu`ah ṣalāh* the same status as a ḥājj, leads me to conclude that the statement was to encourage the

congregation to attend the *Jumu`ah ṣalāh* consistently. Nevertheless, young and old hajjis constantly wore the fez with the tassel as a means of honour.

Though the hajjis had worn the traditional dress when they returned from ḥajj, that is the *jas* and *sorbaan*, which I had mentioned in the first chapter of this thesis, they frequently wore the fez with the attached tassel at social gatherings, such as at weddings, birthdays and when bidding farewell to or welcoming hajjis. On these particular occasions, the hajjis used to gather together and have their own private discussions. It was also customary for hajjis to wear their traditional ḥajj garb when they got married and to approach those who had already performed ḥajj to be their best men, and in the case of women, to approach young women who had already performed ḥajj to be their bridesmaids. The men also used to wear their traditional ḥajj garb on the two *ʿĪd* festivals.



Photo: National Library of Southern Africa

The men wore their traditional  
ḥajj garb on *ʿĪd* festivals.

Photograph taken outside the *Shafi`ī Masjid*  
in Chiappini Street, Bo-Kaap, Cape Town.

Hajji Mogamat Mathews for example, wore his garb every *ʿĪd* until 1995.<sup>63</sup> Donning this garb on specific occasions was a form of social status. Currently, it is still worn by several hajjis at the Friday congregational prayer and at *tamat* ceremonies when young boys are formally tested on their ability to recite the *Qurʾān*.



Hajji Mogamat Mathews wore traditional hajj garb until 1995.

During the mid-20<sup>th</sup> century wedding invitations were not posted to relatives, friends and neighbours. It was customary for two hajjis to accompany the potential bride or bridegroom to personally invite people to the wedding ceremony. Another notable custom amongst the women hajjis was the “*afhaal*” of the brides. It was the task of four to six elderly, usually married hajjis only, dressed in their colourful “*moedering*”<sup>64</sup>, at the end of a wedding ceremony, to fetch the bride on behalf of the bridegroom and his family. As it was the function of the hajjis only, it was clearly a matter of social status.

However, the “*moedering*” has changed to the ordinary black as well as other colours and family members of the bridegroom who are not hajjis also accompany the hajjis on the “*afhaal*” of the brides. What is also very interesting is the fact that in the 1950s, the hajjis left for hajj in their ordinary clothes. For example the men used to wear suits with a

fez without tassels and the women in the western dress. In many instances women were wearing dresses or skirts that were above their knees. Nowadays, the trend is to wear Arab clothing when the hajjis leave and arrive from ḥajj and in all probability, this is making an impact on the general Muslim community – as a form of encouragement or motivation to perform the ḥajj.



*Captain's Cocktail Party*  
**R.M.S. PRETORIA CASTLE**

In 1950s hajjis dressed as above on their way to Mecca.

The hajjis were regarded as the most respectable, honest as well as religious people. Because of their status, in the absence of an imām/shaykh, the hajji would lead the daily congregational prayers. It was also expected of the hajji to take a front seat when it came to religious functions. The imāms' wives were invariably hajjis. When the community went to the harbour, the hajjis were the first to be given the opportunity to accompany those who were going to perform ḥajj, on board the ship and also the first to welcome them at the harbour when they had arrived from ḥajj. The 'toekamanies', namely, those who give *ghusl* (bath) for the deceased, were usually hajjis.<sup>65</sup> If a young hajji boarded a crowded bus, even an elderly woman would offer her seat to him.<sup>66</sup>

It is evident from the above discussion that five decades ago, the traditional garb of the hajjis, was a form of identification. The hajjis were conscious of the fact that the general public was observing them and that they had to lead by example at all times. For

example, hajjis never participated or joined the Cape Malay choirs. They were supposedly honest in their dealings as well as being truthful. According to *Mawlāna* Igsaan (Ihsān) Hendricks,<sup>67</sup> a Messenger of the Court would approach a hajji to give evidence in specific court cases and the magistrate would generally accept the evidence of a hajji. The hajjis were proud of their achievements, that is, to have had performed ḥajj – therefore men would be formerly dressed on most occasions with their fezzes and the women with their headgear.

The late Allie Lutta, though he wore a fez with the tassel until his demise, had never performed ḥajj due to unforeseen circumstances. He and his associates, Gamada Abrahams, `Umar Misbach, and Cassiem Davids argued that the tassels belonged to the fezzes and that the Turks had also worn their fezzes with tassels attached to them, though many of them did not perform the ḥajj. Hajjis were also addressed at times, as “Haai” Muḥammad.<sup>68</sup>, the word “haai” in all probability, being used as an abbreviation for hajji. According to Mariam (Maryam), the daughter of Allie Lutta, her father had been opposed to the status accorded to the hajjis and had undertaken to remove the tassel from his fez the moment he had performed the ḥajj. He had also declared that the tassel did not make a person a hajji – and that since there was no status attached to the other pillars of Islām, like the *ṣalah*, *ṣawm* (fasting) and *zakāh* (annual alms), he could not understand why the ḥajj, should be treated differently.<sup>69</sup>

Allie Lutta and his friends were not the only people who opposed the special status accorded to the hajjis. In the *Drum* newspaper of June 1970, appeared an article relating to the late Shaykh Ganief (Ḥanīf) Booley’s dissatisfaction with the establishment of two Muslim bodies, namely the *Majlis Ashūrah* and the Muslim Assembly. He encouraged the people to think, reason and to understand the world that they are living in. He

believed that in this way religion could be viewed objectively. In this article he criticised the practice of conferring titles, which he believed was foreign to Muslims and he strongly opposed elevating the status of hajjis:

*Hajjis, shaykhs and imāms should remember that Islām does not recognise intermediaries. Knowledge does not give one status – but one's degree of piety does. There are no titles attributed to Muslims who pray five times a day, give zakāh to the poor or fast during the month of Ramaḍān. Why then should a title be given to one who has made the pilgrimage to Mecca? After all, it's just another tenet of the faith. I contend that the pilgrimage is a transition from the worldly life to one of being more alive to the spiritual requirements of the religion, not a status symbol accompanied by the wearing of a fez with a tassel hanging down the back. To many Muslims going to Mecca has become a tourist excursion, and when they return from their pilgrimage their lives continue as before their 'holiday'. The only difference being the fact that they are now hajjis.<sup>70</sup>*

Shaykh Ganief Booley proclaimed that the faith should be flexible enough to suit the demands of the followers of Islām. He believed that this flexibility could only be achieved by changing outdated local traditions. He also held that the Muslim leaders (including hajjis) had failed to impress the youth because they were more concerned with their status as leaders than guiding and helping their people and even accepted payment for their services to the community.<sup>71</sup>

It is evident from the above that there were people who were critical of the status that was accorded to the hajjis during this period, either because many hajjis did not have

leadership qualities or were not knowledgeable about Islamic issues though they had assumed leadership positions as a result of the status of the hajjis.

Shaykh Mogamat Amien Fakier<sup>72</sup> opposes the view of Shaykh Ganief Booley. He strongly believes that the person who had performed ḥajj should be honoured and be addressed as hajji. He asserted that a person who had performed the ḥajj in the 1950s would have been upset if he was not addressed as hajji. But he would only be addressed as hajji if he wore the fez with the tassel attached to it. It was not a question of boasting, but because the hajji had reached a certain spiritual level and had undergone a unique experience.<sup>73</sup>



Photo: M H Ebrahim  
Shaykh Amien Fakier

Shaykh Amien Fakier narrated a story about a Chinese Muslim woman (in Communist China) who used to pay a man for slaughtering her chickens. After he had performed the ḥajj, he declared that his status as a hajji did not allow him to accept money from her for slaughtering her chickens. He believed that he was honoured to be present on Mount `Arafah and to have been able to perform the ḥajj.<sup>74</sup>

Yet again, as we are aware, in the past only a very few people could afford to perform the ḥajj. In those days, the Muslim community respected the hajjis and they were honoured

for the status that was accredited to them. Currently, ḥajj has become a common journey, as the least expected people would undertake this journey. Presently, of the thousands that are undertaking this sacred journey, there are several that are not spiritually equipped as those who had performed the ḥajj in the preceding years up to approximately the mid 20<sup>th</sup> century. Undoubtedly one can observe their unacceptable behaviour as hajjis while they are on ḥajj or even on their return home.<sup>75</sup>

The Muslims of Cape Town were undoubtedly unique with respect to the special status they accorded to hajjis compared to anywhere else in the country. It is, however, sad that over the past ten decades the social status of many of the hajjis has been diminished.

Today men and women, who have been on ḥajj no longer identify themselves as hajjis. As employees, women hajjis are perhaps too embarrassed to identify themselves as hajjis. Perhaps we should compare the status of the Cape women hajjis and that of women in Malaysia.

### 3.3 2 THE TITLE “HAJJI” AS A STATUS – THE MALAYSIAN WOMEN

There is a distinct difference between the status of the Cape women hajjis and that of Malaysian<sup>76</sup> women pilgrims. The women of the Cape were and are currently still far more fortunate and privileged than the women of Malaysia to undertake this sacred journey. For example in mid-20<sup>th</sup> century, in many instances the husband was in a position, after many years of saving, to take his wife on ḥajj. In other instances the father took his daughters on ḥajj.<sup>77</sup>

As for the Malaysian women, when they return from ḥajj, they are officially addressed as hajjis, and the title is adopted as part of the person’s formal name. Their heads are usually



covered the moment they become hajjis even though they will eventually return to Malay clothing. These remain as external signs, although physically, financially as well as intellectually, changes have greatly lessened recently. According to Mary Byrne McDonnell:

*“ In a society where it is increasingly important, politically and psychologically, to be identified as a good Muslim, these outward symbols of having been on ḥajj and achieved religious status are increasingly desirable. The pilgrim is seen as the dispenser of berkat (blessings) and is fêted and visited for several weeks on return. Although many more persons in a locale have performed the ḥajj than was previously the case, hajjis still receive great respect, even though outward manifestations of this often depend on the individual pilgrim’s socio-economic status”.*<sup>78</sup>

Prior to 1920, there is very little indication as to how the individual felt as a result of his experience. However, from the mid-1920s there was set in motion evidence of the internal transformations connected with ḥajj that the hajji had experienced – because it was from this period that detailed first-hand accounts of the ḥajj procedure were produced. The ḥajj was associated with both real as well as symbolic death, and real as well as symbolic rebirth. Perhaps one should add that the first Malay Pilgrimage Officer (MPO), Hajji `Abd al-Majīd bin Zain al-Dīn, who served from 1924 until 1939, declared the significance of death in the sacred land in a condition free from sin while performing the pilgrimage rituals. The hajji equipped himself as if he expected to die, and performed rituals denoting significant junctures in the Malay life cycle. The journey that the hajji undertook cleansed himself of his past sins of his pre-ḥajj life and prepared him for a

reformed life – accounting perhaps for his acceptance as a holy and wise person upon his return.<sup>79</sup>

After the Second World War, hajjis were concerned with the prestige they would gain from performing the ḥajj. Hārūn Amīn Nūr al-Rashid, a teacher at the Sultan Idris College, in his personal account of ḥajj, expressed his desire for the status he would gain within the Malay society by undertaking the ḥajj, as well as the title “al-Ḥajj” or “Hajji”. He asserts that ḥajj is seen as a symbol of “Muslimness” and “Malayness”, which according to him were becoming increasingly inseparable. He also describes it as an inner experience. Inner expectations of change appear to be associated with social mobility and prestige, cultural as well as political identity, and a sense of belonging. Hajjis have definite expectations with respect to internal as well as external adjustments in their lives as a consequence of the performance of ḥajj. In all probability they expect to be more conversant about Islām, to be closer to Allāh, to be a better person and to be honoured within their community upon their return. Hajjis believe that the performance of ḥajj would free them from evil or negative thought such as hatred and jealousy and that they would provide good models to the community.

The status that would be attributed to the hajjis is also significant, as evidenced by the manifestation of their outward and external-altered condition, such as: the title “Hajji”, change of name, Arab garb and the men growing a beard. In essence, hajjis expect to be perceived by others as better-behaved Muslims.<sup>80</sup>

The development towards Malaysia’s independence from Britain in 1957, increased the power and status associated with religion and the function of Islām in society, and specifically that of hajjis, as Malay participation in government strengthened. The

association of capital, as well as the status associated with religion, began to take on new significance, as a way not only of becoming middle class, but as a means of authenticating that achievement. As a result it became possible to achieve upper-class status through political as well as economic power rather than birthright, if that power was authenticated by its connection with sources of traditional prestige – religion and the Islamic centre - and thus seemed moral. Hajj legitimised wealth and while they had been connected for centuries elsewhere religion, commerce, politics, as well as industry, currently seem to go hand in hand in Malaysia also. In the Malaysian context, it is evident that hajj has become a part of the national power configuration, whilst it is difficult to suggest whether people perform the hajj to achieve power or whether they rise to power after having gone on hajj.<sup>81</sup>

Awang Had Saleh asserts that the Malays who reside in the rural sectors of the country, specifically those in the rice-cultivating areas, are noted for being pious. This is evident as a number of rural Malays perform the hajj every year and it is in several rural areas that we find a large number of Islamic institutions. Because of their great devotion to Islām these villagers place a very high priority on the hajj.<sup>82</sup>

As for the Malaysians, hajj adds religious status to their educational, financial and political status in order to legitimise it. It also increases the power and status associated with religion and the function of Islām in society, and particularly that of the hajjis, as Malay participation in government is strengthened.<sup>83</sup>

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## ENDNOTES

<sup>1</sup> *Ihrām* means to perform hajj or `umrah. It also means two sheets of white cloth that are worn by men, one is wrapped round the upper part of the body and the one wrapped round the lower part of the body

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<sup>2</sup> May "Peace be upon Him" (Muḥammad).

<sup>3</sup> Interview with Shaykh Ebrahim Moos on August 10, 2005. Shaykh Ebrahim has extracted this tradition from Ṣaḥīḥ Bukhari, volume 2, book 26, number 594.

<sup>4</sup> Sabiq, A S 1991. p. 2.

<sup>5</sup> Interview with Hajji Abdullah Osman who was an employee of Hajji Muḥammad Patel on August 13, 2005.

<sup>6</sup> Interview with Hajji Jasmine Najjaar, daughter of Hajji Muḥammad Patel on August 13, 2005.

<sup>7</sup> Interview with Hajji Mymona Patel on August 13, 2005.

<sup>8</sup> Interview with Hajji Zuleiga Karla on August 20, 2005.

<sup>9</sup> Interview with Hajji Abdurahmaan Essop Patel on October 29, 2005.

<sup>10</sup> Interview with Hajji Mymuna van der Schyff, wife of Hajji Yusuf van der Schyff on August 14, 2005.

<sup>11</sup> *Ibid.*

<sup>12</sup> *The Cape Times*, March 1970.

<sup>13</sup> Interview with Hajji Goosain and Hajji Sa'd Abrahams (grandsons of Hajji Abrahams) on August 22, 2005.

<sup>14</sup> Interview with Dr. Shaykh Abdul Karriem Toffar on August 12, 2005.

<sup>15</sup> Al-Ghazālī undated, *Iḥyā al-'Ulūm al-Dīn*, Kazi Publications, Lahore. Vol. 3, p. 352.

<sup>16</sup> Soze, A A K "Imām al- Al-Ghazālī on Muslims who perform Ḥajj again and again", *Ramaḍān Annual of the Muslim Digest*, March, 1993, p. 46.

<sup>17</sup> Al- Al-Ghazālī, undated, p. 237.

<sup>18</sup> Sardar, Z [Undated], " The Spiritual and Physical Dimensions of Ḥajj: A Systems Overview" in *Ḥajj Studies Volume 1*: Edited by Sardar Z and Badawi Z. Croom Helm, London. p. 30.

<sup>19</sup> This hadith is related by al-Tirmidhi, the Book of Virtues, chapter "The Superiority of Makkah" (5/722).

<sup>20</sup> Isma'il A K, "The Eternal Journey Towards Allah", *Ramaḍān Annual of the Muslim Digest*, Dec, 1999, p. 181.

<sup>21</sup> Salim Parker, "Are You Ready for Ḥajj", *Muslim Views*, June 2005, p. 22.

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- <sup>22</sup> Adam, M A G, "How to Prepare for a Successful Ḥajj", *Ramaḍān Annual of the Muslim Digest*, August, 1976, pp. 191-192.
- <sup>23</sup> *Ibid.*
- <sup>24</sup> Cape Colonist, 1883. *The Cape Malays*, Richards & Sons Government Printers, Cape Town. p. 17.
- <sup>25</sup> Jeppie, S 1996, p. 144.
- <sup>26</sup> *Ibid*, p. 145.
- <sup>27</sup> Mayson, J S 1963. pp. 16-17.
- <sup>28</sup> Jeppie, S 1996, p. 158.
- <sup>29</sup> McDonnell, M B 1990. "Patterns of Muslim Pilgrimage from Malaysia, 1885-1985", in *Muslim Travellers*: Edited by D Eickelman. University of California Press, Los Angeles. p.121.
- <sup>30</sup> Interview with Mogahmad Noor Khan on September 1, 2005.
- <sup>31</sup> *Al-Qalam*, March 1986. p. 14. This article was extracted from the book "Qur'ānic Foundations and Structures of Muslim Society" by Fazlu Raḥmān Ansāri.
- <sup>32</sup> *Al-Qur'ān*, Chapter 50, verse 16.
- <sup>33</sup> *Ibid*, Chapter 33, verse 21.
- <sup>34</sup> *Ibid*, Chapter 68, verses 3-4.
- <sup>35</sup> *Al-Qalam*, March 1986. p. 14.
- <sup>36</sup> This *ḥadīth* was narrated by Abū Hurayrah in Aḥmad Ibn Ḥanbal's *Musnad*.
- <sup>37</sup> Salahuddin, M 1982. The Political Role of Ḥajj, *Daily Jasarat*, Pakistan. p. 10.
- <sup>38</sup> *Ibid*, p. 12.
- <sup>39</sup> Sardar, Z 1985. *Islāmic Futures The Shape of Ideas to Come*, Mansel Publishing Company, London. pp. 280-281.
- <sup>40</sup> The word is actually "mondering", which is an Afrikaans word that means 'special attire'.
- <sup>41</sup> Interview with Mogahmat Noor Khan on September 1, 2005.
- <sup>42</sup> *Ibid.*

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- <sup>43</sup> Interview with Hajji Sa'd Abrahams on August 22, 2005.
- <sup>44</sup> Interview with Hajji Amina Benjamin (nee Lagkar) on September 8, 2005.
- <sup>45</sup> Interview with Shaykh `Abd al-Karīm Toffar on September 12, 2005.
- <sup>46</sup> Interview with Hajji Amina Benjamin (nee Lagkar) on September 8, 2005.
- <sup>47</sup> Davids, A 1980. *The Mosques of Bo-Kaap*, p. 7.
- <sup>48</sup> Du Plessis, I D 1972. *The Cape Malays*, p. 33.
- <sup>49</sup> The word "*blok*" was used when a fez needed to be refurbished.
- <sup>50</sup> Interview with 78-year-old Hajji Mymoena Peters on September 14, 2005.
- <sup>51</sup> Interview with Hajji Mohamed Refiat Jassiem, the son of the late Shaykh Ṭayb Jassiem on April 2, 2004.
- <sup>52</sup> Interview with Hajji Mogamat Mathews (born 5 December 1927) on December 7, 2003.
- <sup>53</sup> Interview with Hajji Sa'd Abrahams on February 28, 2004.
- <sup>54</sup> Interview with Hajji Ṭahir Levy on November 30, 2005.
- <sup>55</sup> Interview with Hajji Abdullah Abdullah on December 13, 2005.
- <sup>56</sup> Interview with Hajji Armien Jassiem, the brother of the late Shaykh Ṭayb Jassiem on September 13, 2005.
- <sup>57</sup> *Ibid.*
- <sup>58</sup> *Muslim Views*, October 1996, p. 23.
- <sup>59</sup> Interview with Hajji Sa'd Abrahams on February 28, 2004.
- <sup>60</sup> Interview with Hajji Ismail Lutta on September 9, 2005.
- <sup>61</sup> Interview with Hajji Mohammed Hanief Allie on July 7, 2004.
- <sup>62</sup> Interview with Imām Fareed Manie on July 17, 2005.
- <sup>63</sup> Interview with Hajji Mogamat Mathews on December 7, 2003.
- <sup>64</sup> The "*moedering*" was made of gold beads on the threads and lace trimmings. The hajji's face was covered to the nose with a "*milāyah*".

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- <sup>65</sup> Interview with Dr. Shaykh `Abd al-Karim Toffar on September 12, 2005.
- <sup>66</sup> Interview with Hajji Achmat Majiet on September 20, 2005.
- <sup>67</sup> *Mawlāna* Igsaan Hendricks is the Deputy President of the Muslim Judicial Council.
- <sup>68</sup> Interview with Hajji Ismail Lutta, the son of Hajji Allie Lutta on September 4, 2005.
- <sup>69</sup> Interview with Hajji Mariam Lutta on September 4, 2005.
- <sup>70</sup> Ganief Booley, "Booley's the Name, and Muslim Unity's His Aim", *Drum*, June 1970, p. 13.
- <sup>71</sup> *Ibid.*
- <sup>72</sup> Shaykh Mogamat Amien Fakier is a senior member of the Muslim Judicial Council in Cape Town. He is also the author of several Islamic books and publications.
- <sup>73</sup> Interview with Shaykh Mogamat Amien Fakier on December 12, 2005.
- <sup>74</sup> *Ibid.*
- <sup>75</sup> Interview with Shaykh Yūsuf Booley on March 18, 2005.
- <sup>76</sup> Prior to the intervention of the imperialist and colonial powers, present Malaysia and Indonesia (including the islands of Tidore and Ternate – where Tuan Guru hails from) were part of the Malay Peninsula and Archipelago. There seemed to have been considerable similarities in their (hajj) traditions.
- <sup>77</sup> Ebrahim M H 2004. *Shaykh Isma`il Hanif Edwards – His Life and Works*. Mogamat Hoosain Ebrahim, Primrose Park. pp. 55-56.
- <sup>78</sup> McDonnell M B, 1990. "Patterns of Muslim Pilgrimage from Malaysia", 1885-1985, pp. 119-120.
- <sup>79</sup> *Ibid*, pp. 120-121.
- <sup>80</sup> *Ibid*, p. 121.
- <sup>81</sup> *Ibid*, p. 124.
- <sup>82</sup> Saleh A H [Undated], "Modern Concept of Hajj Management: The Experience of Malaysia" in *Hajj Studies Volume 1*: Edited by Sardar Z and Badawi Z. Croom Helm, London. p. 75.
- <sup>83</sup> *Ibid.*

## CHAPTER 4

### HAJJ AND FINANCE

#### 4.1 INTRODUCTION

At the Cape, Muslim men who were self-employed and earned their livelihood predominantly as tailors, builders, shopkeepers and masons, could generally afford to perform the ḥajj. However, those who were employed as vendors/hawkers and labourers had to save for a long time before they could undertake the journey to Arabia. Many Muslims believed that the money they had set aside for ḥajj, should not be mixed with other money, which is why potential hajjis used to keep their ḥajj money at their residence and did not deposit it in the bank. Builders and tailors were very fortunate as they could save for ḥajj at a much shorter period than the hawkers. When I asked Achmat Hendricks of Surrey Estate, who went on ḥajj 1947, how he had accumulated his ḥajj money, he replied:

*“As a bricklayer, I was employed by Mc Carthy Builders and I used to work a lot overtime during the week and on Saturdays. Because my wife was not wasteful, I could save for the performance of ḥajj within one year only I saved all my cash in the wardrobe, though I am aware that many people had saved their ḥajj money under the wooden floors and mattresses.”<sup>1</sup>*

Currently many aspiring hajjis open a ḥajj account at the newly established Islamic financial institutions as well as at other conventional banks.

Many Muslims in the Cape had performed ḥajj with the financial assistance of their relatives. A number of Islamic organisations, Muslim financial institutions, individuals,



the two Cape Town Muslim radio stations (Voice of the Cape and Radio 786) as well as Muslim travel agents had also contributed towards the cost in special circumstances. This will be detailed in this chapter. The South African Ḥajj and `Umrah Council (SAHUC) which was established by the South African government to regulate the ḥajj industry will be discussed in relation to the financial operations. What is also relevant to this chapter is to trace the steady rise in the cost of performing ḥajj from the earliest known settlement of Muslims at the Cape to the present.

## 4.2 SAVING FOR ḤAJJ FROM THE MID 19<sup>TH</sup> CENTURY TO THE MID 20<sup>TH</sup> CENTURY.

### 4.2.1 SOURCES OF INCOME

Carel Pilgrim, the first person who had undertaken the ḥajj from the Cape after the abolition of slavery in 1834, was financially well established as a tailor and later as an Arabic teacher. Though we do not have any records as to where he had stored his money for ḥajj, in all likelihood, it was at his residence in Buitengracht Street, Cape Town, which he owned.<sup>2</sup> Following Carel Pilgrim, many people performed the ḥajj, from the mid 19<sup>th</sup> century until the late 19<sup>th</sup> century. This indicates that by this time there were quite a number of families who could afford to undertake this journey. Imām Achmat Sadiék of the *Awwal Masjid*, Imām Shahibo of the *Jāmi`ah Masjid* and Abu Bakr Effendi performed their ḥajj, between 1874 and 1876.<sup>3</sup> As respected leaders of standing at the Cape, they had the moral as well as the financial support of their community to have gone on ḥajj. In all probability these leaders must have saved their ḥajj money at home as well. In 1877, Julian Pameilots, secretary of the Foreign Office, commented: "*These people the descendants of the Dutch slaves are a quite industrious race, contrasting most favourably*

*with every other class of pilgrims*”<sup>4</sup> They saved money and were also financially supported by others.

Bakaar Manuel went on ḥajj in 1903. Sharefa Adams, the granddaughter of Bakaar Manuel recalls:

*“My grandfather who went on ḥajj in 1903, had a responsible job at the Simonstown dockyard for many years. He was good in managing finance.<sup>5</sup> In all probability he must have saved every cent for the purpose of performing the ḥajj. My grandmother, Baheya, who accompanied him on ḥajj, was the daughter of Imām Abd al-Karim, the first imām of Simonstown. He used to welcome the Turkish visitors to his home and offered them food. As a token of appreciation, the Turks used to give him gifts such as jewellery. When my grandmother got married to my grandfather, she had a fortune of jewellery, which in all probability, she must have shared with my grandfather. It is believed that family members of my grandfather and grandmother had also contributed a substantial amount of cash towards the cost of their ḥajj.<sup>6</sup>*

This indicates that Bakaar Manuel’s source of funding for ḥajj - apart from his own savings- were gifts and family contributions.

In the 1950s, in Cape Town there were several *madrrasah* teachers, better known as *khalifas* at the time, who saved the “*slamse skool geld*” (school fees) they received from their students for ḥajj. Boeta Hāshim who was an employee of the City Council, resided in Van der Leur Street, District Six, was one of the *khalifas* who received pennies, threepences, sixpences and shillings from his students, which he had saved in a large jar.<sup>7</sup>

#### 4.2.2 STORAGE OF FUNDS

*Mawlāna* Yūsuf Karaan informed me that in the late 1940s, a fishmonger Noor Wentzel of the Strand, had called on him one day to check whether he had saved sufficient money to perform the ḥajj. When *Mawlāna* Yūsuf Karaan accompanied him to his kitchen he was amazed to see him using a hammer and a chisel and knocked into the wall. The 'safe' filled with two-shilling pieces, five-shilling pieces as well as halfcrowns dropped on to kitchen floor. According to *Mawlāna* Yūsuf Karaan, Noor Wentzel had saved sufficient money to take his wife on ḥajj as well.<sup>8</sup> Noor Wentzel served as imām of the *Nūr al-Anwār Masjid* until 1948 when Imām Kamaludien (Kamal al-Dīn) Railoun succeeded him.<sup>9</sup>

Auntie Joemie Wentzel also saved substantial cash for many years before she could perform ḥajj. She baked cakes, made samoosas, and bought *mengstokkies* (incense sticks), for her daughters Kulthum, Ayesha and Khadījah to sell in the neighbourhood.<sup>10</sup>

It was customary for the unmarried machinists, tailors and builders to hand in their weekly salaries to their parents as in the case of Ḥajji Mogamat Mathews who went on ḥajj in 1949. As a builder he earned six pounds and twelve shillings per week which he dutifully handed over to his mother. By the time he decided to perform the ḥajj, he had accumulated sufficient cash, to undertake the journey.<sup>11</sup>

The ḥajj is what one can term as an "expensive business" whether it was undertaken in the former years or currently. To many it often entailed great financial sacrifices like in the case of Ishāq Bergman who resided in Mansfield Road, Wetton, in the Cape. His daily task was to rise early every morning, (like many other hawkers), and placing his

harness on his horse and riding his cart through rain and heat to sell greens in the neighbourhood. After 20 years of sacrifice, he was in a position to take his wife, son, daughter and mother-in-law on the sacred journey to Mecca.<sup>12</sup>

Another hawker/vendor, who also used to sell fruit and vegetables to his regular clients in Constantia, Bergvliet and Meadowridge, was Ḥajji Achmat Hendricks. His ḥajj savings were hidden in his bedroom in a wooden kist. The kist had two sections. He specifically kept his ḥajj savings in one section and the other for general usage. Since saving from as early as 1959, he never used from his ḥajj savings for anything else. He gave his son, Moegsien (Muḥsīn), the honour to check/count whether he had sufficient money for the ḥajj. Moegsien stated that:

*“When I opened the kist, I was surprised to see the amount of money. I battled to get the paper money apart as it was sticking together. My father instructed me to take out the first amount of cash for the plane tickets - for my mother Gawa (Ḥawah), my sister Mariam (Maryam) and for himself. They went on ḥajj in 1999. He died on `Īd day in February 1999.”<sup>13</sup>*

Ḥajji Ebrahim Sulayman had also sacrificed a great deal to perform the ḥajj. In 1959, when he returned to Cape Town from ḥajj, he said that he had saved for 40 years to undertake this sacred journey and that he had spent approximately 800 pounds to go with his wife. He has had no doubt that the trip was worth every penny.<sup>14</sup>

#### 4.3 ESTABLISHMENT OF AGENCIES TO FACILITATE ḤAJJ

We have observed that ḥajj savings should not be mixed with any other finances, we have also observed that prospective hajjis saved their money at home. Others felt that their cash would be more secure by opening saving accounts at various financial institutions such as, First National Bank Standard Bank and NedBank. Mohammed Hanief Allie,<sup>15</sup> has observed that most of the Muslims saved their ḥajj savings at the Cape of Good Hope Bank, which was situated next to the Reserve Bank in St. Georges Street, Cape Town. It was the practice of the potential hajjis only to draw the cash, which they had saved for ḥajj and that the interest accrued was usually left in their accounts with the banks.<sup>16</sup>

In 1961 a 37 year-old Malay university economist, Ungku `Abd al-`Aziz impressed a number of Muslims at the Cape with his scheme which enabled 50 000 Muslims of Malaya to perform ḥajj by investing their small amounts in saving stamps. He proposed that the Malayan Government set up a “Pilgrimage to Mecca” public company, which would invest the saving stamps money in land building as well as industrial enterprises. He emphasised that the company should not accept any interest, but accept only profits realized from the invested shares. In this way the stamp buyer’s investment would increase through profits annually and he would be able to perform his ḥajj sooner.<sup>17</sup>

In response to Ungku `Abd al-Aziz’s idea of investing in saving stamps, Ibrahim Jackson wrote to *Muslim News*:

*“ Sir, in the January 27<sup>th</sup> issue of the Muslim News you published a report on how 50 000 of Muslims in Malaysia can perform hajj by investing their small amounts in saving stamps. It is a wonderful idea that could benefit Muslims here as well. It*

*will be to the benefit of thousands of our poor Muslims if some enterprising and capable persons could start a small scheme like the Malaysans”.*<sup>18</sup>

No one responded to this idea of Ungku `Abd al-Aziz and Ibrahim Jackson's appeal. Ibrahim Jackson did not realise that since the Muslim population in South Africa was substantially smaller than the Malayan Muslim population, and consequently, a much smaller number of South Africans performed the ḥajj, it would take the South African Muslims much longer to see the benefits of such an investment scheme.

In 1982, Ḥanīf Edwards and Muḥammad, on behalf of the Cape Town based “Al Jeddah Islamic Centre” made an appeal to the Muslim community of Cape Town to support its efforts to establish a Pilgrim's Management and Fund Board. The Board would have been part of a Ḥajj Trust. The idea was to co-ordinate all aspects of activity related to Muslims going on ḥajj. The Board's intention was to manage a fund for the utilisation and investment of savings, which would protect hajjis in case of unforeseen difficulties they might experience while being on ḥajj.<sup>19</sup> It appears that only a few people responded to this appeal.

Many ḥajj operators, travel agents as well as Islamic financial institutions were established with the objectives of assisting the hajjis in saving substantial amounts of cash for the sacred journey of ḥajj or to protect the hajjis in case of unforeseen circumstances.

#### 4.3.1 TRAVEL CLUBS

Hajji E O Dawood, a middle-aged man from Durban visited Cape Town in 1961. He was in charge of the International Division of the Traveller's Facilities Club, which had branches throughout the world, including Australia, Belgium, America and England. Hajji Dawood developed a novel method of assisting aspiring hajjis, through this club. Anyone could join the Hajj Division of the club as well as enjoy the facilities of service and saving. For example some of the benefits included; for five shillings members were exempted from paying the passport fee of 30 pence – which was paid by the club. If the club had 65 and more members, they would fly on a special chartered plane, saving each member 65 pounds. Members reached their destination in ease, economy and in comfort, whether they travelled by sea or land. Thousands of hajjis knew him for his selfless service. He had dedicated his life to the welfare of the hajjis. Consequently he gained the title of “*Amīr al-Hajj*” (Leader of the Pilgrimage) from the Indian Ambassador to the Saudi Arabian Government in Jeddah. Hajji Dawood had solved many problems related to visas as well as passports to Mecca and Medina including accommodation. He also had an office in Saudi Arabia. Hajji Gulzar Khan, who was a councillor, was Hajji Dawood's deputy in the Cape.<sup>20</sup>



Photo: Muslim News 1963

Hajji E O Dawood of Traveller's Facilities Club

In 1963, John G Traylor, of Traylor's Travel Services of Cape Town, one of the oldest established travel agencies, started a "Pilgrimage Travel Club". Whilst he was in Singapore during World War II, he observed the vast numbers of hajjis embarking for Jeddah in boats. The experience lived in his memory. In 1960, he employed Hajji E O Dawood (Dāwūd) to establish a special department to deal with the complex travel problems experienced by the hajjis. Traylor's efforts resulted in the first visit of S.S. *Karanja* to Cape Town to pick up intending pilgrims in the Western Cape. His ultimate goal was to provide full travel service and facilities to the Indian and Malay Muslim communities of South Africa, at cheap rates. The entrance fee per person was R4.00 and the first year's subscription R2.00. Thereafter the annual subscription was R1.00 which was payable on January 1<sup>st</sup> of each year. The subscriber had to give an indication of the approximate date of departure.<sup>21</sup>

#### 4.3.2 THE ḤAJJ VICTIM FUND

Janap Sedick (Zaynab Ṣādiq) who was a housewife had taken up dressmaking in order to earn money for ḥajj. Within seven years she had saved sufficient money for this journey. Her pensioner father, `Umar Abrahams, had sold his property, the money received from the sale as well as his pension was sufficient for him to perform the ḥajj. Muḥammad Shameegh (Shamīḥ) Khan made money as a hawker selling fish to farm labourers. Muḥammad Shameegh Khan recounts how shattered he was when he had gone to Cape Town to collect his ticket and was informed that he would not be able to undertake the journey to Mecca:

*"I was politely told that the company had become insolvent and all those who deposited their fares had very little hope of ever receiving a cent. All I received*



for my R400 00 was my passport in a plastic wallet with the name of the agency neatly printed on it. My world crashed around me”.<sup>22</sup>



Photo: *Muslim News*  
Janab Sedick



Photo: *Muslim News*  
M. Shameegh Khan

Eleven people, who were eagerly awaiting their journey to Mecca, were informed two weeks before their departure that their agency<sup>23</sup> with which they had made their bookings had gone bankrupt. *Muslim News* with the assistance of a person popularly known as “Al-Khalil”, opened a fund to assist the victims. In less than a day R2 000-00 was collected towards this fund. Many Muslims had invested their lifesavings in a ticket to Mecca, and declared that they would never be able again to raise such a large sum of money.<sup>24</sup>

It was under the leadership of Hajji Gasnullah (Ḥasnaḥ Allāh) and his wife; Hajji Raḥmah that a committee was formed to raise funds for the pilgrims. A bazaar was organised at the Schotcheskloof Community Centre in Bo-Kaap. Among others, the following people contributed to wards this fund: Dr Abrahams contributed R100-00, Dr Aḥmad Safeda R100 00, *Muslim News* R50-00 and Shaykh M T Jassiem .R50-00. A number of people, who had booked with this particular travel agent, benefited from the “Ḥajj Victim Fund” and were still able to go on ḥajj. They were overjoyed when they received the news that they would still be able to go on ḥajj.<sup>25</sup>

#### 4.3.3 TRAVEL AGENTS / HAJJ OPERATORS

It has been the tradition of the Cape Muslims from the mid 20<sup>th</sup> century to pay off their hajj travel fare over a period of time as well as their accommodation in Mecca to their respective travel agents or hajj operators. Moniebah Razack who used to work for Booley's Travel in the 1960s informed me that the tea girls and cleaners who had worked in central Cape Town used to visit her office in Leeuwen Street, Bo-Kaap, every Friday afternoon after work and would take R5 00 out of their wage envelope and pay (her) towards their airticket. The factory workers, such as machinists would pay off R25 00 per week and if they had more money to spare, they would give her more.<sup>26</sup>

The first hajj *jamā`ah*, the *Sorayah (Thurayyah) Hajj Jamā`ah*, was established in 1981 by Armien (Āmīn) Davids and Yusuf Adams as a non-profit operator. Every week at Hajji Armien's residence, after Imām Abdullah Gameeldien had conducted his hajj classes, a meeting was held with the prospective hajjis. Some people paid R100-00 per week, to the *jamā`ah* whereas others paid R50-00.<sup>27</sup> In 1983, the *jamā`ah*, launched a scheme for the benefit of the hajjis. They also succeeded in negotiating with a leading airline to provide the lowest fare from Cape Town to Jeddah. The provisional amount that was released by the *Sorayah Hajj Jamā`ah* was R1, 289-00. After the aspiring pilgrims had paid for their tickets, they would receive a rebate of R145-00 from the *jamā`ah*. The *hajj jamā`ah* had also offered the hajjis accommodation in Mecca and in Medina at competitive prices. The first trip was undertaken in 1983.<sup>28</sup>

The rebate that was given to the hajjis caused dissatisfaction amongst travel agents. Wahid Kazi, managing director of a Lansdowne travel agency, had stated that it would be against international air travel regulations for a travel agent or for an airline to offer any

sort of “kick-back”/bribe on a normal fare. F. Galant of the *Sorayah Hajj Jamā`ah* had informed *Muslim News* that the R145 00 rebate would be given by a travel agent who would be managing their bookings. He had also invited prospective hajjis to make use of the service his organisation had offered. After further investigation, it appeared that the airliner did not offer the rebate. When Peter Geldenhuys, a representative of a Cape Town travel agency with whom the *Sorayah Hajj Jamā`ah* had apparently negotiated the deal, was approached, he categorically stated that they did not offer the rebate, but that it was given by the *Sorayah Hajj Jamā`ah*. Peter Geldenhuys said that they only get a nine percent commission on each booking and that it would not have been possible to part with any discount to another party. F. Galant, on the other hand asserted that this deal with the travel agent was approved in black and white and signed. Peter Geldenhuys once again denied that any papers were drawn and signed.<sup>29</sup>

It was eventually discovered in an interview with F. Galant that the *Sorayah Hajj Jamā`ah* had offered the rebate to hajjis and not the travel agency. In the meantime, Alitalia, British Airways and Iberia representatives in Cape Town, on being questioned by Muslims concerning the rebate, they confirmed that it would be highly irregular for a airliner or travel agent to offer any rebate to a passenger. The British Airways Cape Town manager emphatically stated that they would never had been able to afford it in the first place.<sup>30</sup>

In 1983, a hajji could travel with the *Sorayah Hajj Jamā`ah* for approximately R3, 500-00 including the air ticket and accommodation. According to Imām Abdullah Gameeldien:

*“Sorayah Hajj Jamā`ah, who has been in existence all these years, the system of paying off for the hajj has not changed at all. People are aware that the moment they pay a deposit for the purpose of hajj that they are committing themselves to undertake the sacred journey to Mecca. However, members of our jamā`ah who had saved their hajj money at Albaraka Bank Limited, must submit a letter to the Bank, issued by us, confirming that they would be traveling with us. In the 1980s the moment a hajj operator arrived in Jeddah, he had to pay on behalf of every hajji a fee of 247 Saudi Riyal landing tax, which was included in the hajj operator’s package”.*<sup>31</sup>

The late Imām Abu Bakr Simon who was the imām of the *Ḥalīl al-Raḥmān Masjid* in District Six, Cape Town, had planned in 1980 to take a group of people on hajj. Over a period of four years the potential hajjis had paid off their total cost of hajj. Every Saturday afternoon after the hajjis had attended the hajj classes at the *masjid*, they would pay whatever they could afford to Abduragmaan Gallie. He would issue receipts to the hajjis and thereafter Aḥmad Kasker, director of Travel Unlimited would collect the cash.<sup>32</sup>

*Al-Jamā`ah li al Nusraḥ al-Ḥujjāj* was established in 1986. The reason for the establishment of the *jamā`ah* was to determine the best possible rates for the hajjis. G Jacobs, M Basadien and M G Perin were appointed to serve on the executive to ensure the proper functioning of the organisation. The priority of the *jamā`ah* was to arrange *bayts* (houses/accommodation) for the hajjis in Mecca and Medina at an inexpensive rate. They would also negotiate with the travel agents for maximum discounts, which would be passed on to hajjis, after deduction of administration fees. No members of the

organisation would benefit financially as all monies collected from the hajjis would be kept in trust by the Trust Bank until required by the *jamā`ah* to finalise arrangements.<sup>33</sup>

The *jamā`ah* requested that the books of the account be scrutinised by members of the Muslim Judicial Council at any time at their general meetings. The *jamā`ah* would also endeavour to solve problems which might occur during the ḥajj and be responsible for conducting ḥajj classes under the guidance of Shaykh Sulayman Mosaval.<sup>34</sup>

Currently, the method of paying off for a ḥajj package has become more sophisticated. *Al-Anwār Ḥajj* and *Umrah* Group allow their clients to pay off the complete package for ḥajj. However, the client first needs to pay a deposit of not less than R3 000 00. Thereafter the client's name is recorded on the computer as a potential hajji. *Al-Anwār Ḥajj* and *Umrah* Group would supply banking details to the potential hajji if he/she intended to make direct deposits into their banking account. A copy of the deposit slip is presented to *Al-Anwār Ḥajj* and *Umrah* Group, at which time a receipt is issued to the potential hajji. It is required of the potential hajji to pay the balance of the debt/contract price one month before the actual departure of ḥajj.<sup>35</sup> Rafeeq (Rafiq) Harris of *Al-Anwār Ḥajj* and *Umrah* Group, stated that the group prefers cheques to be deposited into their account, as it is much safer than to handle cash at the offices. He also asserted that in 2005, the group had lost more than a R100, 000-00 because of cash deposits.<sup>36</sup>

#### 4.3.4 RADIO STATIONS

Radio 786 and the Voice of the Cape radio stations do not only serve the community over the airwaves with their variety of programmes, but are actively engaged in projects which are aimed at uplifting the difficulty of the underprivileged. Both Cape Town Muslim

community radio stations are instrumental with the assistance of the public, in sending deserving members of the community every year for ḥajj.<sup>37</sup>

Many deserving people in the community have been able to perform ḥajj through the efforts of Radio 786 and as its listeners. The Radio 786 “Ḥajj Nominations Award” programme was introduced in 1995. Only one person was sent to perform the ḥajj in that year. The following year 13 people were sent from the community and in 1997 ten deserving people were sent on this sacred journey. Islamic organisations and the general public were requested to submit the names of prospective hajjis together with motivating candidates’ reasons for their nominations. The nominee had to be older than 55 years of age, he/she had to be in good health, it was expected of him/her to be actively involved in the community, and he/she must have been financially unable to undertake this journey. Finally they had to be Qur’ān literate (i.e. able to read Qur’ān text).<sup>38</sup>

According to one of the radio’s programme presenters:

*“The enthusiasm with which the programme was met has proved to be contagious. Because the selection criteria specifies that candidates be Qur’ān literate, it is amazing how many Qur’ān literacy classes for older people have mushroomed!”<sup>39</sup>*

Since 1995 a ḥajj selection committee has assessed hundreds of nominations, which are submitted as far as the Boland. Each nomination is evaluated and points are allocated. Thereafter a short list is made up and the ḥajj committee visits these nominees. After further deliberations the final list of people is announced. One deserving nominee, Abdol Rajap Daniels, 88 years of age, of Hanover Park, had sufficient funds to pay for his airfare, however, he died before he could undertake this journey. On the other hand,

Jamilah Cassiem of Wellington was the first person to be sent on ḥajj outside Radio 786s broadcasting perimeters. Gadija Rulumente, who lived in the African township, Khayalitsha, in the Cape, had embraced Islām after her husband's demise. When Radio 786 informed her that she had been selected as one of the twelve recipients out of the 3000 nominees to go on ḥajj, her response was: *"My first thought was that it was a joke. But when I received my passport on 24 November 1996 reality struck me, that this was for real".*<sup>40</sup>

In all probability she was selected to go on ḥajj out of the 3000 nominees because she did not only embrace Islām, but she also administered a crèche (25 kids) in the morning a *madrasah* (30 pupils) in the afternoon and an adult class for women on Sunday mornings.<sup>41</sup> This programme is financed entirely by the community in conjunction with Rasool's (Rasūl's) Travel, who organises the flight arrangements as well as the accommodation in Mecca and Medina..<sup>42</sup>

According to Rasool Mahomed of Rasool's Travel, between 1998 and 2002, 25 deserving people had gone on ḥajj with the assistance of Radio 786, the community and Rasool's Travel. Those who were part of the selection committee on behalf of Radio 786 were the late Hajji Abbas Cloete, Habib Khan, Hajji Moerat, Hālimah Adjouhaar and Solly Allie (Sulayman `Alī). According to Solly Allie all cash donations were directly deposited into the radio station's banking account at Al-Baraka Bank.<sup>43</sup> The first lady who was given the opportunity to go on ḥajj in 1995 with the assistance of anonymous donors was Mariam Naz. Rasool Mahomed initiated the idea that:

*"Every hajji should contribute at least R2, 500 from their own pocket in order to show their independence, though every one could not raise this amount. There*

*were pledges and contributions from anonymous donors. All the accumulated funds went towards the airticket and the accommodation, which was organised by Hāfiz Andān at a special rate. Some members of the public contributed suitcases and Ihrām clothes to the hajjis". In conjunction with Marwān Moerat of Paarl, "I have also annually contributed towards a few hajjis' airfare and accommodation. The names of the fortunate ones were normally announced at the Paarl annual food fair festival."<sup>44</sup>*

The following businesses including Rasools Travel, Elite Supermarket, Namso Drapers, Global Textiles, Rylands Gas and Glass and the community of Cravenby contributed towards the ḥajj of the 13 deserving cases (see Appendix F).

Since 1998 the Voice of the Cape (VOC) radio station has also been instrumental in sending deserving persons on ḥajj. After a careful evaluation by the selection committee, the fortunate candidate was announced on the last day of the VOC annual festival. The prize, which is sponsored by the *Al-Anwār Ḥajj* and *Umrah* Group as well as Elite Super Market and Elite Cash & Carry, is awarded to an active member of the Muslim community who had been nominated by community leaders in various areas of VOCs reception area because of their work serving the community at large. A presenter of VOC interviews these people, which is normally broadcasted over the radio. In 2002 this package was worth R25 000.<sup>45</sup> Ali Banderker, director of Elite Cash & Carry pointed out that:

*"We have contributed two tickets towards the hajj of deserving cases on an annual basis in conjunction with the Al-Anwār Ḥajj and Umrah group who would organise the accommodation, etc. We were never involved with the*



*selection process – this was done by the Voice of the Cape radio station. We would give the donation to Imām Pandey who in turn would bring us a receipt of the air ticket. Besides contributing the ticket money, we have also contributed towards the hajjis' spending money".<sup>46</sup>*

Mogamat Ganief Harris, director of the *Al-Anwār Hajj* and *ʿUmrah* Group, stated that since the inception of the organisation in 1996, the group has contributed annually towards ḥajj. The Elite Super Market Group has contributed towards the air tickets for intending hajjis. The Voice of the Cape radio station has been instrumental in the selection process of the hajjis, though some were selected by *Al-Anwār Hajj* and *ʿUmrah* Group as they received direct requests from Islamic organisations for donations towards deserving cases.<sup>47</sup>

#### 4.3.5 OVERSEAS SPONSORS

In early 1999, Rashid Ebrahim of Orient Travel who operated in Johannesburg contacted his friend Wahid Kazi of Odyssey Travel informing him that a Saudi businessman had offered to pay for fifteen deserving Muslims of Cape Town to perform ḥajj. The donor, who wanted to be anonymous, had previously paid towards the ḥajj of 50 deserving people from Johannesburg and Durban. The Voice of the Cape undertook the task of overseeing the selection process. The fifteen people left Cape Town on March 4, 1999 (see Appendix G).



Photo: M. Noor Khan

The fifteen deserving Muslims who performed hajj in 1999

Imām Ismā`īl Davids, the son of the late Imām Ibrāhīm (Sep) Davids, was one of the two Cape Town hajjis who were sponsored by *Al-Makhtūm* Foundation of the United Arab Emirates to perform hajj. Twenty-five people were chosen from the rest of the African states. Those who were chosen were involved with *da`wah* (propagation) of Islām, or who had embraced Islām. According to Imām Ismā`īl Davids, who is a teacher and an executive member of *Nakhlistān*, since his father died, he always had the intention to perform the hajj but did not have the means to do so. The trip was worth R25 000 which included board and lodge for approximately five weeks.<sup>48</sup>

#### 4.3.6 ISLAMIC FINANCIAL INSTITUTIONS

With the establishment of Islamic financial institutions, many Muslims have opened an investment and saving's account specifically for the purpose of hajj at the Oasis Management Group and at Albaraka (*Al-Barakah*) Bank Limited respectively. The concept of an Islāmic banking system was initiated in Egypt in the early 1960s with the establishment of the "Mayed Ḥamd Savings Bank". Specifically after the oil crisis of 1973, the organisation gained impetus within a relatively brief period.<sup>49</sup>

Many hajjis were reluctant to deposit their hajj money at financial institutions where interest was added to their savings. Consequently attempts were made by organisations to

establish institutions in which hajjis could save their cash by earning *ḥalāl* (permissible) profits. Other Islamic organisations went further to get the approval of the South African Reserve Bank in order to establish banks strictly based on Islamic principles. Therefore, I think it is relevant to discuss these Islamic institutions as it concerns “hajj and finance”.

In the early 1980s an Islamic finance institution, named “*Jaame*” (*Jāmi*) was established with branches in Johannesburg and Durban. This pioneer investment company offered shareholders a scheme to save for hajj or `umrah with the idea of earning *ḥalāl* profits. It was the brainchild of Abdul Sattar Gani of Laudium, in conjunction with the Muslim Youth Movement of South Africa. The company asserted that prior to their establishment, Muslims had no *ḥalāl* means to save their hajj money. However, with the “*Jaame*” hajj investment scheme, the shareholders money was not only secured, but was earning *ḥalāl* profits as well. Many Muslims had made their *niyyah* quite some time before they had the actual means to undertake the journey of hajj. They also made the necessary advance plans before the journey. However, saving for hajj was for many a problem. They either had to save their money at home, which was risky or in the bank. Bank savings earn *ribā* (interest), which is *ḥarām*. According to one of the spokesmen of the “*Jaame*” group:

*“Moreover, value for money is decreasing day by day due to inflation and currency price fluctuations. The price of fares and accommodation also keeps increasing but with “Jaame’s” scheme the shareholder could be better off.”<sup>50</sup>*

On Sunday 3, March 1985, officials of “*Jaame*” welcomed the huge crowd at the official launch of “*Jaame’s*” new branch at the Muslim Assembly Centre, in Newfields at the Cape.

“Jaame” utilised the ḥajj and `umrah savings strictly according to the *shari`ah*.<sup>51</sup> Capital and vehicle financing was incorporated in the business. However, the ḥajj savings account was the most successful. “Jaame” was eventually forced to close down, however, all ḥajj savings were repaid to the potential hajjis.<sup>52</sup>

On September 29, 1988 an Islamic bank was registered and launched following the South African Reserve Bank’s approval of an application made by Islamic Corporation Limited.<sup>53</sup> The bank provided a viable alternative investment for Muslims who were not allowed to receive or pay interest under Islamic law..<sup>54</sup>

Farid Sayed was manager of the Cape Town branch of the Islamic Bank in 1992. He informed me that 50% of the holding/investment accounts belonged to people who had ḥajj in mind. This specific account, which was known as the *amānah* (trust) account had increased considerably because people could save their cash interest free. Others saved their ḥajj money into the *mudārabah* (investment) account in order to earn profits. People were allowed to save their ḥajj money for a minimum of one year and not exceeding three years. When the bank closed in November 1997, there were about 300 people who had saved their ḥajj money at the bank. Though the bank was under liquidation, the hajjis did not lose any money as the liquidators had decided that the bank should first pay all those who had specifically saved for ḥajj not exceeding R50 000 per client.<sup>55</sup>

I made contact with an ex-client of Islamic Bank, who had saved his ḥajj money with them/the bank for four years. He informed me that he had received all the cash he had saved with the bank through the efforts of Irfaan (Irfān) Abrahams, a member of the African National Congress (ANC) legal team, which was based in Pretoria at the time.

However, he only received the money after he had returned from ḥajj. According to him, some of the people who had saved for ḥajj at the bank did not receive any money.<sup>56</sup>

Another Islamic financial institution opened its doors to the local Muslim community in Cape Town on June 29, 1992, known as Albaraka Bank Limited.<sup>57</sup>

In 1993 Albaraka Bank Limited offered a new ḥajj concept for the hajjis who saved at the bank. They offered to make payments on behalf of their clients direct to the *mu'allim* (teacher) in Mecca and Medina, for their hotel accommodation as well as travel arrangements.<sup>58</sup> Albaraka Bank Limited opened its Athlone branch in the Cape on October 27, 1995. A Ḥajj Investment Scheme was established and the idea was to assist people who could not afford to make the ḥajj and who wanted to commit themselves to save for ḥajj in an organised manner.<sup>59</sup> Part of Albaraka Bank's contribution to assist Muslims, who could only afford to undertake the ḥajj by saving through a monthly savings plan, is the sponsorship of the annual ḥajj air ticket. The 1994-1995, ḥajj air ticket draw was won by Janap (Zaynab) Essop of Belgravia Estate. The excited Janap exclaimed: *"It's a dream come true, I have saved for years to make this a reality, and thanks to Albaraka Bank I will see the Ka'bah and visit the grave of the Prophet Muhammad (p.b.u.h.)."*<sup>60</sup>

Waheeda (Waḥīdah) Charles, of Kensington won the air ticket draw of ḥajj 1995-1996. The scheme has been well received nationwide particularly in Cape Town. Abdullah Sheik, who was the branch manager of the Athlone at the time, said the bank had 1000 Ḥajj Scheme accounts and he was keen to develop the package further to accommodate the needs of the hajjis in particular.<sup>61</sup>

At a meeting held at the Athlone Technical College in September, 2002 attended by potential hajjis, Ahmad Kadwah, senior Manager of Albaraka Bank Limited, stated that because of the importance of ḥajj, ḥajj account holders receive higher shares than all the other account holders. He explained that there were more than 3 500 investors in the 'ḥajj scheme' and over 25 million rand invested into this scheme. As an incentive for the investors, Albaraka Bank Limited has an annual draw during the month of *Ramaḍān* whereby three people are given air tickets for the ḥajj.<sup>62</sup> The current (2006) branch manager of Albaraka Bank Limited, Athlone, is Adeeb Abrahams:

*Albaraka Bank Limited Athlone branch has the largest ḥajj savings portfolio in the Bank, which speaks volumes for the calibre of the Muslim community in the Cape. People can start saving as little as R100 per month in an effort to achieve their goal of performing their ḥajj. When clients save sufficient funds to perform the ḥajj, Albaraka Bank gives them a gift travel bag. The Bank further enhances its reputation of community involvement with their annual ḥajj return ticket giveaway. To date the Bank has given away 12 return tickets to deserving cases.*<sup>63</sup>

Oasis Group Holdings (Pty) Ltd, an asset management company has its head offices in Cape Town. The Oasis Crescent Equity Fund, which is used by potential hajjis, is strictly *sharī'ah* compliant. The Oasis Group hold's fast to the investment guidelines established by the Dow Jones Islamic Index's *Sharī'ah* Supervisory Board. An independent advisory board has been appointed to advise the investment manager on *sharī'ah*.<sup>64</sup>

In 2001 *Hāfīz* (person who committed the *Qur'ān* to memory/guardian of the *Qur'ān*) Aadiel (Ādil) Brown opened an account with Oasis Group specifically for the purpose of ḥajj. Since then he had made regular deposits of a R1000 00 per month and occasionally

he would deposit more into the account. According to *Hāfiz Aadiel Brown*: “*I could deposit at any time as well as withdraw cash at any time. What was also convenient, I could call on an agent to collect cash if I needed to make a deposit. I was totally amazed at the end of the five-year period that my cash had accrued to more than 80 percent*”.<sup>65</sup>

The Oasis Group, shortens the period of saving for the purpose of ḥajj as profits are accrued. Its objective is to get investors to participate in the formal economy. Though no statistics could be given to me, as the accounts are not specifically for ḥajj, however, Shaheen, a director of the Oasis Group confidently mentioned to me that: “*There is a substantial amount of clients who save for the purpose of ḥajj*”.<sup>66</sup>

#### 4.3.7 CONVENTIONAL BANKS / COMMERCIAL BANKS

The conventional (commercial) Banks like First National Bank (FNB) and Nedbank are currently offering “Islamic Finance” accounts to the Muslim communities. Though, the First National Bank offers three accounts namely the “Islamic Participation (*Mudārabah*) Personal Cheque Account”, “Islamic Participation (*Mudārabah*) Business Cheque Account” and the “Islamic Participation (*Mudārabah*) Youth Account”, none of these accounts are specifically regarded as ḥajj accounts. Therefore it is only the client who would know whether he/she has opened the account specifically for the purpose of saving for ḥajj.<sup>67</sup>

My investigation reveals that these “Islamic Finance” accounts are not popular amongst the Cape Muslims.<sup>68</sup> The reasons for this, in my view, are that the Muslims are concerned about the possibility of losses, which they could incur, the names of the

investors are not known or not published for public scrutiny, and the identities of the Islamic *shari'ah* advisory boards to these banks are unknown.

#### 4.4 COST OF HAJJ

According to documents, newspaper adverts, articles as well as an Italian line's hajj price list, Muḥammad Hoosain (Husayn) Ebrahim,<sup>69</sup> who was better known as Hajji Peerbhai to the people of District Six, was appointed the first Muslim/non-White agent in Cape Town. He acted as an agent for the Italian shipping company, Lloyd Triestino, which ran a steamer between Cape Town and Jeddah in Saudi Arabia.<sup>70</sup> In 1936, Hajji Abu Bakr Van der Schyff booked his hajj ticket with Hajji Peerbhai. He paid 25 pounds for a return ticket from Cape Town to Jeddah on the Italian cargo boat known as the S S Rosandra. On August 30 1938, an advert appeared in *The Cape Standard* offering special facilities such as accommodation on the S S Rosandra who left Cape Town harbour on August 11<sup>th</sup> 1938.<sup>71</sup> An advertising brochure quoted the following prices for trips from Cape Town to Jeddah: Return passage on deck without food cost 28 pounds and 16 shillings, and with food, 38 pounds and 18 shillings. (see Appendix H)<sup>72</sup>

In August 1939, Hajji Rugaiya (Ruqayyah) Sadan (the aunt of Imām Achmat Cassiem), accompanied by her husband, Imām Muḥammad Sa'id Sadan travelled with Hajji Peerbhai on the Italian liner, Sabina. According to Hajji Rugaiya, the cost of the boat trip was the same as for those hajjis who travelled the previous year with Hajji Peerbhai, though she received a slight discount because her husband had assisted Hajji Peerbhai.<sup>73</sup> Mohammed Hanief Allie, ex-principal of Habibia Primary School, confirmed these prices:



*“When I attended Trafalgar High School, on my way to school, I used to walk every day in Hanover Street, District Six. There, I have noticed that many shops had posters in their windows advertising Muḥammad Hoosain Ebrahim Peerbhai’s special ḥajj packages.”<sup>74</sup>*

In 1984, when Imām Abu Bakr Simon took his group for ḥajj, the hajjis could comfortably travel with R3 000; this included all expenses except that hajjis had to see to their own food/provisions.<sup>75</sup> Moniebah pointed out to me that the charter return flight from Johannesburg to Jeddah from 1969 until 1970 was R277.<sup>76</sup> During this period a person could undertake the sacred journey with approximately R500 to R600 and a small family with R1800.<sup>77</sup>

Shamiel Dollie has dealt with many families, individuals, ḥajj operators and travel agents, including Latiefa Travel & Tours, Rasools Travel Services, Du Yufullah (*Dhuyūf Allāh*) and *Al-Anwār Ḥajj & `Umrah* Group. He provided me with statistics relevant to the ḥajj economy. For example approximately 7 500 people had gone on ḥajj last year (2005), at an average ḥajj package of R25, 000 per person, which amounted to R187, 500-000. According to his calculations, Cape Town hajjis spend approximately R20, 000 to R30, 000 while in Mecca, whereas, the Kwazulu Natal and Gauteng hajjis spend approximately R50, 000 to R100, 000.<sup>78</sup> For *Al-Anwār Ḥajj & `Umrah* Group’s foreign exchange turn over figures since 2001 until 2005 (see Appendix I).<sup>79</sup>

The rand’s decline from 2001 as well as travel fears following the September 11 attacks on New York and Washington, forced approximately a thousand potential hajjis from the Western Cape to postpone their ḥajj in 2002. This drastic decline in the rand has caused some hajjis to perform their ḥajj in 2003 and others only in 2004. Usually 3, 000 Western

Cape Muslims perform the ḥajj, but in 2002 only 2, 000 had performed the ḥajj. On the whole the number of hajjis from South Africa was also less 25% from 7, 422 in 2001 to 5, 600 in 2002. For those people who had left in December 2002 for Saudi Arabia, the South African Rand had traded at R15-00 to the United States Dollar. During this period a hajji needed an approximate minimum of R25, 000 to undertake this journey. This included airfare, accommodation as well as other expenses. With an average exchange rate of R3.10 to the Saudi Riyāl, a number of people discovered their savings were not sufficient to maintain themselves in Saudi Arabia. In 1976, according to Ismā'īl Schroeder, R1.00 could buy you 4.5 riyals.<sup>80</sup>

Hereunder is an indication of the contributions which had been made by *Al-Anwār Ḥajj* and *ʿUmrah* and Elite Supermarket Groups. The contributions made by *Al-Anwār Ḥajj* and *ʿUmrah* Groups include accommodation as well as two meals at the hotels in Mecca and Medina which were introduced by the group in 2001.

Figure 1 Table of contributions by *Al-Anwār Ḥajj* and *ʿUmrah* and Elite Supermarket Groups.

Name	Date	Airfare Cost	Accommodation Cost	Total
Masturah Charles	1998	R2 799	R8 500	R11 299
ʿUmar Hendricks	1999	R3 000	R10 000	R13 000
Ibarat Petersen	2000	"	R11 500	R14 500
Gabiebah Mentoor	2001	"	R13 000	R16 000
Gadija Salie	2002	R5 850	R14 000	R19 850
Achmat Sedick	2003		R15 000	R20 850
Riedewaan Dramat	2004		R16 000	R21 850
Mariam Mc Kenzie	2005		R17 000	R22 850
Salama Talliard	2005		R17 000	R22 850

#### 4.5 SAHUC AND FINANCE

Farouk Adams handles SAHUCs finances in the Western Cape. He recalled since his involvement with SAHUC from 1995, the potential hajjis had initially paid R100-00 and travel agents/hajj operators R100-00 when they registered with them. SAHUC then discovered that the travel agents/hajj operators who had signed up a few hajjis and those who had many hajjis were paying the same fee. It was only from the year 2000 when the R100-00 was increased to R150-00, and from 2003 the hajjis as well as the agents had to pay R200-00 towards SAHUCs administration fee.<sup>81</sup>

SAHUC has only three full time employees who operate from Cape Town, Kwazulu Natal and Gauteng offices. These are the only people who receive a monthly salary from SAHUC. The other officials are all working on a voluntary basis, though SAHUC is hoping to employ a full time national executive member soon. The rental, telephone, fax and internet expenses are paid by the national body. A SAHUC hajj identification card is issued to the potential hajji before he/she departs for hajj, which cost is included in the registration fee. SAHUC employs computer specialists who see to the data capturing (of the hajjis) two months before the departure of the hajjis annually. SAHUCs major expenditure goes towards the "Hajj Mission", which comprises of 40 people including ten medical staff and the rest are field workers.<sup>82</sup>

SAHUC is a self-generating/self-funding organisation. Initially when SAHUC was established, each member was requested to donate R1, 000-00 per annum towards the coffers. In exchange for a fee of R50 (according to Dr Adams) or R100 (according to Farouk Adams) the hajji was issued with an identification card (SAHUC card). This is very useful since the hajjis who proceeded directly to Medina are without any form of

identification since their passports are kept with the *Mu'assasah* (hajj officials) in Mecca.<sup>83</sup>

In 1998, SAHUC put a clinic in place in Mecca. Two doctors from Johannesburg and a nurse were sent to Mecca to assist the hajjis who were ill. Though SAHUC had paid for their travel expenses and accommodation, their services were voluntary. In the year 2000, as the hajjis were paying a higher administration fee, the medical team increased to four doctors and four nurses. Several doctors as well as nurses who were on hajj at the time had also rendered voluntary services at SAHUCs clinic on a part-time basis. As a member of SAHUC, Dr `Aziz Adams<sup>84</sup> initiated a vaccination clinic at SAHUCs offices, (which was funded by himself) not only as a convenience for the hajjis, but also with the idea of ploughing all the vaccination profits into SAHUCs coffers. His intention was to pay the "medical mission" a small salary with the profits earned from the vaccinations.<sup>85</sup>

In 1936, when Abu Bakr Van Der Schyff went to Mecca with the Rosandra Italian Liner, the hajjis did not pay for any vaccinations.<sup>86</sup> Hajji Mohammed Hanief Allie<sup>87</sup> who went on hajj in 1948, also did not pay for any vaccinations. He remembers that the Government Department of Health handled the vaccinations at the Wynberg court.<sup>88</sup> However, in 1954, Hajji Hājar Gallant paid a pound (two rand) for vaccinations before she went on hajj. The Government Department of Health used to manage the vaccinations until the year 2000. During this period the government charged R50-00 for the yellow fever<sup>89</sup> and R50-00 for meningitis vaccinations.<sup>90</sup> In the year 2000, according to Dr. Adams, the yellow fever vaccination was R75-00 and meningitis vaccination R25-00. Currently, yellow fever cost approximately R250-00 and meningitis R150-00.<sup>91</sup>

Recently the Islamic Medical Association (IMA) has been organising the medical team in Saudi Arabia, which consists of six doctors and four nurses. The IMA had initially given a quotation to SAHUC of R300, 000 to administer the clinic in Mecca and in Medina. After a discussion on this matter, it finally agreed to accept an amount of R292, 000. It is believed that in 2005, the IMA had paid the head of the medical team R20, 000 per month and another doctor R15, 000 per month for their medical services rendered in Mecca. While certain nurses had received up to R10, 000 per month for their services.<sup>92</sup>

Mahomed Farid Choonara, a founder member of SAHUC, and currently a executive member of SAHUC felt that it would be incumbent for the founding fathers of SAHUC, (that is-its founder members) and the Department of Foreign Affairs to meet, review and re-evaluate SAHUCs role and function, more so, now with a current fee of R400-00 being levied per hajji which inflates SAHUCs financial coffers to R3, 000 000 per annum. With this kind of money, SAHUC needs to be much more professional with fulltime persons and a fulltime CEO that would ensure sound administration of SAHUCs affairs and delivery of services to the hajjis. According to him, dependence on “volunteer work and service” and part-time national office bearers and ad-hoc national and regional decision making processes is no longer an option within SAHUC.<sup>93</sup>

Besides purchasing an air ticket, paying in advance for hotel accommodation to the hajji operator/travel agent, the hajji has to pay for a passport which is organised by “the Department Home Affairs” currently at a cost of approximately R150-00. The hajji also has to pay *tanazzul*, which has been included in the hajji operator/travel agent’s cost/or part of the package. The cost of *tanazzul* is currently (2005) 1029 Saudi riyal (R1, 769-00) for adults and for children less than 12 years of age half of the adult price.<sup>94</sup>

SAHUC has asked the ḥajj operators/travel agents to collect the *tanazzul* fees which they hand over to the United Agents at the airport. The *tanazzul* fees cover the travel expenses of the hajjis while they are in the Kingdom. If a hajji decides to travel by air from Jeddah to Medina, he/she would be refunded at the Jeddah airport, but if the hajji decides to do the “walking ḥajj”, he/she would not be refunded.<sup>95</sup>

Recently, “special services”, has been introduced for pilgrims. For an additional 500 riyals (R860-00) the ḥajji would be provided with a tent with special facilities, including a blanket, mattress and with meals at Mina in a spot situated close to the *jamarāt* (stones that symbolise Satan)<sup>96</sup>

According to Ebrahim Ismail (Isma`il), secretary general of SAHUC:

*“Food in Mecca is fairly cheap. One can have a good meal for five to seven riyals at the Pakistani outlets. I have already witnessed four people who had a meal, for which they had paid ten riyals only. Tea and beverages are still the same price what it used to be 15 to 20 years ago - one to two riyals. One can comfortably live in Mecca on 300 riyals per month, of course excluding hotel accommodation. Cell phone cards are freely available in the streets, but one would have to pay 100 riyals more than what you would pay at the post offices – for example if one buys a 200 riyal card, then one has to pay 300 riyals. However, it is still comparatively cheaper than what one would pay in South Africa. Hotels in Mecca cannot be compared with those in South Africa. A Hotel in Mecca, which is known as a four star hotel, would perhaps be regarded in South Africa as a two star hotel. Previously the ḥajj operators used to pay per room; currently they are paying for the amount of beds that are installed in a room. Because the South African hajjis*

*spend six weeks to two months in Mecca, they pay relatively cheap for hotel accommodations than those hajjis who only spend approximately ten days in Mecca for hajj.”<sup>97</sup>*



Photo: M H Ebrahim

Ebrahim Ismail Secretary-General of SAHUC

Figure 2. Escalation of Average Hajj Package Costs<sup>98</sup>

Travel Agent	Date	Flight Cost	Boat Cost	Bayt/Hotel Cost	Total
Thomas Cook	1936		R40	140	R180
Thomas Cook	1947		R70	150	R220
Union Castle Liner	1958		R148	R150	R298
Traylors Travel Services	1960		R157	R200	R375
Charter Marine Agencies	1961		R388	R200	R588
Goolams Travel Service	1964		R288	R200	R488
Goolams Travel Service	1969		R406	R200	R604
Parkers Travel	1970		R425	R200	R625
Parker's Travel	1971	R320		R170	R490

Kasker's Travel	1973	R378		R200	R578
Parkers Travel Agencies	1974	R345		R200	R545
Booley's Travel	1975	R590		R200	R790
Embassy Travel	1976	R560		R450	R1 010
Rasool's Travel	1977	R709		R715	R1 424
Boeties Travel	1978	R675		R1 200	R1 875
Flywell Travel Agencies	1979	R750		R2 470	R3 220
Booley's Travel Services	1980	R671		R2 500	R3 171. 30
Rasool's Travel	1981	R890		R2 700	R3 590
Flywell Travel	1982	R1 289		R2 900	R4 189
Four Seasons Travel	1983	R1 239		R3 000	R4 239
Thomas Cook	1984	R1 500		R3 250	R4 750
Rasools Travel Services	1985	R1 500.		R3 300	R4 800
Muallim Suliman Mimish	1986	R1 650		R3 400	R5 050
Four Seasons Travel	1987	R 1 800		R3 600	R5 400
Travel Unlimited	1988	R2 249.		R3 776	R6 025.
Jet Wings Travel & Tours	1989	R2 771.		R 4 500	R7 271
Rasools Travel Services	1990	R2 929.		R 5 000	R 7 929
S & S Travel	1991	R2 955		R5 250	R8 250
Wembley Travel & tours	1992	R3 802		R5 380	R9 182
Rasools Travel Services	1993	R4 088		R5 045	R9 133
Go Far Travels	1994	R3 900		R5 750	R9 650
Flywell Travel	1995	R3 950		R6 800	R10 750
Status Travel Services	1996	R3 999		R5 145	R9 144
Wembley Travel & Tours	1997	R3 799		R5 800	R9 599
Rasool's Travel	1998	R4 400		R6 100	R10 500
Odyssey Travel	1999	R4 190		R6 500	R10 690
Classique Travel	2000	R5 000		R7 500	R12 500
Shafiq's Hajj & Umrah	2001	R5 200		R11 200	R16 400
Travel Unlimited	2002	R5 529		R14 790	R20 319
Jacksons Travel & Tours	2003	R5 950		R15 750	R21 700
Travel Unlimited	2004	R6 690		R16 000	R22 690
Yasmin's Travel & Tours	2005	R11 000		R10 000	R31 000
Al-Anwar Hajj & Umrah Group	2006	R 12 000		R21 000	R33 000



## ENDNOTES

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- <sup>1</sup> Interview with Hajji Achmat Hendricks (born July 8, 1912) on June 10, 2002.
- <sup>2</sup> *The Cape Argus*, October 29, 2003, p. 8.
- <sup>3</sup> Refer to the first chapter of this thesis.
- <sup>4</sup> Extract from a Despatch “ Her Majesty’s Agent and Consul General of Zanzibar” April 20, 1877.
- <sup>5</sup> See the first chapter “Bakaar’s Travel and Diary”
- <sup>6</sup> Interview with Kobra Manuel and her daughter Sharefa Adams on February 10, 2006.
- <sup>7</sup> Interview with Dr Sullaiman Nordien on July 8, 2002.
- <sup>8</sup> Interview with *Mawlāna* Yusuf Karaan (senior member of the Muslim Judicial Council) on January 28, 2004.
- <sup>9</sup> Interview with Ebrahim Rhoda of the Strand on December 30, 2005.
- <sup>10</sup> *Ibid.*
- <sup>11</sup> Interview with Hajji Mogamat Mathews on December 7, 2003.
- <sup>12</sup> Author unknown, “Hawker takes family to Hajj”. *Muslim Views*, December 30, 1964. p. 7.
- <sup>13</sup> Interview with Moegsien Hendricks on November 15, 2005.
- <sup>14</sup> *Drum*, October 1959. p. 31.
- <sup>15</sup> Hajji Mohammed Hanief Allie was the ex-principal of Habibia Primary School in Rylands.
- <sup>16</sup> Interview with Hajji Mohammed Hanief Allie on December 28, 2005.
- <sup>17</sup> *Muslim News*, January 27, 1961. p.4.
- <sup>18</sup> *Ibid*, February 10, 1961. p. 9.
- <sup>19</sup> *Ibid*, June 25, 1982. p. 7.
- <sup>20</sup> *Ibid*, January 1, 1961. p. 4.
- <sup>21</sup> *Ibid*, December 27, 1963. p. 6.
- <sup>22</sup> *Ibid*, p. 4.
- <sup>23</sup> The agency’s name is not mentioned in the *Muslim News*.
- <sup>24</sup> Author unknown, “Magnificent Response to Appeal”, *Muslim News*, March 6, 1964. p. 1.
- <sup>25</sup> *Ibid*, p. 12.
- <sup>26</sup> Interview with Hajji Moniebah Razak on March 10, 2006. Moniebah was married to Shaykh Hanif Booley.
- <sup>27</sup> Interview with Imām Abdullah Gameeldien on April 1, 2006.

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<sup>28</sup> *Muslim News*, June 25, 1982. p. 7.

<sup>29</sup> *Ibid.*

<sup>30</sup> *Ibid.*, February 11, 1883. p. 16.

<sup>31</sup> *Ibid.*

<sup>32</sup> The idea of paying off one's ḥajj ticket to Muslim travel agents was/is not at all unique, as Thomas Cook also allowed potential hajjis to pay off their air tickets. I can recall in 1983 after my father's demise, I immediately made intention to perform ḥajj in 1984. My friend, who had booked his air ticket at Thomas Cook the previous year, advised me also to do so. Thomas Cook allowed me to pay off my air ticket. The cost of the ticket was R1, 500-00 from Cape Town to Jeddah return.

<sup>33</sup> *Muslim News*, March 29, 1985. p. 7.

<sup>34</sup> *Ibid.*

<sup>35</sup> Interview with Hajj Shamiel Palmer on April 2, 2006. Shamiel travelled with the *Al-Anwār Hajj and `Umrah* Group in 2005.

<sup>36</sup> Interview with Hajji Rafeeq Harris on April 5, 2006.

<sup>37</sup> *Muslim Views*, August 1998. p. 9.

<sup>38</sup> *Ibid.*

<sup>39</sup> *Muslim Views*, January 1998. p.3.

<sup>40</sup> *Muslim Mirror*, April 1997. p. 7.

<sup>41</sup> *Ibid.*

<sup>42</sup> *Muslim Views*, January 1998. p.3.

<sup>43</sup> Interview with Hajji Sulayman Allie on February 24, 2006.

<sup>44</sup> Interview with Rasūl Mahomed of Rasūl's Travel on February 15, 2006.

<sup>45</sup> *The Cape Argus*, September 26, 2002. p.18.

<sup>46</sup> Interview with `Hajji Ali Banderker on February 26, 2006.

<sup>47</sup> Interview with Hajji Mogamat Ganief Harris on March 4, 2006.

<sup>48</sup> Interview with Imām Ismā'īl Davids on July 13, 2004.

<sup>49</sup> *Muslim Views*, October 1987. p. 1.

<sup>50</sup> *Ibid.*, June 21, 1985. p. 5.

<sup>51</sup> *Ibid.*, March 15, 1985. p. 5.

<sup>52</sup> Interview with Ebrahim Lamey on April 1, 2006.

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- <sup>53</sup> *Ibid*, October 1989. p. 28.
- <sup>54</sup> *Ibid*.
- <sup>55</sup> Interview with Farid Sayed, editor of *Muslim Views* on March 3, 2006.
- <sup>56</sup> He also had money, which was saved at another bank.
- <sup>57</sup> Albaraka Bank has been in operation since June 1989.
- <sup>58</sup> *Ibid*, November 1993. p. 15.
- <sup>59</sup> *Muslim Views*, February 1996. p. 22.
- <sup>60</sup> *Ad-Da'wah*, February 1994. p. 5.
- <sup>61</sup> *Muslim Views*, February 1996. p. 22.
- <sup>62</sup> Ahmad Kadwah addresss at the Athlone Technical College on September 29, 2002.
- <sup>63</sup> Interview with Adeeb Abrahams on March 17, 2006.
- <sup>64</sup> *Mukhbir - The Informer*, August 2003. p.16.
- <sup>65</sup> Interview with *Hāfiz* Aadiel Brown on April 17, 2006.
- <sup>66</sup> *Ibid*.
- <sup>67</sup> Interview with Zubeida Davids on August 31, 2005. FNB "Islamic Finance" document rules.
- <sup>68</sup> Interview with Shamiela Dalvie on March 24, 2005.
- <sup>69</sup> Hajji Muḥammad Hoosain Ebrahim Peerbhai was the author's grandfather. In fact the author was named after his grandfather. When Hajji Peerbhai died in 1954, the author was 12 years old.
- <sup>70</sup> Doman, M "The Essence of District Six", *Weekend Argus*, August 15, 1986. p. 6.
- <sup>71</sup> *The Cape Standard*, August 30, 1938. p. 6.
- <sup>72</sup> Ebrahim, M H 2004. *Shaykh Ismā'īl Ḥanīf Edwards – His Life and Works*. p. 42.
- <sup>73</sup> Interview with Hajji Rugaiya Sadan (February 24, 1912) on December 15, 2002.
- <sup>74</sup> Interview with Hajji Mohammed Hanief Allie on July 9, 2004.
- <sup>75</sup> Interview with Abdul Gamiet Jacobs (known as Imam Dollie) on February 2, 2004.
- <sup>76</sup> Interview with Hajji Moniebah Razak on March 10, 2006.
- <sup>77</sup> Interview with Farid Sayed, editor of *Muslim Views* on March 3, 2006.
- <sup>78</sup> Interview with Shamiel Dollie on March 5, 2005.
- <sup>79</sup> *Ibid*.
- <sup>80</sup> *Cape Argus*, February 18, 2002. p. 11.
- <sup>81</sup> Interview with Farouk Adams on April 4, 2006.

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<sup>82</sup> *Ibid.*

<sup>83</sup> Interview with Dr. `Aziz Adams on December 28, 2005.

<sup>84</sup> Dr. `Aziz Adams was the first doctor who was granted a licence from the Department of Health to administer the yellow fever vaccination.

<sup>85</sup> Interview with Dr. `Aziz Adams on December 28, 2005.

<sup>86</sup> Interview with Hajji Abu Bakr van der Schyff on August 26, 2003.

<sup>87</sup> Hajji Mohammed Hanief Allie, ex-principal of Habibia Primary School, was the first person to go hajj by air.

<sup>88</sup> Interview with Hajji Mohammed Hanief Allie on December 28, 2005.

<sup>89</sup> The current yellow fever vaccination lasts up to ten years.

<sup>90</sup> The meningitis vaccination lasts for three years. It was only made compulsory in the late 1900s, though it was already introduced in the 1980s .

<sup>91</sup> Interview with Dr. `Aziz Adams on March 23, 2006.

<sup>92</sup> Interview with Farouk Adams on April 20, 2006.

<sup>93</sup> Interview with Mahomed Farid Choonara on February 8, 2006.

<sup>94</sup> Interview with Ebrahim Ismail on April 26, 2006.

<sup>95</sup> *Ibid.*

<sup>96</sup> Interview with Ebrahim Ismail on April 26, 2006.

<sup>97</sup> *Ibid.*

<sup>98</sup> Prices varied because of factors such as length of stay, type of accommodation and mode of travel.

## CHAPTER 5

### MANAGING THE ḤAJJ ENTERPRISE

#### 5.1 INTRODUCTION

Managing the ḥajj enterprise is a very significant aspect of the fifth pillar of Islām. Many sectors are involved in organising the ḥajj including the government, doctors, financial institutions, *mutawwifs*, *mu`allims*, shaykhs, travel agents, as well as ḥajj operators. From as early as the 19<sup>th</sup> century, hajjis have been experiencing many problems prior to leaving for ḥajj and also during the ḥajj. In 1995 the South African government gave its full backing to the newly instituted body - the South African Ḥajj and `Umrah Council (SAHUC) to manage the ḥajj enterprise.

In spite of the harsh conditions of the journey to Mecca and Medina in the past, the demands made by the administrative system prior to departure were not many. Today the journey is much easier, but the preparation for it is far more complex.

In former years, when visas were processed in the Saudi Kingdom, the hajjis used to wait at Jeddah airport and the *mutawwifs*/travel agents would organise accommodation for them. This processing of the visas normally took a day or two. Ironically, now that a Saudi Arabian Ambassador is based in Pretoria to oversee these matters, there have been complications in the distribution of visas to the hajjis for the past few years. This delay in the issuing of visas has created serious problems for the travel and other arrangements of the hajjis. This is one of the issues that will be discussed in this chapter. The earlier *mutawwif* ḥajj system established by the Saudi Government and its subsequent development will be examined.

I will investigate how past and present hajj agents and operators have managed the hajj enterprise. Problems encountered by hajjis over the years will be identified. The establishment of SAHUC as well as its status and role in the hajj industry will also be discussed in this chapter. I will examine whether SAHUC has achieved its objectives as the overseer of the hajj enterprise.

## 5.2 THE EARLY *MU`ALLIM* SYSTEM

In the 19<sup>th</sup> century, hajjis who travelled by steamboat from Cape Town harbour to perform hajj in all likelihood made their reservations through Thomas Cook or Union Castle Lines. Sharefa Adams, the granddaughter of Bakaar Manuel, said that her grandfather who had gone on hajj in 1903 with the SS Donnelly Castle had made his reservation with the (British) Union Castle Lines.<sup>1</sup> According to 88-year-old Hajji Kobra Manuel, the only surviving daughter of Bakaar Manuel, her father was a great fan of the royal family. This is probably the reason why he had booked with Union Castle Lines. When the boat stopped in England en route to Jeddah, he actually went to Buckingham Palace to meet the king. Though he did not meet him then, he was fortunate in meeting the royal family in 1947. He was also present, dressed in full Arab (hajji) attire,<sup>2</sup> when the Simonstown railroad was opened, at which then he met and shook hands with the Duke of Kent.



Photo: Kobera Manuel  
Bakaar Manuel with the Duke of Kent

In the first quarter of the 20<sup>th</sup> century there were only White (European) travel agents, including Thomas Cook, Union Castle Lines and Trailers. The people that I interviewed including Mohammed Hanif Allie,<sup>3</sup> Sa`ad Abrahams<sup>4</sup> and Cassiem Abrahams<sup>5</sup> had made their travel reservations via these agents. In the 1930s, Hajji Muhammad Ebrahim Peerbhai became the first non-white travel agent in Cape Town. He was a sub-agent for Thomas Cook as well as for the Italian shipping company, Lloyd Triestino, which ran a steamer between Cape Town and Jeddah in Saudi Arabia.<sup>6</sup> I was fortunate to have been able to interview Abu Bakr van der Schyff<sup>7</sup> and Ruqayah Sadan<sup>8</sup> who had made their travel arrangements with Hajji Muhammad Ebrahim Peerbhai.<sup>9</sup>

In 1936, when Abu Bakr van der Schyff was 18 years of age, he accompanied his father on hajj. They travelled with the *Rosandra*, an Italian liner to Jeddah. Being a cargo boat, it off-loaded goods at several ports. He remembers that only 15 Capetonians had gone on hajj that year, and that one family (Abdullah *Poortjies*, his wife and his son and daughter) was picked up in Port Elizabeth (PE). A Saudi woman named Sharifah Baron who had spent her holidays at the residence of the late Shaykh Achmat Behardien was also on this boat. A tent was erected on the deck wherein they slept; the women were separated from the men. At midnight, while still in PE harbour, the *Rosandra* received a cable that war

had been declared. Subsequently, the Italian flag was painted on both sides of the boat with many floodlights focused on the flags. At that time, the *mu`allims/matawwifs* of Mecca used to request the hajjis to bring (sleeping) stretchers, blankets, pillows as well as mosquito nets with them. Women used to take pots and primus stoves with them to Mecca because they cooked their own food. In the 1930s, the *mu`allims/matawwifs* used small boats to fetch the hajjis from the main ships which could not enter the shallow Jeddah harbour. While the hajjis would spend a day or two in Jeddah, it was the *mu`allim's/matawwif's* responsibility to organise accommodation and food for them. According to Hajji Abu Bakr van der Schyff, in those days it took approximately 14 days to reach Medina by camel. Camels were also used as a means of conveying the hajjis from Mecca to Mina, Muzdalifah and `Arafah. Only the king and some wealthy people had cars.<sup>10</sup>



Photo: M H Ebrahim  
Hajji Abu Bakr van der Schyff  
performed hajj in 1936

Hajji Rugayah Sadan who travelled in 1939 with the Italian Liner Sabina for hajj had the following to say when I interviewed her:

*The primus stoves, pots and pans that we took with us, were to cook food on the boat while sailing to Mecca and back. As food was expensive at the time, we took large wooden crates with us packed with foodstuff and other goods that were gifts for the mu`allims. We slept on the deck, but there were occasions when there were*



*rainstorms, we were allowed to sleep in the cabins. Though, we had taken the compulsory vaccinations prior to our departure, it was necessary to take the vaccinations again at different ports. While on our way to Jeddah, Hajji Abu Bakr Eksteen was diagnosed with smallpox – we had to remain on an island for three weeks before we could proceed with our voyage.*<sup>11</sup>

Peters concurs that a number of boats with uncertain seaworthiness were often packed to the bulkheads with as many bodies as the human condition could endure. Food and specifically fresh water were often in short supply, pilgrims were expected to carry their own provisions and do their own cooking and the only sanitary facility was the sea itself.<sup>12</sup>

In the early 20<sup>th</sup> century, when a boat entered the port of Jeddah, its arrival was announced by a man specifically appointed to go around to a number of public places to announce the arrival and departure of boats. Thereafter the *matawwifs'* *wakils* (agents) and the landlords would proceed to the port. Another designated person would determine the name of the *matawwif* from the hajjis. Thereafter he would direct them to the relevant agents and record in his notebook the number of hajjis allocated to each agent. The *wakils* as well as landlords would pay a fee on behalf of each hajji allocated to them. Every *wakil* would then send a message to his specific *matawwif* informing him as to the number of hajjis to expect as well as the day on which they would depart from Jeddah for Mecca. The *matawwif* would send his servants to the entrance of the city of Mecca to receive them. The rental for accommodation at Jeddah was fixed by the government at the time – and no more than eight people were allowed to share a room.<sup>13</sup>

Transport from Jeddah to Mecca was by camel. A camel-owner was assigned by the *Sharif* to each national group of hajjis. He was required to compile a list of all the camel drivers, as well as of the hajjis or their caravan leaders. The *wakils* had to present themselves to the camel-owner and pay the rate fixed by the government. All had to be shared amongst the *Sharif*, the consul, the *mutawwif* and the camel drivers.

The *mu`allim* (teacher) system operated as follows: when a hajji arrived in Jeddah, he was supposed to give to the authorities the name of the *mu`allim* or *mutawwif* who would look after him while he was in the country.

The role of the *mutawwif* should be made clear. His service was seasonal, namely during the hajj period. He used to form a link between the Saudi Government and the hajji. In response he would benefit from a special fee for handling the passports, customs clearance as well as accommodation of the hajjis. The *mutawwif* was also a qualified guide, who used to lead the hajjis throughout their religious rites. He had to accommodate the hajjis in his own private house or in a house, which he had rented for the hajj season. The hotels that were close to the *Masjid al-Ḥarām* (Sacred Mosque) were too expensive, and were beyond the reach of most of the hajjis at the time.<sup>14</sup>

The *mutawwifs*, *mu`allims* and shaykhs were officially appointed by the Saudi Government to oversee the hajjis while they were in Mecca and Medina. They included the `Alwī and Walī families who served the South African hajjis for many years. Hereunder is a list of family members of the `Alwi family.

Sayed Mansūr `Alwī

Sayed `Abd al-Raḥmān `Alwī (brother of Sayed Mansūr `Alwī)

Sayed Sāfī `Alwī (son of Sayed `Abd al-Raḥmān `Alwī)

Sayed Hāshim `Alwī, Sayed Jamīl `Alwī and Sayed Aḥmad `Alwī

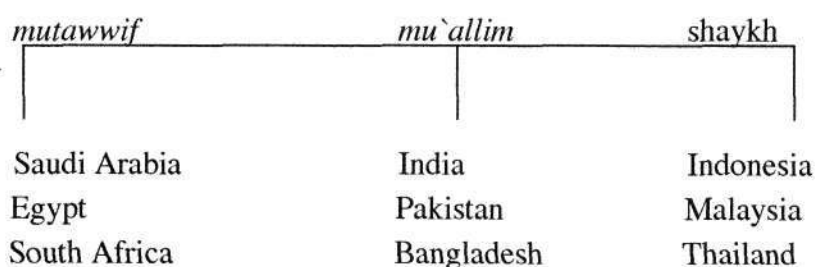
(brothers and second cousins of Sayed Sāfī `Alwī)



Sayed Hāshim `Alwī

According to Shaykh Amien Fakier, although the titles *mutawwif*, *mu`allim* and shaykh, have different meanings, in the context of ḥajj these differences are irrelevant. Initially, these terms referred to individuals who taught people how to perform ḥajj, but when they became pilgrim guides their meanings changed to reflect their new functions. The different terminologies can be explained by the fact that they were given by people of different nationalities whom they had served.

Figure 3 Diagram indicating the link between the Title and the Nationalities.



Shaykh Mouti Moerat, imām of *Masjid al-Nūr Ma`had al-Islām* in Paarl, argues that some *mutawwifs* who had taken hajjis in at their residences were not officially appointed by the Saudi Government. There was a case of a *mutawwif* by the name of Ghazafi, who actually travelled to Cape Town in order to get hajjis to make reservations with him.

When the Saudi authorities discovered this, he was reprimanded as he was not registered with them.<sup>15</sup>

Often a *mutawwif* would deal specifically with hajjis of one nationality. If a *mutawwif*, for instance, was married to a wife from Malaysia, he might prefer to look after Malaysian pilgrims since he was already familiar with their language and their culture. In fact, several *mutawwifs* had married women from Cape Town and, therefore, preferred to cater for pilgrims from Cape Town. *Sayed* (gentleman/sir)<sup>16</sup> *Sāfī* `Alwī was one of those *mu`allims* who used to frequent Paarl in the Cape where he was introduced by Hajji Abbas Moerat to Nūr Latief (better known as Siti Nūr), a teacher at the Muslim school in Paarl, whom he subsequently married.<sup>17</sup> “Oemie Hajjera” of Cape Town was also related to well-known Saudi families through marriage, among them *Sayed* `Alwī Satta and *Sayed* `Alwī Malikī. One of her sisters was the mother of *Sayed* Hāshim `Alwī, a prominent *mutawwif* in Mecca.<sup>18</sup>



Photo: *Muslim News* 1962

From left: *Sayed* Hāshim `Umar `Alwī and *Sayed* Sa`id `Alwī

There were regular advertisements in the Cape *Muslim News* offering accommodation and other services by the *mutawwifs* of Mecca. We cite one such example below:

*Intending Pilgrimage to Mecca*

*I, Hāshim `Alwī (Matawwif of Mecca) wish to advise  
Intending Pilgrims to Mecca, that I  
Would gladly welcome you for accommodation, and all necessary  
services for your ḥajj. For your entry visas, please forward  
names, ages and passport number.  
For further information contact:  
Imām M N Nacerodien, 10 Dawes Street Cape Town.<sup>19</sup>*

From the above advertisement one can ascertain that the *mutawwifs* used to organise the accommodation as well as other services such as the entry visas for the hajjis, and that local persons had served as agents for the *mutawwifs*.

The passport of each hajji was kept and handled by the *mutawwif* throughout the different stages of the journey. Most *mutawwifs* were sincere and honest men, whereas some, unfortunately, were not. Khalifa, comments in his book entitled "The Sacred Journey":

*"These pilgrim guides are to be found in every land where Muslims dwell, except those under alien rule or domination. There are many who are capable and sincere, there are others who are neither. The sincere pilgrim guide protects his followers from rapacious shopkeepers, bargains on their behalf, and acts as their interpreter. He is a father, brother, servant and guide and has been called the camel of the pilgrim. His responsibility does not end until the last of his party has completed the pilgrimage and is embarked on the vessel, aircraft, or other means of transport which has to bear him homeward."<sup>20</sup>*

Shaykh Mouti Moerat who during his studies in Mecca resided at the residence of *Sayed Sāfī* described him as a honest, dedicated and extremely pious person who used to frequent the *Masjid al-Ḥarām* a lot more than some of the hajjis who had stayed at his residence. He also claimed that *Sayed Sāfī `Alwī*, as well as the other *mutawwifs*, had very good personal relationship with all their hajj clients.<sup>21</sup>

In the early 1940s, the *mu`allims* used to welcome the Cape Town hajjis at the Jeddah Harbour. Instead of hiring camels, they began to use Ford lorries to take the hajjis from Jeddah Harbour to Mecca (to their residence). These lorries were also used to transport the hajjis from Mecca to Medina— and during the days of hajj to Mīnah, `Arafah and Muzdalifah.<sup>22</sup>

It was the tradition of the *mu`allims* not to charge the hajjis for the first three days of their stay at their residence. If the hajjis were not satisfied with the service they received, they were free to join another *mutawwif* or stay at a hotel. It was customary for the men to be accommodated in one room, separated from their spouses. This was necessary because of the limited accommodation at these *bayts* (houses), besides it was much cheaper than the rooms that accommodated couples. The *mu`allims* who were married to the Cape women used to visit Cape Town frequently to meet their in-laws as well as to collect outstanding debts from the hajjis who had boarded at their *bayts*.<sup>23</sup> The following notice appeared in *The Cape Standard* on 12 December 1925:

*“A large gathering of local Muslims greeted His Holiness Sayed `Umar `Alwi and his son Sayed Hāshim in the City Hall, Cape Town, last Sunday afternoon. Our visitors, who have come direct from Mecca, are touring South Africa, and*

*they can be assured of a true Muslim welcome from all the sections of the Muslim community in this country”.*<sup>24</sup>

In 1947, a number of hajjis had left Cape Town by train for Durban on the first stage of their hajj to Mecca. It was reported that due to a shortage, ships would be unable to take hajjis direct from Cape Town to Jeddah. Hajjis were, therefore, advised to board ships at the Durban harbour in order to take them either directly to Jeddah or to Bombay, from where they had to board another ship to Jeddah. Among the hajjis on board was H A Salie, chairman of the Cape Western Districts Bespoke Tailors Union and H Abrahams of Mowbray, the life president of the Western Province Coloured Cricket Union.<sup>25</sup> Later in the same year there was an improvement in the shipping position and the hajjis were able to travel by ship from Cape Town. A reporter of *The Cape Standard* observed that a number of well-wishers had marched solemnly down Darling Street, Cape Town, on the first stage of their journey.<sup>26</sup>

### 5.3 FIRST ATTEMPT AT MANAGING HAJJ AT THE CAPE: THE MUSLIM PROGRESSIVE SOCIETY

According to Hajji Armien Jassiem, the Suez Canal was closed towards the end of the Second World War in 1945; as a result no ships could sail via Egypt to Jeddah any longer. In 1948 the Muslim Progressive Society in conjunction with Parker (first name unknown) requested the Egyptian government to send a boat from Egypt to take the pilgrims of Cape Town direct to Jeddah.<sup>27</sup> The boat was known as *Al-Misri* (The Egyptian). According to Hajji Mohammad Hanief Allie, who was a member of the Muslim Progressive Society, the hajjis who had returned aboard the *Andringa* were not happy with the service provided by the Egyptian liner. Provisions on the boat were

lacking, especially for those who did not cook their own food. It was such a long, tedious trip along the east coast that many hajjis disembarked at the Durban harbour and took a train home, because it was much faster and more comfortable.<sup>28</sup> The wife of the late Shaykh Tayp Jassiem, Hajji Aisha Jassiem, the only surviving passenger of *Al-Miṣri*, remembers that she had made her booking through the late Doctor Abduragiem (ʿAbd al-Raḥīm) Abrahams and that she had accompanied the doctor’s parents on this voyage. According to her, (she was a young lady at the time) it “*was a frightening experience*”.<sup>29</sup>

In 1949, the hajjis were not prepared to travel with the Adrinza. The Muslim Progressive Society and Parker who at the time was an agent for a White travel agent each had 50 people booked with them. The boat had a capacity of 100 people. A meeting was convened by Parker, at the *Zīnat al-Islām Masjid* in Muir Street, Cape Town. However, the Muslim Progressive Society and Parker were not prepared to amalgamate into one body. When the time of ḥajj approached, those who had booked with Parker, discovered that Parker had not confirmed their bookings. As a result Only 80 people, who had booked their tickets through Anderson Travelling Agent<sup>30</sup>, went on ḥajj that year.

Before pilgrims began to travel directly to Jeddah, they used to travel by train or boat to Durban and from there to Bombay. If there were no boats available in Bombay or, if it was Ramaḍān when the Indian liners did not sail, there would be further delays. During this period there was an Egyptian consulate in Cape Town. However, with the introduction of “*apartheid*” the Egyptian government withdrew its consulate from Cape Town.<sup>31</sup>

A fairly considerable number of hajjis from Cape Town performed ḥajj in the early 1950s. Abdullah Abdullah accompanied his parents in 1954 and had booked their tickets



through Union Castle Lines, which was situated in Adderley Street Cape Town. According to Abdullah Abdullah only 40 hajjis went on ḥajj that year. They had travelled with the Rhodesia Castle from Cape Town to Port Elizabeth. This popular route, which was organised at the time by the Union Castle Lines, was from Port Elizabeth to the following ports: East London, Durban, Lourenco Marques (Maputo), Beira (Mozambique), Dar al-Salaam, Zanzibar, Mombasa, Aden and Port Sudan. From Port Sudan they crossed the Red Sea on an Egyptian Liner known as the Zamalik<sup>32</sup>.

#### 5.4. TRAVEL BY AIR FOR ḤAJJ

In 1948, the South African Airways made arrangements to take hajjis from South Africa to Jeddah. Ḥajji Mohammad Hanief Allie was the first person in Cape Town to leave by air on August 12, 1948 for ḥajj. He left on board the “Lode Star” from the Wing Field Airport to Port Elizabeth, then flew to East London and thereafter landed in Durban. In Durban, he and other pilgrims boarded a charter plane to Johannesburg where they were joined by more hajjis. They travelled on the “Viking International” to Jeddah. En route to Jeddah the plane stopped at the following places: Salisbury, Entebi (Uganda), Tabora (Central Africa), Khartum and Wadi Khalfah. At the time planes could not fly at night and would land before sunset, and the passengers would sleep overnight in hotels.<sup>33</sup>



Photo: M H Ebrahim  
Hajji Mohammad Hanief Allie -  
first Capetonian who left by air  
for hajj in August 12, 1948.

In September 1950, 17 year-old Hajji Sa`d Abrahams accompanied by his father's cousin, Doctor Abdurahim Abrahams and his wife, left with the South African Skymaster from the Wing Field Airport for hajj. All along he was under the impression that he was the first hajji from Cape Town to have travelled by air to Mecca – and was surprised when I informed him that Hajji Mohammad Hanief Allie had travelled by air in 1948 two years earlier. This flight was organised by Thomas Cook, the most popular travel agent amongst the Cape Muslims at the time. The only other hajji on this flight was the late Hajji Achmat Hendricks, who was the brother-in-law of *Sayed Sāfi `Alwī*. The popular route by plane during this period was Cape Town to Johannesburg, Johannesburg to Nairobi and Nairobi to Jeddah.<sup>34</sup>



Photo: M H Ebrahim  
In 1950 Hajji Sa`d Abrahams went  
on hajj with the Skymaster.

However, when the hajjis arrived in Nairobi there was only one seat available on the charter plane for a hajji. Hajji Achmat Hendricks was given this seat and proceeded to Mecca. In the meantime, Hajji Sa`ad Abrahams and his relatives were stranded in Nairobi for five days. On the sixth day, Thomas Cook, who had an office in Nairobi contacted them and referred them to an agent known as Takim and an Englishman by the name of Powel. Takim managed to get a charter plane and offered the hajjis a free package to Zanzibar with full board and lodge at a hotel for two days. In Zanzibar they were put on the charter specifically for hajjis which left for Aden, and the following morning they departed from Aden for Jeddah. When the hajjis returned to South Africa, Thomas Cook reimbursed them with 80 pounds for the time they had wasted in Nairobi while waiting for the connecting flight.<sup>35</sup>

Hajji Sa`ad Abrahams, who had since 1950 performed many pilgrimages, confided to me:

*I had been in Mecca more than once, but my best trip was the first one in 1950. There were no lifts, air conditioners in the bayts and only a few had electricity. I remember that the owners of the hotels, who had radios, operated it from car batteries. The people of Mecca, specifically the mu`allims, were closely linked with the hajjis of Cape Town. Sayed Sāfi `Alwī, Sayed Hāshim `Alwī and Sayed Sirāj Walī could speak Afrikaans mainly through intermarriage.<sup>36</sup>*

During my research, I discovered that the first person ever to leave the shores of South Africa by air for Mecca was M J Mohamed of 188 Prinsloo Street, Pretoria. He departed from Pretoria on Tuesday, February 5, 1937 with the Imperial Air Mail for Cairo and from there he sailed by boat to Jeddah.<sup>37</sup>

At the beginning of 1953, only the *Masjid al-Ḥarām* and the Main Road where *Sayed Shafi* lived had electricity. At the time, *Sayed Sāfi `Alwī* used to issue the hajjis with lanterns whenever they used to go the *Masjid al-Ḥarām* or to the *sūqs* (markets). There were no fridges, nor electrical fans. Hajjis used hand fans to keep cool. It was late in 1953 that electricity was introduced at the hotels and the other roads were lit up. Water was extracted from fountains and was carried in clay pots and sold to the hajjis. Some of the *mu`allims* used to store water underground where they lived. The water storage was enclosed with a tap attached to it. When water became scarce and expensive, the *mu`allims* would sell the water to the hajjis at reasonable prices.<sup>38</sup>

*Sayed Sāfi `Alwī's bayt* (situated in Al-Gazza Street) attracted many potential hajjis of the Cape after electricity had been installed in his *bayt*. An advertisement that appeared in the *Muslim News* concerning these special facilities, mentioned; electricity in every room, electric fans with beds supplied and separate rooms for married couples. In the same advertisement, *Sayed Sāfi `Alwī* offered personal attention to the hajjis. Shaykh Abdurahman of Church Street, Woodstock in the Cape had acted as a sub-agent for *Sayed Sāfi `Alwī* at the time. The hajjis were also asked to mention the name of their *mutawwifs* to the authorities the moment they arrived at the Jeddah Airport.<sup>39</sup>

## 5.5. THE FIRST NON-WHITE TRAVEL AGENTS

### 5.5.1. GOOLAM'S TRAVEL

According to Doctor Hassan Goolam, his father, the late Muḥammed Goolam was the first non-White travel agent in Cape Town. Muḥammad Goolam established a shopping centre in 1957 at 19 Wale Street, Cape Town. This centre had a butchery, a self-service

shop, a trust company as well as a clothing factory. He was initially an agent for the Union Castle Lines which used to sail from Cape Town to Durban and then to Aden and Jeddah. The hajjis who booked tickets with Goolam's Travel used to travel with the popular Indian liners, Karanja and Kampala. In 1971 he travelled to Italy, where he negotiated with Lloyd Triestino and attempted to charter a boat. The Italian liner known as the Rosandra was sent to Cape Town to take the hajjis for pilgrimage.<sup>40</sup>



Photo: Dr Hassan Goolam  
Goolam's Travel - 21 Wale Street, Cape Town.  
Currently the office of Travel Unlimited



Photo: Dr Hassan Goolam  
In 1971 Muhammad Goolam negotiating  
with Lloyd Triestino agent

Faizel Sangay, director of Travel Unlimited said the following concerning Muḥammed Goolam:

*“When he, Muḥammed Goolam graduated, he was one of the first people being educated and having a degree under the old Nationalist Government. This inspired him to apply for an IATA licence, which is in actual fact an accreditation for an agency to be registered with the International Air Transportation Agency in Geneve in Switzerland and then getting an IATA licence”.*<sup>41</sup>

Faizel Sangay was introduced by Muḥammed Goolam into the “Eastern market”, specifically the Indian and Pakistani market, which was predominantly the market that he had focused on. However, Muḥammed Goolam saw the need to get involved in organising ḥajj packages as an accredited IATA agent, as no else was doing it. Those

who were providing this service were mostly doing referrals to accredited agencies. Such as Rennies and Thomas Cook. With the assistance of the late Shaykh Nazeem Mohammed and his brothers-in-law, Shaykhs `Omar and Gamiet Gabier<sup>42</sup>, who had just arrived from their studies abroad, as well as Hajji Dawood, they ventured into contracting charters - airlines as well as boats. Shaykh Nazeem Mohammed contributed by way of giving advice to the hajjis before their departure for ḥajj. The `ulamā' (Muslim scholars) gave their full support to these agents. Muḥammed Goolam was not in favour of going through the White Nationalist Party establishments - he believed that his company had the ability do undertake this on their own with the support of the `ulamā'.<sup>43</sup>

Ahmed Kasker was one of the first people to work for Goolam's Travel. His cousin, Ebrahim Kasker, joined the business as a messenger boy delivering tickets to clients after he had completed the matriculation certificate at Trafalgar High School in 1965. The late Hassan Hawa, (the famous sport personality), was the travel manager of Goolam's Travel at the time and trained Ebrahim Kasker as a travel clerk. After Hassan Hawa resigned from the business, Ebrahim Kasker was appointed in his place in 1968. He held this position for 18 years, with a few ladies working under his supervision. In 1969 Ebrahim Kasker chartered a Greek boat, to take pilgrims to Mecca.

In the late 1960s, 600 clients of Goolam's Travel joined Booley's Travel Agency which had chartered a Sabena Airliner to take hajjis direct from Cape Town to Jeddah. Ebrahim Kasker had employed two sub-agents, Shaykhs `Umar and Abdul Gamiet ('Abd al-Ḥamīd) Gabier to increase the clientele of Goolam's Travel business.<sup>44</sup>

Ebrahim Kasker had also approached the members of the *Al-Hidāyah* Islamic Organisation and had offered them a substantial discount on their airfare if they could

“mobilize” a minimum of 50 clients for ḥajj. With the assistance of Shaykhs Shakier and Igsaan Gamieldien,<sup>45</sup> members of *Al-Hidāyah* Islamic Organisation made their travel reservations with Goolam’s Travel. Ebrahim Kasker, who had become managing director after the demise of Muḥammad Goolam, indicated to me that they travelled mostly with Al-Italia and British Airways. These planes used to return to South Africa via Rome and London respectively.<sup>46</sup> Goolam’s Travel became the chief agent in South Africa for *Sayed Sāfi`Alwī*, the leading *mutawwif* of Mecca.<sup>47</sup>



Photo: Dr Hassan Goolam  
From left: Shaykh `Umar Gabier, Muhammad Goolam and Shaykh Shakier Gamieldien

When Muḥammad Goolam died in 1972, the accountant of Barney Singer who had bought a certain amount of shares, and who was a director of Goolam’s Travel, took over the management of the business. The reason for this change in name were explained by Faizel Sungay:

*“After the death of Muḥammed Goolam, Shaykh Nazeem Mohammed told me in a meeting that his position was very sensitive with regards to Judaism and what’s happening in Israel and Palestine, and that the name Goolam’s Travel had to be changed to Embassy Travel because of Barney Singer being a Jew. Rashida Goolam had represented the family and became part of the business. In April*

*1980, the world became too small for a company that was doing ḥajj and `umrah - and by that time we had become one of the foremost agents and having Jewish partners Glen Druker, (who is still alive), and Barney Singer. So, we have decided by mutual agreement and also with the advice given by the late Shaykhs Abubakr Najaar and Nazeem Mohammed who said; "Break away from them because you are focusing on ḥajj and that there is a certain amount of conflict". At that time, I was also Chairman of the Muslim Ḥalāl Trust, and with that there came a lot of issues regarding my position and Rashida being in partnership with Barney Singer and Glen Druker, the attorney. Finally at a board meeting, we have decided to break the company up and move out of the situation. Because of the Apartheid era, and because of the Group Areas Act, we could not stay there any longer, though the property belonged to Mr Goolam. But, Embassy Travel was given a lease. The name, Goolsun Pty. Limited, and trading as Travel Unlimited was then established.<sup>48</sup>*

In 1974, Rashida, Goolam's daughter, after completing her matriculation at Trafalgar High, joined the business. After ten years with Embassy Travel, she had gained sufficient experience in the travel business to move to the Foreshore in the Monte Carlo Building and start her own business. Mr Barney Singer had to remain on Goolam's property in Wale Street, as the lease had not expired yet. Rashida Goolam declared:

*"It was a two-women concern with a striking name, Travel Unlimited, which was born in 1985. Ahmad Kasker, who was with my dad for many years, joined me in 1986. Initially we concentrated on corporate travel. In 1988 the business in Monte Carlo Building grew, so we moved back into our own property in Wale Street as the lease of Mr Barney Singer had expired. Since then we have opened a*



*branch in Athlone – and in Port Elizabeth and Johannesburg. We started with a team of two in the business; currently we have a team of 30 people. Though I am the director of the business, Faizel Sungay is in charge of the hajj industry”.*<sup>49</sup>



Photo: M H Ebrahim

Rashida Goolam -director of Travel Unlimited

Rashida Goolam was ready to concede that many changes in the hajj industry have taken place over the years, to the detriment of the hajjis. For instance, in the past one could scout around for accommodation but now everything is prepaid including hotel accommodation. She agrees that many travel agents do not adhere to simple rules in the industry. According to her, Travel Unlimited is financially stable, makes travel arrangements, organises accommodation and visas and assists in acquiring passports for their clients from the Department of Home Affairs. She emphasised that there was no charge for acquiring visas, but hajjis had to pay travel costs for collecting the visas. Travel agents have to go thrice to Saudi Arabia to arrange for accommodation and this itself entails time on the part of the agents as well as expense.<sup>50</sup>

### 5.5.2 PARKER'S TRAVEL AGENCY (PTA)

The second non-White (Muslim-owned) travel agency in Cape Town was established in June 1962, known as Parker's Travel Agency (PTA). It followed the footsteps of Goolam's Travel, which was founded in 1957. *Muslim News* had extended a personal invitation to the general public to visit PTA's modern offices at the Naaz Building, Albert

Road, Woodstock. For the benefit of those who could not call during working hours, the directors of the company made arrangements to see to potential clients after working hours. The agency catered for air, sea and rail passengers. The directors of PTA were H E Parker, E A Banderker, A I Khalfé and A A Brey. Sayed Hashīm `Umar `Alwī was the hajj guide for PTA (see Appendix J).<sup>51</sup> The Late Imām Abdullah Haron was a very good friend of the directors of PTA. As a ḥajj teacher, he probably referred his students to PTA.<sup>52</sup>



Photo: *Muslim News*

The late Imām Abdullah Haron

Faizel Sungay confirmed that the late Imām Abdullah was never active in the administration of PTA, but merely acted as a religious leader. The following advertisement that appeared in the November 1962 edition of the *Muslim News* indicated that he was a freelance agent:

“Planning Your Ḥajj”

Consult Imām Abdullah Haron,  
specialist in arranging travel facilities.

Jamia Mosque Stegman Road.

“A personal visit to your door, always assured”

### 5.5.3. BOOLEY'S TRAVEL

The late Shaykh Ganief Booley started a nationwide general travel business from his residence in August Street, Bo-Kaap in 1967. In 1968 he opened the business known as Booley's Travel, in Leeuwen Street, Cape Town. Within four years the business had grown to such an extent that he moved the business to Devon Street, Woodstock. He started the ḥajj industry in 1969 and was the first person in Cape Town to take hajjis (270 in total) with the charter, Sabena Airline (Belgian Airliner), from South Africa to Jeddah.<sup>53</sup>



Photo: *Drum* 1970

Shaykh Ganief Booley-director of Booley's Travel

In fact Shaykh Ganief (Ḥanīf) Booley had a joint share with Paul Berghouse in another business known as Ḥajj Travel, which had organised three charter flights in 1969. In that year, Goolam's Travel, Parker's Travel Agency and other travel agencies in Rhodesia, had made their reservations through Ḥajj Travel. Many people travelled with South African Airways to Johannesburg, while others travelled by car, bus and rail to Johannesburg. In that year there were options with other carriers, which used to travel via Nairobi, London or Athens. In Nairobi, people had to remain in transit. In 1969 there was an overflow of hajjis who were taken with the normal scheduled flight via Johannesburg and Brussels to Jeddah at the charter rate.<sup>54</sup>

Associated Air Travel Bureau (AATB) of which Paul Berghouse was a director initially issued tickets. AATB had branches in Durban, Johannesburg and in Cape Town. Moeniebah, the wife of Shaykh Ganief Booley (at the time), with the assistance of Faldiela managed the ḥajj business. She dealt with the agents, requisitioning of the aircrafts and was also responsible for incoming and outgoing accounts and manifestos. Ḥajj Travel had a contract with the Sabena Airliner from 1969 until 1976. In 1974 South African Airways also wanted a share in this contract. Mr Theron, the Administration Manager of South African Airways had organised a meeting with Ḥajj Travel at the Cape Town office. The discussion that took place at this meeting was referred to Mr Nick Smith who was at the head office in Johannesburg. He was in charge of South African Airways charter flights. During this time South African Airways were not allowed to fly across Africa. They then negotiated with United Travel Association (UTA) and were given permission to fly from Johannesburg to Jeddah. Meanwhile Arin Travel, which had an office in Jeddah as well as at the *Mimish bayt* of Ayesha Booley, (the sister of Ganief Booley) in Mecca, was a “handling agent” for airliners. The weigh in, check in and the requisitioning of Sabena Air flights’ return to South Africa, were done through this agency. Sabena Airline used to make five flights taking the hajjis from Johannesburg to Jeddah during a ḥajj season – and the planes would return from Jeddah to Johannesburg without any passengers. After 1976, Sabena Airways could no longer fly for Ḥajj Travel and other airways could not supply charters either. Consequently, Ḥajj Travel discontinued its services and Booley’s Travel took over the ḥajj industry, which used the normal flights instead of the charters.<sup>55</sup>



Photo: *Drum* 1970  
Moeniebah (Samie) Booley



Photo: M H Ebrahim 2006  
Moeniebah (Samie) Razak

Abdurahman Allie was one of the last hajjis to have flown with the Sabena Airline in 1976. He informed me that 194 hajjis departed with the South African Airways on August 1<sup>st</sup> 1976 from the Cape Town airport for Johannesburg. From Johannesburg the Sabena Airways flew to Nairobi and from Nairobi direct to Jeddah. The *mu'allims* used to wait for the hajjis on the Jeddah Airport with placards identifying themselves. The *mu'allims* who were at the airport included *Sayed Sāfi `Alwī*, *Sayed Hāshim `Alwī*, Marzuki, *Sayed `Umar Walī*, *Sayed Quṭubī* and *Mutawwif Sulayman Mimish*. Several hajjis were recommended by their family members or friends to board and lodge at specific *mu'allims'* *bayts*. Most of the hajjis (from Durban and Johannesburg) who had taken the ḥajj package from Ḥajj Travel, resided with Ayesha Mimish, wife of Sulaymān Mimish and sister of Shaykh Ganief Booley.<sup>56</sup>

Ayesha (Booley) Mimish sojourn into the ḥajj industry started when she, the eldest of the family, and her three sisters had accompanied their parents, Ahmad and Rabia to Mecca in 1953. The Booley family was resident at Mansūr `Alwī's *bayt* through the recommendation of their son, Ganief Booley, who as a student, had boarded at Mansūr's residence. Sulaymān Mimish, who was a full-time employee of a bank, assisted *Sayed Sāfi `Alwī* as a part-time *mutawwif* for the Booley family. After the Booley family had returned to Cape Town, Sulaymān Mimish sent a letter to them in which he proposed

marriage to their daughter, Ayesha. The following year Ayesha was married to Sulaymān Mimish. Kazī Ismā'īl, a friend of the Booleys' went on ḥajj and recommended to Ayesha that she hire a *bayt* to accommodate hajjis from South Africa. The Mimish's started accommodating hajjis in their residence and later moved to larger premises. Ayesha (Booley) Mimish had a special cook for hajjis during the ḥajj season. He was `Umar Abdullah Rawoot, who lived in India, and he was assisted by two women from Cape Town, Yasmin and Hanī Karriem. After Ayesha's demise in 1988, her son, Muḥammad, took over the business. Muḥammad is currently a member of the *mu'assasah*.<sup>57</sup>

#### 5.5.4. RASUL MAHOMED (RASOOL'S TRAVEL SERVICES)

*“Every thing that I have ever done concerning the ḥujjāj and the ḥajj, I did it for the pleasure of Allāh. I found a lot of grace out of it. I found that Allāh had helped me in a lot of situations. When I have found myself in a strange situation, I thanked the Almighty because in 1970, He has granted me as the first travel woman agent (sic) to be allowed in Saudi Arabia”.*<sup>58</sup>

The above mentioned statement was expressed by Rasūl Mahomed, a lady who has been active in the ḥajj enterprise since 1970, operating originally from Central Road, Johannesburg. She informed me that the ḥajj agency started in Cape Town through the encouragement of Dawood Davids (known as *Doutjie Sout*)<sup>59</sup> of Grassy Park. Every year he used to accompany different members of his family on ḥajj. When he was in Johannesburg, *Doutjie Sout* had observed how Rasūl Mahomed managed Saley's Travel. Rasūl Mahomed came to Cape Town on a holiday and was introduced to the Davids' family. In the same year, (1970) Rasūl's mother accompanied her with a group of 50 hajjis to Mecca. The business developed further in Cape Town when Rasūl Mahomed

was introduced to David's family members and neighbours. She became known as the "door-to-door agent". Consequently, in 1986 Rasūl Mahomed closed the ḥajj business in Johannesburg and opened a ḥajj office in Klipfontein Road, Rylands Estate in Cape Town.<sup>60</sup>



Photo: M H Ebrahim  
Rasūl Mahomed – first woman travel agent

She remembers that in 1973, the hajjis who had paid their ticket money before the airfare had increased received a substantial cash discount from the airlines. The hajjis, who boarded and lodged at the Ashraf Building through the agency of Zaki Ḥāfiz, had paid 180 pounds for the four and a half months in Saudi Arabia. Of the 180 pounds, 30 pounds was for the time spent in Medina. According to Rasūl Mahomed the *mu'allims* were poor people, who used to come to Cape Town to visit their relatives and to collect deposits from potential hajjis or collect outstanding debts from the hajjis. The people of Cape Town loved them and used to give them gifts such as clothes and foodstuff. The `Alwī and Walī families were kind and pious people.<sup>61</sup>

## 5.6 ḤAJJ OPERATORS AT THE CAPE

Wahid Kazi (currently with Yasmin Travel), Flywell Travel and *Al-Anwār Ḥajj & `Umrah* group are the three major ḥajj operators at the Cape.

### 5.6.1 WAHID KAZI

Wahid Kazi who has been in the ḥajj industry for 43 years was born in India. His father, Ibrahim Ahmad Kazi, who did his formal studies in India, was approached by the school committee of Habibia Primary School to teach there.<sup>62</sup> He came to South Africa in 1947 and the rest of his family followed him towards the end of 1951. Wahid Kazi got his first taste of the travel industry when he approached Parker's Travel<sup>63</sup> to make a train booking to Durban for his sister who was on holiday at the Cape. While he was on a visit to Durban in 1963 councillor Hoosain Parker, who was a director of Parker's Travel, phoned him from Cape Town to offer him a vacancy in the company as a travel consultant. He grabbed the opportunity. The other directors of the company at the time were Ahmed Brey, Ahmed Khalfy and Enus Banderker. According to Wahid Kazi, Goolam's Travel and Parker's Travel were the only Muslim ḥajj travel agents who had served the majority of the Muslim community at the Cape. Trailors Travel Services, a White travel agency, used the services of their employee Ḥajji Dawood, to conduct the ḥajj packages at the Cape on their behalf. During this period, approximately 150 to 200 people went on ḥajj from Cape Town. These three travel agents used to send pilgrims on the British India (BI) liner to India, from there they were transferred to the Mogul liner, which took them to Jeddah. According to Wahid Kazi credit should be given to the *matawwifs*, the `Alwi brothers, who had taken good care of the people of Cape Town and who had motivated them spiritually. He also remembers that Sayed Sāfi `Alwī had escorted him from his *bayt* to the Sacred Mosque. There were no luxury buses, nor air conditioners and only a limited number of bathrooms and toilets. People had to stand in queues for a long time to wait their turn, but they did not complain. They adjusted their lives in accordance to the situation.<sup>64</sup>





Photo: M H Ebrahim  
Wahid Kazi has been in the  
hajj industry for 43 years.

On January 2, 1969, Wahid Kazi joined the newly established Coloured travel agency, the VIP. He managed the business and acted as a travel consultant for eight months only. Thereafter, he returned to Parkers Travel and eventually became a director of the company. According to Wahid Kazi, while Booley's Travel used Sabena Airlines, Parker's Travel used Air Madagascar. The South African Airways could not meet the demands of the travel agents because of certain sanctions that were enforced against South Africa during the "Apartheid" era. Consequently, South African Airways had drawn up a two-year contract with Air Madagascar, on behalf of Parker's Travel, to fly the South African hajjis to Jeddah. Wahid Kazi joined Booley's Travel in 1976 because he was offered a directorship. From 1978 to 2005 he worked for Flywell, Four Seasons, Orient, Odyssey and Travel Unlimited in various capacities. In 2005, he joined Yasmin's Travel. The director of Yasmin's Travel, Yasmin Martin, has been in the hajj industry for approximately 15 years. She first operated in Johannesburg and thereafter she moved to Michells Plain where she managed the hajj industry under the name *Şādiqa's Hajj Jamā`ah*. The following chart would give us an indication of Wahid Kazi's involvement with the hajj industry since 1963.

Figure 4 Wahid Kazi's Previous Employers.

Name of Employer	Dates Employed	Position Held	
Parkers Travel Agency	From 16.4.63 – 31.12.68	Travel Consultant	IATA Approved
VIP Travel Agency	From 2.1.69 – 31.8.69	Travel Consultant	IATA Approved
Parkers Travel Agency	From 1.9.69 – 31.8.75	Director	IATA Approved
Booley's Travel	From 1976 – 1977	Director	IATA Approved
Flywell Travel Cape	From 1.9.78 – 31.1.80	Director	IATA Approved
Four Seasons Travel	From 1.3.81 – 30.4.92	Director	IATA Approved
Orient Travel	From 1.6.92 – 31.12.95	Manager	IATA Approved
Odyssey Travel	From 5.1.95 – 28.2.97	Snr. Travel Consultant	Non IATA
Odyssey Travel	From 1.3.97 – 31.3.03	Snr. Travel Consultant	IATA Approved
Travel Unlimited	From 1.4.03 – 28.2.05	Snr. Travel Consultant	IATA Approved
Yasmin's Travel	From 2005	Snr. Travel Consultant	IATA Approved

### 5.6.2. FLYWELL TRAVEL

In 1967, Usman Ahmed (Uthmān Aḥmad) started a travel business in Pretoria. He decided to go into the travelling business at a time when he was involved with his late father's textile industry. As a bonus for getting a large order for the business in 1967, Usman Ahmed was sent to perform his ḥajj at the age of seventeen. He gained a lot of experience while he was in Mecca for eight weeks. When he returned from ḥajj, he discovered that the company could not execute the large orders which he had received from Pep Stores. Usman Ahmed decided to start a travel industry with his paternal uncle in a retail shop, which was partitioned for the travel agency where the current Reserve Bank is situated between Prinsloo and Pretorius Streets. He decided on the name Flywell Travel, though the trading name of the business was Joe's Travel. Jeanne (nee Ernest)

Mooloo, who presently owns 20% of the shares, was one of the pioneers of the business. Another lady by the name of Sakeenah (Sakīnah) also started with the business, but moved to Vancouver after her marriage.<sup>65</sup>

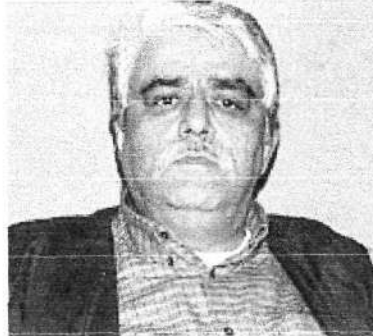


Photo: M H Ebrahim  
Usman Ahmed of Flywell Travel -  
started a travel business in Pretoria

During the 1960s, the travel industry was difficult for a Black travel agency. The authorities would not grant a second licence if an agency already existed in the town. It became difficult for example, to obtain an International Air Transport Association (IATA) approval. If a travel agency applied for a licence, it had to provide IATA with proof of six months of cash sales for the purchase of tickets, directly from the airlines. After a travel agent had opened an account with IATA, a record had to be kept of tickets sold and (after every six months) an application had to be submitted bi-annually to the secretary at IATA in Johannesburg. The IATA executive would have a meeting at least twice a year and would consider whether the applicant deserved an IATA approval. It transpired that every six months Black agencies' applications were rejected and any commissions that were due to them towards the end of the six months were lost. This process continued until August 1973. According to Usman Ahmed, one of the managers of the South African Airways, Burt Loubser said to him: *"Usman I treat you like a son, and the best way to get an approval from IATA or to get a domestic licence is to move out of central Pretoria<sup>66</sup> into Laudium"*.<sup>67</sup>

In August 1973, Usman Ahmed moved to Laudium into an office at a cinema complex, (which is still in existence today) with sufficient space to hold three desks for Jeanne Mooloo, Sakeena and for himself. In the same year Usman Ahmed was granted a domestic licence in order to issue tickets and could earn a five percent commission. In 1967 in collaboration with Parkers Travel, Flywell Travel negotiated with Air Madagascar and subsequently succeeded in obtaining a charter to take the hajjis directly to Jeddah. Usman Ahmed acknowledges that it was Enus Bandeker, the manager of Parkers Travel, who had been instrumental in obtaining the services of Air Madagascar. Usman Ahmed recalled that in 1967, the commission his agency had received on every passenger on the charter was 40 rand. The cost of a complete ḥajj, including the ticket and accommodation at the `Aziz Khogeer Hotels with board and lodge, was 500 to 800 rands. In May 1974, Flywell Travel received its International licence.<sup>68</sup>

Black Economic Empowerment (BEE) was only introduced into South Africa post democracy (i.e. after 1994). However, according to Usman Ahmed, Flywell Travel had already started with BEE in 1978 when the agency was opened in Cape Town. Flywell Travel brought in Wahid Kazi and the late Ahmed Kasker, who both had 20% shares in the business. It empowered the Afrikaners, Coloureds, Malays, Indians as well as Blacks. Flywell used to fly their ḥajj clients to Nairobi on British Airways, KLM, Swiss Air and Lufthansa. In Nairobi, the hajjis would stay at the airport for approximately 12 to 15 hours waiting for connecting flights which would take them to Jeddah. When the Saudi and South African airlines started operating charter flights in the early 1990s, Flywell began to use their services. Flywell Travel in association with Channel Islām International made an agreement with the airline that Qur'anic recitals invocations etc, discussions on ḥajj etc should be played on board while the hajjis are travelling to Saudi

Arabia. On these charters, Flywell Travel's logo with its corporate colours is displayed on the headrests of the seats.<sup>69</sup>

On the "budget packages" that Flywell Travel had in 2005, hajjis were taken to a hotel in Mecca and Medina, where the agents/hajj operators would accommodate four to five ladies/gents in a room. Flywell Travel has changed the tradition of the old *bayt* system of accommodation. Their hajjis are accommodated in three and four star hotels in Mecca as well as in Medina. Instead of staying in Medina for eight days, which does not give the hajji 40 *awqāt* (prayer times) in Medina according to the tradition of the Prophet Muḥammad (peace be upon him), Flywell Travel provides their hajjis nine nights of accommodation in Medina with meals.<sup>70</sup>

For the past two years, Flywell Travel's hajj packages have probably been more expensive than any other travel agent, because it flies the Cape Town hajjis with Royal Saudi Airlines and South African Airways directly to Medina. In fact it was on the 25th December 2004 when Usman Ahmed arranged the first ever South Africa Airways flight from Cape Town directly to Medina. This was approved by the Minister of Civil Aviation (Authorities) of the Kingdom of Saudi Arabia and it was the first time in the history of South Africa that this had happened. With regard to flying the hajjis directly into Medina Usman Ahmed had the following to say:

*"Planes flying via and stopping at Jeddah Airport while the hajjis are waiting for the mu`assasas' buses, which normally arrive after the sunset prayer to take them to Madinah by the time the hajjis arrive in Jeddah and landing in Medina, it could be another 24 hours. Therefore, from a convenience point of view and by paying extra for the Saudi Airline or South Africa Airways, one is saving the hajji*

*approximately 24 hours of travelling time. Last year (2005) the hajjis paid just under R12 000 for the Saudi Airline, which took them from their place of residence (Cape Town) to the Bayt Allāh (House of Allāh) and back to their place residence in the shortest possible time. The people also have to keep in mind that a charter that takes approximately six and a half hours to fly hajjis from Johannesburg to Jeddah would take the same time to return to Johannesburg, but without passengers. Likewise, the charter would be without passengers to pick up the hajjis after ḥajj. At the end of the day, the hajjis are paying for all the flying costs”.<sup>71</sup>*

Several agents and members of the general public accuse Flywell Travel of monopolising the ḥajj industry (market share). Usman Ahmed claims that Flywell Travel has only 8.41% of the market share. Out of a total of 7000 visas, 600 visas were issued in 2004 and 800 visas were issued in 2005 to Flywell Travel, which proves that it does not have the monopoly of the market share. Before the “special services” were introduced by the *mu’assasa*, Flywell Travel used to purchase mattresses for their hajjis, which they used to include in the cost. They also do not use the *mu’assasa* transport during the five days of ḥajj. According to Usman Ahmed:

*“Mu’assasa gives you a bus to service a hundred pilgrims, and the bus can only accommodate 50 pilgrims. Who do we put on the bus first? Therefore, we hire 30 busses to transport our pilgrims for the five days of ḥajj at 50 000 Saudi riyal per bus, which is a total sum of 1.5 million rand. Though we do not use the mu’assasa’s buses, the hajji still pays for it as it is part of the tanazzul payment”.<sup>72</sup>*

Approximately 650 people travelled with Flywell Travel in 2004 and 2005 for ḥajj.<sup>73</sup>

### 5.6.3 THE SORAYAH JAMĀ`AH

The *Sorayah Jamā`ah* was established in 1981 at the residence of one of its founder members, Amien Davids., who also became the chairman of the group. The pioneers of the group included Yusuf Adams and Achmat Moos. In 1983, they appointed Imām Abdullah Gameeldien<sup>74</sup> as a ḥajj teacher<sup>75</sup> for the prospective ḥajjis who would eventually book their tickets and travel with the group to Mecca. Since 1983 the imām, also served the *jamā`ah* as their *mutawwif* in Mecca. The *Sorayah Jamā`ah* keeps in contact with its prospective clients for ḥajj, as weekly meetings are held with them after they are taught the ḥajj. In the first year of its establishment, it organised ḥajj for approximately 100 ḥajjis. In 1984 the number increased to 150 and in 1985 to approximately 240. In 1986 a split occurred in the group and consequently, only nine people accompanied Shaykh Dawood Davids (son of Amien Davids) for ḥajj. Some of the executive members had realised that the *Sorayah Jamā`ah* was doing well<sup>76</sup> and, therefore, decided to start their own ḥajj business.<sup>77</sup> According to Shaykh Dawood Davids:

*“It was nothing else but greed that has come about/taken the upper hand. This was not the purpose of the establishment of the Sorayah Jamā`ah. In 1981 when my father, Hajji Amien Davids accompanied his father, Dout Sout to Mecca, they observed that several ḥajjis were being exploited by the agents – it was for this reason that they established the Sorayah Jamā`ah, which was at that time affiliated with the mawlūd jamā`ah”.*<sup>78</sup>

In spite of this, 450 ḥajjis took the ḥajj package that was offered by the *Sorayah Jamā`ah* in 1987. In the 1990s the *Sorayah Jamā`ah* used to take over 100 people for ḥajj every year. However, from the year 2 000 the number has dropped because of the establishment

of many other ḥajj operators, such as the *Al-Anwār Ḥajj* and *ʿUmrah* group and Jacksons Travel & Tours. Since inception the *Sorayah Jamā`ah* has booked tickets with several different travel agents and has never connected itself to one particular travel agent. It has dealt with Flywell Travel, Travel Unlimited, Orient Travel and Four Seasons. It has also booked directly with South African Airways and in 2004 with Singapore Airlines, which flew hajjis from Cape Town to Singapore - and from Singapore to Jeddah.<sup>79</sup>

Currently, only five members of the *Sorayah Jamā`ah* manage the ḥajj operation while in Mecca. The spiritual leaders include Shaykh Dawood Davids and his brother Omar Davids. According to Shaykh Dawood Davids, only those foreign *mutawwif*s who were registered with the Saudi government were allowed to guide pilgrims. Amien Davids, Yusuf Adams and Shaykh Dawood Davids approached the offices of the *mutawwif*s and permission was granted to them by the Saudi officials. In 1982 they became the first registered South African *mutawwif*s. The *Sorayah Jamā`ah* has recently introduced a freight service for the hajjis, as well as medical facilities. Special care is taken of the sick and if necessary a *jamā`ah* official would accompany the sick to the hospital. In the case of death, he would contact the *mu`assassa* and would make the necessary funeral arrangements. Shaykh Omar Davids reconfirms the tickets, does the room allocation and also prepares a will for the hajji.<sup>80</sup>

Shaykh Omar Davids said that the people who are employed by SAHUC to assist the hajjis on the airport, is a waste of public's money, because the agents and ḥajj operators do everything for the hajjis before they depart and when they return from ḥajj.<sup>81</sup>



#### 5.6.4 IMĀM ABUBAKR SIMON

Imām Abubakr Simon was employed by Booleys Travel, where he gained sufficient experience in the ḥajj industry. After Shaykh Ganief Booley's demise, Imām Abubakr Simon decided to start his own ḥajj operation in 1984.

He was one of the best-known imāms in Cape Town and served the community in District Six for approximately 40 years. He always had a large congregation at the mosque in Ellismere Street, as well as a large number of people who attended his regular ḥajj classes. When he finally decided to take a group for ḥajj, he gave the potential hajjis (his existing students as well as others of the general public), the opportunity to pay off the cost of the total package over a period of three to four years.<sup>82</sup> In 1984, he led a group of approximately 400 hajjis from Cape Town on what would become an annual event.<sup>83</sup>

Imām Abubakr Simon had booked the air tickets through Ahmad Kasker of Travel Unlimited. Before the actual departure, Ahmed Kasker gave the potential hajjis a general idea of the journey. Zaini `Ariff, the hotel owner, had also visited Cape Town to address the hajjis regarding their accommodation. Before the hajjis departed, they had all assembled at the Ellismere Street mosque. Imām Abubakr Simon read a prayer and delivered a short address in Afrikaans. In conformity with the earlier Cape tradition, he requested the hajjis to walk from the mosque to Cape Town station. Family members and friends of the hajjis joined the walk, while others waited at the station. According to the *Cape Argus*: "*Traffic police stopped motorists to allow the pilgrims to continue unhindered – about 200 000 relatives and friends lined the route along Tennant and Oswald Pirow Streets*".<sup>84</sup>



Photo: *Die Burger* 1984



Photo: *Muslim News*

Imām Abubakr Simon



Photo: *Die Burger* 1984

Early tradition - the hajjis walked from Ellesmere Street Mosque to Cape Town station – in the centre

The train first stopped at the Bellville station and thereafter in Kimberley for an hour only. The people of Kimberley were waiting to welcome the hajjis and provided them with food. From Kimberley the train travelled to its destination in Johannesburg. While waiting for the flight, some of the hajjis stayed overnight at the Carlton Centre while others stayed with their relatives. The hajjis boarded a KLM flight to Nairobi from where Kenyan Airlines flew them to Jeddah.<sup>85</sup>

The Cape daily Afrikaans newspaper, *Die Burger* (English below) raised an important issue in its report on the pilgrims' march to the station:

*“In die jare dertig het n handjievool pelgrims van hulle huise na die Tafelbaaise hawe gestap, terwyl duisende mense saam met hulle deur die strate gestap het. Sedert die begin van die Tweede Wereldoorlog in 1939 kon die pelgrims nie meer per skip na die Middel-Ooste reis nie. Na die oorlog het pelgrims hul togte voorgesit. Talle van hulle het langs die kuste van Mombasa, Aden en Port Said en daarna oor Jeddah gereis om die heilige stad van Mekka te besoek”.*<sup>86</sup>

In the 1930s, only a few pilgrims used to walk from their residence to the Cape harbour, while thousand's of people used to walk with them through the streets. Since the beginning of the First World War in 1939, pilgrims could no longer sail by boat to the

Middle East. After the war the pilgrims had proceeded with their travel. Several of them had travelled along the coast of Mombasa, Aden, Port Said and thereafter across to Jeddah to visit the holy city of Mecca.

Ghalib, (the son of Imām Abubakr Simon) asserted that in 1988 his father had led 475 hajjis - the biggest group of South Africans that was accompanied a hajj operator. The reason for this large number was that Imām Abubakr Simon contributed 25% of the hajjis' airfare as well as accommodation costs from the discount which he received from the airliners for the number of tickets he had booked. Imām Abubakr Simon did not continue as a hajj operator as the industry eventually became too competitive.<sup>87</sup>

#### 5.6.5 *AL-ANWĀR ḤAJJ & `UMRAH*

In 1996, while Ganief Harris was assisting his brother-in-law, Mogamat Mathews, in the airfreight business in Saudi Arabia, he decided to establish his own hajj business in partnership with Nazeem Shabodien. In the first year of establishment, they accompanied 13 hajjis to Mecca. The name *Al-Anwār Ḥajj & `Umrah* was given to the business after *Al-Anwār* Hotels – in which they had accommodated their clients in Mecca and in Medina. The business had been registered as a company since inception. While in Mecca, Nazeem Shabodien had initiated the “Azīziyyah programme”<sup>88</sup> at an excellent price. Consequently, 168 hajjis accepted *Al-Anwār Ḥajj & `Umrah* group's special hajj package of 2 500 riyal for lodge only in Mecca. The airfare was approximately 4 500 rands at the time.<sup>89</sup>



Photo: M H Ebrahim  
Ganief Harris founder of  
*Al-Anwār Hajj & `Umrah* group

In 1997, 457 people joined the group on ḥajj. By 1998, the group had established branches in Johannesburg, Durban and Port Elizabeth. From 1998 until 2001 most of the hajjis who booked with *Al-Anwār Hajj & `Umrah* group were from Johannesburg. In 2001, the group's number had increased to 1 200 hajjis but because of the fluctuation of the United States Dollar in 2002,<sup>90</sup> the group's number dropped slightly to 1 000. Of the 1 000 hajjis, in 2002, 600 were from Johannesburg, 300 from Cape Town and the remainder from other parts of the country.

Prior to 2002, *Al-Anwār Hajj & `Umrah* employed sub-agents who had operated on their own. These sub-agents would refer their clients to *Al-Anwār Hajj & `Umrah* group. With these successful bookings, *Al-Anwār Hajj & `Umrah* group would pay the sub-agents a commission. In 2002, *Al-Anwār Hajj & `Umrah* group restructured its management and decided to employ consultants in Cape Town, Johannesburg and Durban. Regular workshops are held with these consultants for the purpose of continuously improving the ḥajj operation. Since 2002, *Al-Anwār Hajj & `Umrah* group has had the largest group of hajjis in South Africa travelling with the agency.<sup>91</sup>

In the same year Malik's Travel of Durban had the second largest group of hajjis – 300 in total. The group has relied for its travel arrangements mainly on Flywell Travel of

Wynberg. However, to cope with the increase in numbers, it is entering into travel arrangements with other travel agents as well, such as Zaida Crombie of the Strand.<sup>92</sup>

#### 5.6.6 ZAIDA CROMBIE

Although Zaida Crombie had no experience in the travel business. Maties Travel<sup>93</sup> in the Strand employed her in 1994. She had, however, travelled extensively. The company gave her the opportunity to undertake the Travel Reservation's Course. Maties Travel, has been in business for more than 20 years, but has never been in the ḥajj market before. Matie Geldenheys, the owner of the business, would refer any article which appeared in *Die Burger* dealing with problems ḥajjis were experiencing during ḥajj, to Zaida Crombie for her comments. He compared the ḥajj with Escort and Grand Prix Tours, which did not create any problems for the organisers. Zaida Crombie eventually decided, that with her knowledge and experience of the travel business she could provide an efficient service to the Muslim community.<sup>94</sup>



Photo: M H Ebrahim

Zaida Crombie who organises  
*Al-Anwār Ḥajj & `Umrah's* flights

In 2002, Zaida Crombie approached *Al-Anwār Ḥajj & `Umrah* group through the recommendation of her father and sisters who had travelled with the group previously to

offer her services. While she was still employed by Maties Travel, *Al-Anwār Ḥajj & `Umrah* group had approached her to get the best deal from airway companies. Though Zaida Crombie had managed to obtain a few reservations from the airliners for ḥajj, on behalf of *Al-Anwār Ḥajj & `Umrah* group, it was difficult for her to become established in the ḥajj market as she had started off with a White company and also because there were already several established travel agents in the industry. She then made arrangements with Ethiopian Airlines and Royal Saudi Airlines which runs an office in Nairobi, to carry passengers from Nairobi to Jeddah.<sup>95</sup>

Maties Travel, in the meanwhile had started a new company called *Bukhali*<sup>96</sup> Travel which was their Black Economic Empowerment (BEE) company, in which 25% share was given to Zaida Crombie and the balance of the shares belonged to Maties Travel. Zaida Crombie's responsibility was to manage the new (black) ḥajj market and also the corporate markets that Maties Travel previously did not have. It could not get government funding since it was a White-owned company. According to Zaida Crombie:

*"They had used me, which I think was an unfair situation because I brought in markets, especially the ḥajj market which they could not previously access. They were basically targeting the White community and corporate markets in Stellenbosch, Strand and Paarl, which had no BEE component at the time. I was placed in Maties Travel's office in Stellenbosch. Though I was allowed to use their computers and printers and their accounts department did done my accounts, I had to pay them a service fee of R12 000 per month. I also had to cover my employee's salary as well as my own. From the balance of the income they would take their 75% share. I was obviously exploited by Maties Travel and that made me resign in 2004.*

*What I basically needed to start my own business was a business licence (as a sole proprietor), and a computer with the relevant software in the travel business. At first it was difficult, because according to the contract which I had signed with Maties Travel, I was not allowed within the first two years after my resignation, to open a business in the same field. However, after a court hearing, it was mentioned to me that the South African Constitution protected those whose sole income depended on the work that they were doing all the time. Though I was allowed to open a travel business, it was made clear to me that I could not approach any of Maties Travel's clients".<sup>97</sup>*

Zaida Crombie started her own travel agency in April 2004, known as Zaida's Travel, and handled about 80% of *Al-Anwār Ḥajj & `Umrah* group's flight reservations – (the rest was arranged by Sure Flywell). She stated that although she had managed many travel groups for Maties Travel, she quickly realised that the ḥajj industry is a completely different type of market. There are limited airlines operating flights to Jeddah. South African Airways (SAA), has scheduled flights to the United Kingdom, Australia and the Far East, which are major markets. As SAA has a limited number of aircrafts it is difficult for them to accommodate the ḥajj market. In 2005, Zaida Crombie made a small number of reservations for *Al-Anwār Ḥajj & `Umrah* group as it had already reserved the majority of seats with South African Airways charter flight via Sure Flywell. Zaida Crombie, together with *Al-Anwār Ḥajj & `Umrah* group, have since developed a good relationship with Egypt Air and for the past few years have been using Egypt Air exclusively the ḥajj season. Egypt Air flies via Cairo to Jeddah twice weekly.<sup>98</sup>

According to Zaida Crombie:

*“Of the approximately 7 000 to 8 000 South Africans who perform ḥajj annually, every one wants to be on the first flight returning from Jeddah. There are also those ḥajj agents and operators who have the monopoly in the ḥajj markets and they protect their own interests. People would first contact travel agents who are affiliated and protected by the International Air Transport Association (IATA) and the Association of South African Travel Agent (ASATA)“.*<sup>99</sup>

Tickets are issued by the airlines only after all monies are paid in full. However, Zaida Crombie plans to become an IATA agent so that she can issue her own airline tickets. She hopes to move her office from the Strand to *Al-Anwār Ḥajj & `Umrah* group's offices in Primrose Park. It is Zaida Crombie's goal to get the best deal from the airline companies for *Al- Al-Anwār Ḥajj & `Umrah* group. She would make reservations for the prospective hajjis at different departure dates and sell the tickets to *Al-Anwār Ḥajj & `Umrah* group only. If the number of passengers turn out to be less than the number of reservations, Crombie would cancel the seats. To date, she has had arrangements with Qatar Airways, Malaysian Airline, Egypt Air as well as South African Airways. She works closely with Shaykh Gasant (Ḥasan) Pandey, (a director of *Al-Anwār Ḥajj & `Umrah* group) who manages the hotel reservations/bookings for the hajjis in Mecca and Medina.<sup>100</sup>

In addition to *Al-Anwār Ḥajj & `Umrah* group's internal administrative duties, it also has people equipped to supervise the spiritual aspects of their operation. This is also part of the ḥajj package it offers.



### 5.6.7 DHUYUFULLAH (DHUYUF ALLĀH)

Aslam Toefy established *Dhuyufullah* in 1999. After retiring from rugby in 1987, he felt the need to “align himself” with people. The first task which he undertook upon himself was to perform the ḥajj in 1988, which he found very fulfilling. After several trips to Mecca, he realised that some of the ḥajj agents and ḥajj operators were exploiting the hajjis. The questions that he asked himself were: “*How can one do away with these injustices? Why have the prices for ḥajj been escalating so much? Who are the ḥajj operators taking hajjis on ḥajj?*” When Aslam Toefy officially started to accompany people to Mecca, he took them - especially the elderly to hotels which were comfortable and clean and very close to the Sacred Mosque. Initially the staff of *Dhuyufullah* had to pay for their own accommodation in order that the hajjis could save some percentage of the ḥajj trip. In 2003, *Dhuyufullah* had to adjust its price structure as SAHUC (which will be discussed later) had introduced new regulations with regards to all ḥajj agents and ḥajj operators that had to be registered as a “Closed Corporation” CC. Aslam Toefy was delighted with this new regulation that was introduced by SAHUC. He declared:

*“SAHUCs new regulation is a good thing that happened. It got rid of a few operators who were disorganised; could not control books and records. There is accountability and transparency now. I felt that there was a need to establish an organisation, which could fall under SAHUC in order to get rid of unscrupulous ḥajj agents and ḥajj operators. Subsequently the South African Travel and Ḥajj Operators Association SATHOA was established in 2003”.*



Photo: M Noor Khan

Aslam Toefy founder of *Dhuyufallah*

## 5.7 DIFFICULTIES EXPERIENCED BY THE HAJJIS

Though ḥajj agents and operators promise the ḥajjis the best accommodation some agents never live up to these promises. In Cape Town it is a known fact that several ḥajj agents and operators used to receive payment from the ḥajjis for their accommodation expenses long before their departure for ḥajj. When the ḥajjis arrived in Mecca, some would discover that only a portion of the money was paid to the owner of the *bayts*. On many occasions the agents would disappear and the ḥajjis would be forced to raise the unpaid amount. If the owner of the *bayts* did not receive the monies owed to him he would disconnect the electricity or water of the *bayts*.<sup>101</sup>

Rules which were introduced by the Saudi government over the past few years, created problems for South African ḥajjis in some cases, specifically for the Cape ḥajjis. In the past, many ḥajjis from the Cape used to leave before or during the month of *Ramaḍān* for ḥajj. In 1983 the Saudi Minister of Interior and President of the Supreme Ḥajj Committee, Prince Naif bin `Abd al `Azīz, announced that the *`umrah* visa was only valid for one month. At the end of that period, the ḥajji had to leave the country or face severe penalties. Whilst the new rules affected all the ḥajjis, those from Cape Town were particularly hard hit, as they were already in Mecca before *Ramaḍān*. The Saudi

government's demand that valid visas must be obtained before arriving in Jeddah, further created a problem for the South African hajjis, as there were no diplomatic links between South Africa and Saudi Arabia. South Africans had found it virtually impossible to obtain visas before leaving the country.<sup>102</sup>

Hajj agents including Adam Gool of Crawford, made representations on behalf of the hajjis to the Saudi Ministry of Hajj and Awqāf regarding this matter. In December 1988, he wrote to the Ministry describing the trauma that faced South Africans during the previous hajj. On Adam Gool's second visit to the Ministry, he was informed that it had received instructions to allow South Africans who arrive before or during *Ramaḍān* to stay on for hajj and that they would be issued with a hajj visa during *Ramaḍān*. Adam Gool issued a Hajj Bulletin, which made special mention of some of the regulations that were published by the *mu'assasah*. He asserted that "*the Establishment at the time had replaced the previous one which consisted of mu'allims with the result that very little was done for the hajjis*".<sup>103</sup>

The most common problem the hajjis had been encountering over many years was the flight delays on their departure from South African airports or from Jeddah airport. "*Confusion and chaos will always arise when hajjis return from hajj, but if hajjis and travel agents co-operate with each other several of its problems can be solved*". This was the view of Ahmad Kasker, director of Flywell Travel that had made most of the bookings of the 119 hajjis who were forced to spend five days in Madrid on their return to South Africa in 1983. The main reason for this problem according to him is that there are more than a million people who want to leave Jeddah after hajj by air over a period of only ten days. Ahmad Kasker also pointed out that many delays were caused when hajjis were sent to wrong terminal building by their *mu'allims* and that it was extremely

difficult to find hajjis who were lost among millions of people. The Madrid confusion came about when several hajjis had decided to leave Mecca earlier than scheduled. Abubaker Abrahams, a representative of Flywell Travel, had managed to secure an Air Djibouti flight for the 119 passengers which was due to leave for Nairobi via Djibouti in October 1983. Two hours before departure Air Djibouti informed Abubakr Abrahams that due to technical reasons, the flight had to be cancelled. Cape Town newspapers reported that Air Djibouti had refused to accept South Africans. However, this cannot be true because according to international air travel regulations, no airline can refuse passengers from a particular country.<sup>104</sup>

After the cancellation of Air Djibouti, Ahmad Kasker was fortunate to obtain Air Iberia, which left with the hajjis the same evening for Madrid. Air Iberia was requested to telex Madrid to arrange for a bigger aircraft for the Madrid-Johannesburg connection. Madrid Airline gave the assurance to Ahmad Kasker that the stop in Madrid would be approximately 24 hours. Meanwhile Air Djibouti had forwarded 3 000 US Dollars towards the hotel expenses of the hajjis. When the passengers arrived in Madrid, it was discovered that Air Iberia had failed to provide a bigger aircraft for the connecting flight to Johannesburg. Subsequently, the hajjis had to stay in Madrid for five days. There was the question of the passengers who were “stranded and had no finance and who were without meals” according to the reports received in Cape Town. Ahmad Kasker denied the allegations and made the following statement:

*“The hajjis stayed at the five-star Eorotel Hotel; they only had to club together for one meal during the entire stay, and some of the passengers were able to tour Madrid. I do not deny that there were problems. Yes, a lot of negotiations had to*

*be carried out but everything turned out well. The local newspapers had blown the issue out of all proportion”.*<sup>105</sup>

A number of hajjis who were contacted by a reporter of *Muslim News* verified the account that was given by Ahmad Kasker. However, the most distressing aspect of the whole event was the amount of abusive telephone calls that Ahmad Kasker’s wife had received at home.<sup>106</sup>

In 1983 Yusuf Orrie, a hajj travel consultant, had issued a warning to prospective hajjis that they should not fall prey to the rampant corruption which in all likelihood would confront them in Saudi Arabia. He had witnessed what was happening to hajjis in the Saudi Kingdom and felt that it was time that these un-Islamic practices should be made public for the protection of those who had intended to go on hajj. The first advice he gave to the potential hajjis was not to allow any travel agent to issue them with unconfirmed tickets via Nairobi. He had discovered that some of the hajjis’ onward bookings from Nairobi were on request. It was through persistence as well as the assistance of Saudi Airlines that the hajjis could continue with their journey. Several South African travel agents who acted on behalf of certain *mu`allims* in Mecca informed hajjis in Nairobi that the *mu`allims* whom they had booked with no longer had accommodation and that they would arrange for other *mu`allims*. At Jeddah airport, some agents used to request an extra few riyals from the hajjis in order to clear their passports sooner, which Yusuf Orrie alleges they pocketed. Some *mu`allims* and their agents collected cash in advance from hajjis who arrived directly in Medina for their accommodation in Mecca, against Saudi law. Furthermore they were forced to accept whatever accommodation they were provided in Mecca. Yusuf Orrie advised hajjis who were not treated properly by their agents or *mu`allims* to report these matters to the Hajj Committee’s offices in Mecca.<sup>107</sup>

According to M F Abrahams of Grassy Park, in the Cape, Yusuf Orrie had raised matters which had bothered the hajjis for many years. He believed that travel agents have a duty to employ people who would not disclose misleading information and those who would have the hajjis' best interest at heart. It meant that the employer as well as the employee, had to ensure that the hajjis receive their close attention at all times. Likewise the hajjis should have a sense of responsibility and should not allow themselves to be influenced by touts who would offer hajj packages at low prices, which would result in them being accommodated under the most unsatisfactory conditions in Mecca. M F Abrahams then posed the following question:

*"If a travel agent or mu`allim has given the hajjis a raw deal, will they (the hajjis) be justified in exposing them, or should they remain silent because this might be misconstrued as hearsay?"<sup>108</sup>*

In response to this question, R Hendricks of Bosmont advised that if the hajjis were made to bear unnecessary hardships, then they should present the facts without being derogatory. If the hajjis did not find the conditions as promised and had to endure inconveniences through deliberate conniving and deceit, it would not be regarded as hearsay if they made these facts known with the intention of preventing other hajjis from experiencing the same fate.

Another undesirable development according to Hendricks was the fact that several religious leaders were becoming "booking agents". Many of them became leaders of a group of hajjis after they had conducted hajj classes. He recommended that:

*“Religious leaders must stick to their calling and leave matters outside their domain to people who have the expertise. In the end the bona fide travel agent will be blamed if the hajjis find that they are beset with difficulties”.*<sup>109</sup>

Because hajjis had become victims of bogus travel agents, it had driven a pioneer of the first hajj charter, Hasan Hendricks, to warn Muslims who had intended to go on hajj to be aware of these confidence tricksters. He advised them to finalise all arrangements in Cape Town as well as to secure the necessary assurances and receipts from their travel agents prior to their departure for Jeddah. He said that those people who did not secure their bookings via reputable travel agents could find themselves in extreme difficulty on hajj. He cited an example of a hajji who had been stranded in the Saudi Kingdom for more than three months because no proper prior arrangements had been made. He also pointed out to the potential hajjis that they had to be careful when they were being moved from one hotel to another, because this often resulted in loss of their belongings. Hasan Hendricks further said that problems started when inexperienced people started canvassing for *mu`allims*. *“People think that after one trip to Mecca, they are now fully fledged agents”*, said Hasan Hendricks.<sup>110</sup>

Abdusamad Akoojee who had gone on hajj in 1989 said that hajjis should not blindly rush into booking accommodation through the local (Cape Town) hajj agents before seeking advice. He had booked in at the New Bahaudin Hotel through an agent in Johannesburg. He assured the people that there was an office at the Jeddah airport where the hajjis could go to book hotel rooms at a reasonable rate. He had witnessed how people were ripped off in Mecca by some of the hajj agents and operators. A group of 40 people who had booked their rooms at the Jeddah airport had paid far less for their hotel accommodation than those who did not.<sup>111</sup>

Despite the advice that has repeatedly been given to potential hajjis many would still book with the same hajj agents who were disorganised or did not fulfil their promises to the hajjis in previous years. In the 1980s there were many reports concerning exploitation or inefficient service by hajj agents which in one case left 500 hajjis stranded in Jeddah for five days before their return to Cape Town. It was the first time that hajjis decided to speak about their experiences as a warning to others. A group of hajjis made attempts to assist the stranded hajjis at Jeddah. This group communicated with the various authorities at Jeddah as well as with travel agents. Moegsien (Muḥsin) Khan, a member of this group said that hajjis normally would not discuss any difficulties they had encountered while they were on hajj, *“often under the impression that this was all part of the hajj experience. However, if these problems are created by man, then it is our duty to relate these events to our fellow Muslims as a warning”*<sup>112</sup>

It would appear according to reports in the May 1992 edition of *Muslim Views*, that the agents of the stranded hajjis simply informed them that they would not be able to board the flight as scheduled, and left them on their own to resolve their situation further. They did not keep the hajjis informed of any developments in the situation which led to further frustration as the hajjis were already faced with difficult conditions at the Hajj Terminal. They had to sleep on concrete floors for up to five days. It was unbearably hot and the aircraft fumes, which permeated the terminal, made matters worse, especially for the elderly. Several hajjis clubbed together to purchase food for those who had no money left. The hajjis also pointed out that the agents had assured them that alternative flight arrangements had been made for them but that this never materialised. Moegsien Khan prepared a list of complaints, written in Arabic with the assistance of Shaykh Sulaiman Mosaval, which was forwarded to a representative of King Fahd. Hajjis were advised to



ensure that they had in their possession a valid return ticket, with confirmed dates, before they departed from Cape Town.<sup>113</sup>

In an article that appeared in the following edition of *Muslim Views* (June 1992), Mubashir Sayed of Jet Wings Travel rejected the claims that the Saudi authorities and other travel agents had made the final arrangements for the return of the 500 stranded hajjis to Cape Town. According to him all the hajjis had returned home on tickets which were issued by Jet Wings and he explained why they were issued with a single ticket to Jeddah:

*“We arranged for our passengers to travel to Jeddah and back through Orient Travel and Tours who had arranged the charter flights. When the passengers left South Africa they were issued with one-way tickets as the charter organisers said the charter airline, which would be bringing the pilgrims back, would not accept tickets issued by other airlines. The return tickets were to be issued just before the departure of the hajjis from Jeddah. Therefore, we only paid one-way fares and made arrangements with the charter airlines based on a letter of confirmation to be given to them by our bank”.*<sup>114</sup>

Mubashir Sayed claimed that when he received the manifest from the authorities, he issued reconfirmation cards to the hajjis advising them of their flight details and reporting times. The problem started on June 15 when the charter airline provided only two aircrafts instead of the scheduled number of three, which created chaos at the airport as well as a 40-hour delay in departure for one group. According to them, the first batch of Jet Wings Travel passengers had arrived at the airport right on schedule on June 17. However, later that same afternoon, Sayed received a call from a staff member of Orient

Travel in Jeddah that they had received instructions from Johannesburg that Jet Wings Travel passengers had to be taken off the manifest. Sayed immediately made contact with Rashid Ebrahim, the managing director of Orient Travel, who informed him that there was a 'snag' in the arrangement and advised him to make his own arrangements in Jeddah.<sup>115</sup>

Another major problem which South African hajjis were confronted with during the 1980s was the stopover at Nairobi. The hajjis had to be in transit for several hours. No one was allowed to leave the airport. This state of affairs, led to bribery and corruption at the airport. Hajjis had also lodged complaints of theft of their baggage. In 1989, Wahid Kazi (the Secretary of SAMTA) after having negotiated with Kenya Airlines for approximately eight years, assured hajjis that they would not disembark, nor would their luggage be taken off the aircraft, at Nairobi airport. Kenya Airlines then had weekly scheduled flights, which carried two thirds of South African hajjis to Jeddah.<sup>116</sup>

In response to criticism directed at them, some travel agents contended that problems arose only when hajjis conducted dealings with agents who were not registered. Ahmad Kasker of Travel Unlimited made an earnest appeal to other travel agents that they should try their utmost to assist the hajjis irrespective of the travel agency they had booked with. He also advised the hajjis that whenever they found themselves in difficulties regarding travel arrangements while in Saudi Arabia, they should seek assistance from registered travel agents only.<sup>117</sup>

In its January 2001 issue, *Al-Qalām* featured an article with the headlines, "Rocky start to 2001 Hajj season, as hundreds of hujjāj left stranded". In Cape Town, rapid arrangements were made to transport 100 hajjis to Johannesburg by bus, as there were no

domestic flights available to them. An additional 200 hajjis were inconvenienced by last minute changes to their travelling arrangements. According to Salie Manie, who was the president of SAHUC at the time, the problems were mainly due to the frequent issue of uncertain flights and in the lack of cohesion among travel agents in organising flights. SAHUC had negotiated with the Transport Department for access to all information on the flights that were available for hajjis – the idea was to ease the co-ordination of flights. In a swift survey conducted on the Muslim community radio station, Voice of the Cape, 86% believed that the local hajj travel industry was disorganised and that it was time that the hajjis be educated regarding international travel in order to avoid problems of any kind. The majority of callers further suggested that all parties in the industry should meet to negotiate smoother travel arrangements and a more co-ordinated hajj travel industry under the supervision and guidance of SAHUC.<sup>118</sup>

Salie Manie has also argued like many other professional travel agents, that the reason for many mishaps in the hajj industry was because of the number of inexperienced travel agents who had recently joined the fraternity. In order to deal with poor service delivery and to prevent the future abuse and exploitation of hajjis, SAHUC announced that it had taken several measures to ensure that unscrupulous travel agents were eliminated from the industry. Manie appealed to all travel agents to register with SAHUC – and said that, *“those who were not registered with SAHUC or who had been found guilty of ill-treating hajjis would be blacklisted and would find the doors closed to them by the authorities both here and abroad”*.<sup>119</sup>



Photo: *Al-Hujjaj Magazine*  
Salie Manie was president  
of SAHUC in 2001

## 5.7 THE ṬAWAFA ESTABLISHMENTS

At this point it is necessary to mention that the *muṭawwifs* are still very active in Mecca during the ḥajj season. The Saudi Government set up *Ṭawafa* (regulatory body) establishments in 1984 in order to serve the hajjis in an organised manner. Presently *muṭawwifs* are divided into six geographical areas: South Asia, Southeast Asia, Iran, Arab countries, non-Arab African countries, and a sixth group consisting of Australia, Turkey, Europe as well as North and South America. The *Ṭawafa* establishments consist of *muṭawwifs* who have customarily been serving foreign hajjis from a specific area.<sup>120</sup>

Each hajji pays 170 SR for various services. Out of this amount 25 SR go towards the *wakīl* (who receives the hajji at the airport), 30 SR go to *dalil* (who serves the hajji in Medina) and the balance goes to the *muṭawwif* for his services. Arranging accommodation for the hajjis is not part of the *muṭawwif's* task. The Arab Establishment, which receives hajjis from 100 countries, has approximately 100 groups under its management and there are 4 029 *muṭawwifs* serving hajjis arriving from these countries. It receives the hajjis at Jeddah or Medina airports as well as on the southern and northern Saudi borders for those hajjis arriving by road. It also arranges for their transportation during the ḥajj period including five days of ḥajj and organises the hajjis' lodgings. Finally, it keeps an eye on the services provided to hajjis in the buildings while they are

in Mecca. Erecting tents and providing the necessary food and other items such as sleeping mats, water, ice, rugs, and so forth on `Arafah and Mina are also the responsibility of the *mutawwif*. They also ensure that the hajjis' passport details are recorded (in a computerised database) and supply an identity card to the hajji.<sup>121</sup>

According to Dr Talal Fouad (Fu`ād), the most common complaint received by the Establishment is uncomfortable lodgings. Complaints associated with transport are the second most common grievance. These grievances are normally settled with the hajji after a meeting. Hajjis can file an objection either telephonically or by visiting the *mutawwif*'s offices located close to their residences in Mecca. Dr Fouad also pointed out that:

*“We train our staff so that they can keep track of changes in rules and regulations and can serve the pilgrims in a better way. There is a centre under the supervision of the Ministry of Hajj that deals with training programmes of mutawwifs”.*<sup>122</sup>

With reference to the earlier *mutawwif* hajj system, (which we have discussed earlier), Dr Fouad concurred that *mutawwifs* used to serve hajjis of a specific area. They used to travel to their countries of specialisation several months prior to the hajj season in order to make bookings for hajjis. They would understand the native languages of their preferred arrears and would have their own contacts/agents there. The Arab Establishment has currently decorated a room at its head office in Mecca in the manner in which the previous *mutawwifs* used to set up their sitting rooms approximately 50 years ago, complete with a clay water catcher and high sofas.<sup>123</sup>

What is evident today is, – dramatic changes have taken places in the last decade. Previously all records were handwritten while currently every single detail is captured on computer, which details are accessible by all other departments involved in the ḥajj service. The ḥajj industry has become a huge operation and requires extensive pre-planning. The Establishments start their planning for the following year’s ḥajj during the current ḥajj because it gives them the opportunity to meet the officials of various delegations. They obtain sufficient feedback which enables them to improve their services the following year. Recently, Saudi Arabia has spent more than one billion SR on various development projects in Mecca, Medina as well as `Arafah, to improve the facilities for the hajjis.<sup>124</sup>

## 5.9 ESTABLISHMENT OF SAMTA

SAMTA was established on March 27, 1988 at an inaugural meeting held in Durban. The reason for the establishment of this body was given by Wahid Kazi as follows:

*“The hajji is the guest of Allāh - what right do I or anyone else have to make his journey a problematic one by fighting with one another, that is, with other travel agencies over the ḥajj industry. On the contrary, I feel that we should assist one another and make it easier for the hajjis. It is the year 2006 – and I still have the same sentiment”.*<sup>125</sup>

The establishment of SAMTA brought most of the leading Muslim travel agents together. Those agents who were present at the meeting included: Safeway, World Ways, Gulf Wings and Nova (from Durban). Four Seasons, Travel Unlimited, Jet Wings, Rasool’s Travel and S & S Travel (from Cape Town). The primary objective of SAMTA was to assist those who undertake the annual ḥajj and also to serve other travellers by ensuring

that its members maintain the highest standards of integrity and efficiency. The organisation was established to ensure that its members uphold the stringent code of ethics of the Travel Agents' Board (TAB).

In an article which appeared in the *Muslim News* of April 1988, a member of SAMTA said that the body was formed for the mutual benefit of travellers and for the travel agents. He also indicated that in the past, one travel agent was often played up against the other to obtain the best deal. This practice resulted in the traveller eventually suffering because the meagre benefit that he gained in price was unfortunately at the cost of service delivery. SAMTA's initiative was also to scuttle any attempts by opportunistic politicians in the "tricameral parliament" who had sought to gain credibility by preying on the plight of South African hajjis. To cite an example, in March 1988 Nicholas Isaacs, who was a Member of Parliament in the Coloured House of Representatives, called on the State "to lighten the tremendous burdens that Muslim pilgrims to Mecca experience".<sup>126</sup>

Representative Muslim organisations in the Western Cape rejected the first of many sanctions-busting South African Airways flights, which planned to transport hajjis from Johannesburg to Cairo en route to Jeddah. Those unexpected flights, which were subsidised to the tune of R3-million by the South African Government, had thrown flight arrangements by SAMTA completely off course. It appeared that SAMTA was being 'punished' because of their steadfast refusal to work with members of the "tricameral parliament" under their respective "own affairs" portfolios on the Hajj Steering Committee. SAMTA withdrew from the Hajj Steering Committee in order to retain its credibility within the Muslim community. Thereafter, SAMTA united the Muslim travel agents whose aim was to ensure that the hajjis journey was as comfortable as possible. They also pursued a policy of dealing directly with South African Airways. In 1989

SAMTA arranged flights via with Air Malawi from Johannesburg to Jeddah with a technical stop-over in Nairobi.<sup>127</sup>

A bombshell was dropped onto the Hajj industry when South African Airways made an announcement that a flight, which had been discontinued 25 years previously in protest against the “Apartheid Policy” of the South African Government, had resumed links with Egypt. Prior to this shocking announcement, the *Muslim Views* had quoted the following statement issued by Sulaiman Khan, who claimed to be a religious advisor to the House of Delegates which appeared in the Saudi newspaper: “*It is my government’s aim to forge Islamic ties with all Arab states and all minorities throughout the world*”. According to a fact sheet distributed by “Call of Islām”<sup>128</sup>, Nic Smith, a South African Airways representative had informed SAMTA that “*SAA must fly via Cairo otherwise Air Malawi would be refused landing rights at Jan Smuts Airport*”.

SAMTA refused SAAs offer and landing rights to Air Malawi were duly withdrawn. In order to ensure that hajjis were not left stranded, SAMTA was forced to transport on SAA flights to Cairo. Air Malawi was later again granted landing rights and SAMTA delegates were informed that Shaykh Abu Bakr Najaar, who had played a major role to ensure that this undertaking was a success, had worked closely with Riḍā Ḥākīm, a Saudi official, for the issue of visas to the South African hajjis. The SSA flight to Cairo was a major political gain for South Africa, and SAMTA was expected to support this breakthrough.<sup>129</sup>





Shaykh Abu Bakr Najaar

In the entire history of the ḥajj industry in South Africa, it was the first time that the pilgrims were given a ḥajj terminal at the Johannesburg airport. On several occasions in the past SAMTA had requested a special domestic rate, from South African Airways which was consistently refused. However, on the new SAA flights to Cairo a 42% discount was granted. This course of action proved the South African government's determination to cause SAMTA all sorts of difficulties. While this particular ḥajj route had certain benefits for the hajjis, it was not welcomed by representatives of Muslim organisations primarily because the hajjis had been coerced into becoming sanction-busters. Organisations such as *Al-Jāmi`ah* of Claremont, *Al-Jihād*, Call of Islām, Muslim Student Association, Muslim Judicial Council, Muslim Youth Movement and *Qiblah*, called on the government not to use the hajjis for their own dirty ends. They posed the following questions: "*Why are they going to such great lengths to fly our hajjis to Mecca?*" – and "*Is it because they have Islām, the Muslims and the ḥajj at heart?*"<sup>130</sup>

Wahid Kazi was part of a delegation that had a special meeting with the Deputy Minister of Ḥajj of Saudi Arabia concerning the problems that the South African hajjis were experiencing. He suggested that SAMTA applies directly to the Saudi government for official recognition.

## 5.10 THE SOUTH AFRICAN HAJJ & 'UMRAH COUNCIL (SAHUC)

### 5.10.1 BACKGROUND TO SAHUC'S ESTABLISHMENT

In view of the many problems which hajjis encountered over the years, several attempts have been made to improve the hajj industry. In 1982, the Cape Town based Al-Jeddah Islamic Centre made an appeal to the Muslim community to support its efforts to form a Pilgrims Management and Fund Board. The board, which was part of a hajj trust, attempted to coordinate all activities connected with hajj. Its intention was to manage a fund for the utilization and the investment of savings, which would possibly have protected the hajjis in the event of them experiencing of unforeseen hardships whilst abroad. Interested parties had to contact Mr Mohammed Hanief Edwards, of Cape Town.<sup>131</sup>

The following year (1983) another effort was made to form a National Hajj Committee with the aim of easing the extreme hardships which South African hajjis had experienced over the years. A spokesman for the Muslim Judicial Council had disclosed the following information to *Muslim News*:

*"We have received first hand information, reports (as well as reports in the press) regarding the difficulties faced by hajjis relating to their journey to the holy land and also the accommodation problems that they faced in Mecca and Medina. All concerned Muslims agree that the only way to tackle this problem and offer long-term solutions is to form a permanent hajj committee. The committee, although initiated by the MJC, is expected to comprise of members from a number of*

*organisations. The Muslim travel agents are also expected to play a role in the formation of the committee”.*<sup>132</sup>

Letters were sent out to many organisations throughout the country inviting them to offer suggestions and to lend their support to the ḥajj committee. The committee was expected to set up offices in all major centres in the country and would seek to establish an office in Saudi Arabia. A member of the MJC told Muslim News:

*“ At present there is very little that can be done to alleviate the plight of our hajjis. No voice from South Africa is officially recognised. With a ḥajj committee we will have more muscle and those guilty of exploiting the hajjis will now be aware that they cannot escape responsibility for their actions. We look forward to the support of all Muslims for we feel that a ḥajj committee is the only concrete solution to the cycle of hardship.”*<sup>133</sup>

In 1992, another attempt was made to establish a ḥajj committee. An historic forum was convened under the auspices of the South African Muslim Travel Association (SAMTA), which had appointed an interim committee to oversee the formation of a South African Hajj Committee. Despite the fact that invitations were sent to more than 30 organisations countrywide, only ten delegates were present including the Jāmi`ah al-`Ulamā', Islamic Medical Association, South African National Zakāh Fund, Lenasia Muslim Association, Flywell, SAMTA, Islamic Bank, Islamic Social Welfare Association, and Waterval Islamic Institute. The forum was chaired/headed by Wahid Kazi, the secretary of SAMTA, who gave the forum an indication as to the problems the hajjis were experiencing every year and primarily as a result of the absence of diplomatic links between South Africa and Saudi Arabia.<sup>134</sup>

It was made clear at the forum that since the establishment of SAMTA several problems pertaining to the actual travel of the ḥajj industry had been alleviated, but SAMTA had realised its shortcomings and confirmed that the organisation was not empowered to deal with all the aspects relating to ḥajj. It was imperative therefore that a representative body be formed. An interim committee was appointed and tasked with the responsibility of contacting organisations which were not present at the forum, and to inform them to send a delegation to the following meeting. Thereafter, the South African Ḥajj Committee would be officially launched.<sup>135</sup>

The idea of the newly established Ḥajj Committee was to seek official recognition from the Saudi Government in order to deal on a legitimate level with the various problems the South African hajjis were experiencing. Ḥajj Committee members would be given precedence to service the hajjis at the airports. These included the facilitation suitable of transport arrangements from Jeddah airport to Mecca and Medina, to establish a clinic staffed by South African doctors and nurses, manage passports, provide general counselling and advise hajjis about the various facilities available for the performance of ḥajj.<sup>136</sup>

Faizel Sungay, the vice chairman of SAMTA in conjunction with Rasul Mahomed prepared a document in September 1994, in order to regulate the Ḥajj industry. This document was presented to Aziz Pahad, Deputy Minister of Foreign Affairs.<sup>137</sup> However, Shaykh Dawood Davids (better known as Doutjie) of the *Sorayah Jamā`ah*, asserted that Mustaphah Shaikh, Abu Bakr (Kaatjie) Abrahams of Flywell Travel, Rasul Mahomed of Rasul's Travel, Hajji Amien Davids, his son, Shaykh Omar Davids and himself (Doutjie), were the first people who had a meeting in Mecca with the idea of forming a body and registering the agents. They conferred with Goolam Asmal, who was the Consul-General

of South Africa.<sup>138</sup> The Consul-General was delighted with the idea, made the necessary notes and promised those present at the meeting, that he would pass it on to the relevant members of government.<sup>139</sup>



Photo: M H Ebrahim  
Faizel Sungay

Faizel Sungay argues that the body emerged which was subsequently politically motivated, as the African National Congress (ANC), the Democratic Alliance (DA), as well as the Communist Party (CP) all wanted to be part of this body.<sup>140</sup>

The term “regulator” and the word “Muslims” were included in the document to regulate the ḥajj industry. For example, previously Rennies Travel used to sell air tickets to ḥajjis who would then find their own way to ḥajj. The new proposal was that the travel agent and/or ḥajj operator had to accompany the ḥajjis to Saudi Arabia – and the duty of the travel agent and/or ḥajj operator only ended when the ḥajjis returned to their home country. The idea of establishing SAHUC was to act as a watchdog body to protect the industry from unsavoury characters – and it worked well for the duration of the life span of Ahmed Gora Ebrahim. He made this quite clear when he chaired the first meeting of SAHUC:

*“We are not here to replace you; you are supposed to be professional business people who work on your own. We cannot do your work, as we are not qualified – you have the manpower, infrastructure as well as the expertise. But, we will be*

*regulating and acting as a watchdog association. We will act in the same way as the Association of South Africa Travel Agency Association (ASATA)”.*<sup>141</sup>

ASATA is a national body which has a seat in parliament representing the tourism industry. It does not get involved with the daily activities of tours or travel, but it acts to safeguard the interest of the travelling public and more importantly safeguard the integrity of the industry.

As ever unfolded, SAHUC discovered that there were approximately 9 000 people involved (i.e. employed) in the ḥajj industry who were dependent on the income generated from managing the ḥajj. These were the people who had the expertise. One of the problems which SAHUC is confronted with is that some individuals, on their return from ḥajj start to act as ḥajj operators without the necessary expertise and qualification in the travel industry. This lack of experience and qualification creates major problems in the industry. SAHUC therefore needs to make the necessary changes, within their ranks to facilitate and improve and capably manage the system in the ḥajj industry.<sup>142</sup>

#### 5.10.2 THE LAUNCH OF SAHUC

SAHUC was inaugurated by the then Deputy Minister of Foreign Affairs, Minister `Aziz Pahad on the 19 August, 1995 at the State Guest House Boardroom at the Union Buildings in Pretoria. A spokesman for representing Minister Pahad's office declared that the establishment of SAHUC was intended to stop "misconduct" towards hajjis by unscrupulous individuals/groups. Prior to the inauguration over 100 Muslim community leaders representing amongst others national Muslim organisations, political parties, `ulamā', travel agents as well as ḥajj operators were invited by the Department of Foreign

Affairs to a meeting. Here, deliberations were held which lasted several days. These deliberations resulted in a steering committee being formed comprising of Mahomed Farid Choonara, attorney Sayed Cachalia, advocate Sherrif Mohamed, Akther Thokan, Shaykh Thafier Najjaar, and Goolam Hussain Asmal. This committee was tasked with formalising a draft constitution in conjunction with legal advisors who would “regulate and monitor” the ḥajj industry within South Africa.<sup>143</sup>

Amid much lobbying and jockeying for positions by the various ḥajj operators to be included in the process, the draft constitution was finalised and presented to the broader assembly of the above-mentioned Muslim community representatives who were invited by the Department of Foreign Affairs. After much deliberation and debate regarding the status of the ḥajj operators and travel agents (being represented) and whether or not they would enjoy “executive powers” or “hold office” in terms of the constitution, it was resolved that whilst they would be regarded and represented as “founder members” under their representative banner as the South African Muslim Travel Association (SAMTA), they would essentially not be eligible to hold any level of leadership position or be entitled to any “executive powers” within the newly formed structure to regulate the ḥajj industry.

On 15 August 1995, the assembly of Muslim leadership agreed that the newly formed structure would be called the “South African Ḥajj and `Umrah Council” (SAHUC) SAHUCs constitution was unanimously ratified with the “founder members” incorporated into the constitution and identified as follows:

African National Congress (ANC), Central Islamic Trust (CIT); Darul Waqaf (*Dār al-Waqf*) Foundation (DWF); Eastern Cape Islamic Congress (ECIC) Islamic Council of South Africa (ICSA); Islamic *Da`wah* Movement (IDM)

Inkatha Freedom Party (IFP); Jamiatul Ulema (*Jāmi`ah al`Ulamā`*) Party (TVL)  
Jamiatul Ulema (KZN); Muslim Assembly (MA); *Majlis Ashūra* (MA)  
Muslim Judicial Council (MJC); National Party (NP); Pan African Congress  
(PAC); *Rabita `Alam al-Islami* (RAAI); *Sunni* Jamiat Ulema (*Jāmi`ah al-`Ulamā`*) (SJU); *Sunni `Ulamā`* Council.

To administer the daily business of SAHUC, a national executive consisting of 19 committee members, was democratically elected by all those present. Thereafter the following national office bearers were elected:

National Chairman; (the late) Ahmed Gora Ebrahim (MP – PAC)

Deputy Chairman; Imām Ḥassan Solomon (Ḥasan Sulaymān) (MP – ANC)

Secretary General; Mahomed Farid Choonara (AMA)

National Treasurer; Akhther Thokan (CI)

Ahmed Gora Ebrahim made it publicly known that SAHUC was established as an independent body by the South African Ministry of Foreign Affairs and was officially recognised by the Ministry of Ḥajj in the Kingdom of Saudi Arabia. Annually SAHUC and the Saudi Ministry of Ḥajj were to sign a protocol to regulate the performance of ḥajj by South Africans. In 1998, more than 2000 hajjis from South Africa were not accommodated in tents at Mina and `Arafah on the first night. SAHUC and the officials from Ḥajj Ministry investigated this problem, and came to the following conclusions:

- The area that was allocated for the South African hajjis at Mina and `Arafah had a capacity for 9 000 hajjis. The South African hajjis during the previous season numbered 8 758.



- It was discovered that several ḥajj operators had inflated the number of hajjis that they were catering for.
- It was reported that several ḥajj operators had provided accommodation for non-South Africans in the area that was allocated for South Africans only.
- The tents allocated for the South Africans were not numbered as a result allocation could not be efficiently controlled.

After all these problems were identified, the Saudi Minister of Ḥajj in conjunction with SAHUC, agreed to the following:

- Only hajjis carrying a SAHUC identity card would be allowed accommodation in the area allocated for the South Africans.
- Ḥajj operators would not be allocated accommodation (within this area) unless they presented an official letter from SAHUC confirming the number of hajjis that they had registered with SAHUC and who had received official SAHUC identity cards.
- In future all the tents allocated to South Africans would be numbered.
- All applications for ḥajj visas had to be accompanied by an official SAHUC identity card.<sup>144</sup>

Pertaining to accommodation in Saudi Arabia, the Saudi authorities rules demand that those who offer accommodation in the Kingdom must enter into a written contract with the Saudi service provider. A duplicate of this contract, including a deposit of 15% of the value of the contract, must be deposited with the *mu'assasah's* offices in Mecca and Medina. Ḥajj operators were urged to register with SAHUC at which here they would be issued with a registration certificate – this registration entails

adherence to a proper code of conduct. The Royal Saudi Arabian Embassy would require the following, before a visa is issued to any hajji:

- A valid South African passport - must be valid for more than six months on entering Saudi Arabia.
- Airline tickets with confirmed return dates.
- A draft for 235 US Dollars made out to the United Agencies with the hajjis' name and passport number recorded at the back of the draft.
- A SAHUC identity card.
- A valid meningitis and yellow fever certificate, especially for hajjis travelling via Egypt and Turkey. Eight photos of which four must be carried by the hajji to Saudi Arabia.

SAHUC would ensure that buses in the Kingdom would be air conditioned and comfortable. They will also set up offices in Mecca and Medina in order to assist the hajjis administratively as well as medically.<sup>145</sup>

Over the past decade SAHUC has grown and now includes more organisations which are representative of their community. Currently it has 33 affiliated members. Its national leadership is elected every two years at the SAHUC general meeting held in various provinces. Shaykh Thafier Najjaar was elected "Interim National Chairperson" after the demise of the National Chairperson, Ahmed Gora Ebrahim, in December 1999. He was then replaced by Salie Manie (MP-ANC), followed by Ahmed Shaikh (IDM), and then by Doctor Rashid Ahmed Salojee (ANC). Currently the position is held by Shaykh Thafier Najjaar whose term will expire in 2007. SAHUC's constitution has been

reviewed on no less than three occasions over the past ten years. It is subject to another review within 2006 to ensure proper governance of SAHUC.<sup>146</sup>



Photo: M Noor Khan  
Shaykh Thafier Najjaar  
president of Sahuc

Shaykh Thafier Najjaar has been involved with SAHUC since its inception as an executive member and was appointed as President in August 2005. He believes that the major objective for the establishment of SAHUC is to regulate and oversee the ḥajj industry. In his view, SAHUC has been playing this role adequately. It is now officially recognised by the Saudi government and is authorised to on behalf of the South African hajjis. Shaykh Thafier Najjaar as current President of SAHUC, gave the assurance that SAHUC will carry out its responsibilities. Currently there are two travel agents and ḥajj operator bodies affiliated to SAHUC, namely SAMTA (which we have discussed above) and SATHOA (which we will discuss next). With regard to their relationship with SAHUC, Shaykh Thafier Najjaar stated:

*“We have asked them to send two delegates to attend SAHUC’s meetings to act on their behalf as we can’t have all the members of these bodies attending SAHUC’s meetings. However, they cannot hold any executive positions because they are actually the cause of the establishment of SAHUC and it would be a conflict of interest”.*<sup>147</sup>

### 5.10.3 SAHUC'S ROLE IN MANAGING THE ḤAJJ ENTERPRISE

Mahomed Farid Choonara summarised the services as provided by SAHUC, since its inception:

*“The first hajj mission station for South Africa was inaugurated prior to the ḥajj of 1995 when SAHUC sent 12 persons to service the 9 500 South African hajjis. For SAHUC's administration and service purposes a fee of R50.00 was levied per hajji. I would venture to add that SAHUC has serviced just over 100 000 South African hajjis since inception. Servicing the `umrah pilgrims which number over 20 000 per annum from South Africa, is becoming a possibility for SAHUC to attend to, especially considering the stringent regulations being enforced by the Saudis in monitoring `umrah pilgrims. I would say that, in the midst of a cut-throat ḥajj industry in 1995 up to the present, SAHUC has to an extent, “regulated and monitored” the ḥajj industry – although the system has not reached the ideal stage yet, SAHUC's success can be assessed and judged by the growth of its membership, from 19 founder members to 33 affiliated organisations and the many volunteers who willingly service the hajjis upon departure for ḥajj, despite the constant criticism and debate surrounding SAHUC. The very fact that it has existed and persevered in its service to the hajjis, is a success in itself. The multi-million rand hajj industry stakeholders in South Africa would dearly love to see SAHUC's demise and termination so that it is free of a “policeman” above it and subjecting them to conditions, contracts, systems, procedures and protecting the rights of the hajji.”<sup>148</sup>*

According to Doctor `Aziz Adams, 7800 South Africans performed the ḥajj in 1999. SAHUC could only send 12 “mission workers” to supervise all these people. The “mission workers” were given free tickets and accommodation with daily food stipends and were not allowed to perform ḥajj. The medical mission consisted of Doctor Patel and Doctor Hafezee. However, in the year 2000, after SAHUC was forced to increase the administration fees to R100 (rand), the medical team consisted of four doctors and four nurses. As a district surgeon, Doctor `Azīz Adams was the first person to administer the compulsory yellow fever vaccination.<sup>149</sup> In 2000, Doctor `Azīz Adams was the first Muslim Doctor to register for the course “Travel Medicine”, at Wits University. At a meeting held in Athlone in 2004, Doctor `Azīz Adams offered some medical advice to prospective hajjis (see Appendix K).<sup>150</sup> Also, (see Appendix L) a chart which indicates the South African ḥajj statistics since 2000.



Photo: M H Ebrahim  
Dr `Azīz Adams was the first person to administer the yellow fever vaccination

Ismail Schroeder who was head of the mission in 2001 and 2002, contends that the reason for constant problems occurring in the ḥajj industry is that SAHUC, the hajji, the ḥajj operator and *mu'assassah* are not working together as one unit. If for example, the ḥajj operator has a problem, it is SAHUCs responsibility to solve the problem with the party involved. By not solving the problems of ḥajj operators the hajjis tend to suffer. SAHUCs slogan over the years was: *“The hajjis must have a hassle free ḥajj. As head of the*

mission, in order to do a proper job, for example, resolving conflicts, SAHUC needs a person or persons with management skills.<sup>151</sup>



Photo: M Noor Khan  
Ismail Schroeder was head  
of the mission 2001-2002

Ismail Schroeder suggested that the moment the head of the SAHUC mission arrives in Saudi Arabia, he should first make contact with the South African Consulate in Jeddah. Thereafter, contact should be made with the *mu'assassah* in Mecca as well as the *adillā'* (hajj guides) in Medina. The mission staff should be organised in accordance with their designated positions as well as tasks, for example, checking out accommodation and managing the clinic. Since SAHUC did not have people on the mission team with the necessary management skills it created a major problem for the hajj operators and specifically for the hajjis. It is expected of the head of the mission to submit a comprehensive report after hajj to SAHUC. Ismail Schroeder, as head of the mission in 2001 submitted a comprehensive report to SAHUC (see Appendix M).<sup>152</sup>



Photo: M Noor Khan



Photo: M Noor Khan

Hajj Ministry representatives meeting with the hajj agents & operators- Capetonian Hotel-Cape Town-Sept. 6, 2002

In 1999, when Salie Manie became president of SAHUC, he appealed via radio for people with computer and management skills to assist SAHUC. Aslam Nordien who

performed ḥajj in the same year identified problems faced by SAHUC in managing the ḥajj operation. When he returned from ḥajj, he joined SAHUC through the recommendation of Doctor `Azīz Adams. Instead of employing part time workers, he managed to acquire computer specialist to compile data for SAHUC at no cost. In 2003, Aslam Nordien was appointed to head the ḥajj mission. On arrival in Mecca, he encountered the head of the *mu'assassah*, the ḥajj ministry and the directors of the *naqqabah*.<sup>153</sup> Prior to 2003, South African protocol delegations had signed the protocols without any scrutiny. Various South African heads of missions were told that the delegations from other countries came to Saudi Arabia merely to sign the protocols and that no questions were entertained.<sup>154</sup> Since 2003, SAHUC has requested the ḥajj ministry to issue an English version of the protocol (see Appendix N). According to Aslam Nordien, *“no document is accepted by the Saudis’ unless it is signed in the Arabic version”*.<sup>155</sup>

Aslam Nordien subsequently resigned from SAHUC claiming that:

*“SAHUC is a body that claims to regulate the ḥajj industry, but it is not regulated and has no legal standing. As an estate agent, I had to write an examination to qualify as an estate agent and to become a member of the Estate Agent’s Affairs Board, as regulated by the Department of Trade and Industry”*.<sup>156</sup>



Photo: M H Ebrahim  
Aslam Nordien -head of the mission 2003

As head of the ḥajj mission in 2003, Aslam Nordien had to endure considerable abuse from agents, operators and hajjis. On one occasion he reported an agent to the national office of SAHUC and was instructed to have this operator deported. However, he opted not to obey the order and on his return from ḥajj, he requested SAHUC to follow up the matter. The matter was subsequently resolved by SAHUC with the operator without consulting Aslam Nordien, who declared that: *“although SAHUC claims to be the body which regulates the ḥajj industry, they are also in cahoots with certain operators”*.<sup>157</sup>



Photo: M Noor Khan  
SAHUC's ḥajj mission workers

In 2006, Noor Khan acted as head of the mission. The following is his view of the mission's operation in the Kingdom of Saudi Arabia:

*“According to my understanding, the South African Ḥajj & Umrah Council's primary function is to serve the South African hajjis and operates under the auspices of the South African Consul-General and in conjunction with the*



*mu'assasahs. In 2004 and 2006 I was Deputy Head of Mission and Acting Head of Mission, respectively. On both occasions SAHUC needed someone in these positions - which I volunteered to fill.*

*I wish to speak from a human and personal perspective as a mission member. It is not easy to sacrifice two and a half months - to be away from the comforts of home and daily family duties and tasks. Yet many dedicated mission workers are prepared to do just that for the sake of the hajjis. These mission workers are the face of SAHUC at ground level in the Kingdom and often have to contend with very angry and traumatized hajjis.*

*The mission workers are not allowed to perform hajj and often do not get the opportunity to visit Medina, if they are based in Jeddah or Mecca. When one is on duty in Mecca and it is time to pray, then one might not even get the chance to pray in the Sacred Mosque.*



Photo: M Noor Khan  
M. Noor Khan acting 'head of the mission'

*I have seen mission workers at Jeddah Airport do their 12-hour shifts and continue without rest/sleep, assisting hajjis with travel problems for up to 20 hours at a time and they would not rest until they have helped those hajjis on their way. I have personal experience of a burial of South African citizens, which is one*

*of the duties of SAHUC and the Consul-General of South Africa. SAHUC is involved with the patient while seriously ill, organizing the consent of the family for burial, getting the death certificate, moving the cadaver from the hospital to the area for washing the body, the shroud process, getting the body to the Sacred Mosque for funeral prayers and then seeing that it is buried, with, perhaps, the assistance of the ḥajj operator and without a single family member present. This process could take up to eight hours or even more.*

*Members of the mission would go out to various parts of Mecca to look for lost hajjis. Lost luggage would be searched for and enquiries made at various points from the airport to all the different possible destinations in the Kingdom. Another main function of the mission is to provide primary medical care/assistance to the hajjis. On both occasions when I was there, more than half of the 7 500 South African hajjis were examined and treated without charge.*

*Then there is the other important role that the mission plays and that is to receive written complaints from hajjis about accommodation problems or non-delivery of services from the ḥajj operator. These are sometimes resolved in the Kingdom by the mission acting as mediator or sometimes resolved back in South Africa where hearings are held, with an independent panel, for both parties to present their cases. In most cases SAHUC tries to resolve the matters amicably. Finally, the most important aspect of the mission's duties in the Kingdom, of course, takes place during the five days of ḥajj".<sup>158</sup>*

Below are the names of SAHUCs heads of mission since 1998.

Figure 5

Heads of Mission

Name	Year
Nasser Tayob	1998
Zaid Cassim	1999
Zaid Cassim	2000
Ismail Schroeder	2001
Aslam Nordien	2002
Aslam Nordien	2003
Azmuth Cassim	2004
Mohammed Zeyne Haffejee	2005
Noor Khan / Imām Hashim Salie / Ebrahim Simjee.	2006

Due to the ever-increasing number of pilgrims every year and the relative smallness of the cities of Jeddah, Mecca and Medina, no one is permitted to stay too long in any of these cities, or to leave without being granted permission.

#### 5.10.4 THE PERCEPTION OF ḤAJJ AGENTS & OPERATORS OF SAHUC'S ROLE

##### 5.10.4.1 *SORAYAH JAMĀ`AH*

According to Imām Abdullah Gameeldien, the spiritual leader of the *Sorayah Jamā`ah*, SAHUC should exist, as it is recognised by the South African as well as Saudi governments. In order to get visas, hajj operators have to be registered with SAHUC. When SAHUC was newly established, the *Sorayah Jamā`ah*, ignored it and went directly to the Saudi Ambassador in Pretoria. The reason for this is that before SAHUC was established, several Islamic organisations and hajj operators attended a meeting convened

by the late Shaykh Nazeem Mohammed at the Muslim Judicial Council offices. Members of Islamic organisations as well as ḥajj operators were appointed to meet with members of other organisations from other regions of South Africa in Johannesburg to form SAHUC. However, when the Cape Town group of representatives arrived in Johannesburg, SAHUC had already been formed. SAHUC argued that it had notified the Cape Town organisations to attend their meeting. Imām Abdullah Gameeldien recounted that a few years previously at an Annual General Meeting of SAHUC there were not sufficient members to appoint an executive. Despite this, those present were appointed to executive posts. Some organisations then approached the Minister of Ḥajj with their grievances concerning SAHUC, but were told to resolve their problems directly with SAHUC.<sup>159</sup>

Imām Abdullah Gameeldien summed up his views on SAHUC as follows:

*“They are not doing a good job of their position – they are not really acting on behalf of the hajjis. They follow the rules of the Saudi Government only. Every hajji is taxed, but no balance sheet is published to the public how they utilise the money. In Medina they live in a five star hotel, whereas in Mecca they change their offices annually. They have sent two doctors to oversee to 7 000 hajjis of South Africa. On several occasions the hajjis had complained that there were no doctors available at the clinic. And if they were present, instead of giving medicine to the hajjis, they would prescribe medicine to them, which the hajjis have to purchase at the pharmacies. They have received a lot of credit for what they had achieved, which I think, they do not deserve”.*<sup>160</sup>

#### 5.10.4.2 TRAVEL UNLIMITED

In Faizel Sungay's view, there is an overemphasis on the role of the regulator, SAHUC the operator and the retail agent - instead the religious aspect of the ḥajj should be paramount. Faizel Sungay further maintains that the allegations pertaining to the ḥajj industry should be properly researched in order that maybe fact can be separated from fiction. He also expressed concern that some issues concerning the ḥajj industry are discussed on radio or in the print media, implicating people without following the proper course of investigation.<sup>161</sup>

When I asked Faizel Sungay about his view regarding the ḥajj industry, he responded that whoever has a notion that he/she can enrich himself/herself out of one of the pillars of Islām would never be successful. It is evident from the history of ḥajj in the Cape; that those who were motivated by material considerations have failed and eventually had vanished from the ḥajj industry all together. There are people in the industry who think that ḥajj is an issue which everybody can comment on; however, if the person does not have the necessary skills, intellect and knowledge, how can he/she provide judgment without having done the necessary research or without establishing the facts.<sup>162</sup>

According to Sungay, Muslims in the ḥajj industry can obtain a lot of ideas from what transpires in other religious communities – for instance from Jewish and Christian pilgrimage.<sup>163</sup>

#### 5.10.4.3 FLYWELL TRAVEL

Although Muslims in South Africa constitute a minority, Usman Ahmed of Flywell Travel believes that the institution of SAHUC is necessary. Every transaction between the travel agent and SAHUC, and between SAHUC and the hajji provides cohesion and stability. He believes that it is possible for SAHUC to become a uniting force for the benefit of the hajjis in the country and was optimistic about SAHUC's role in the community. With SAHUC's annual income from the hajj agents, hajj operators and hajjis, it is expected of them to carry out their duties responsibly. Usman Ahmed asserted that the people who were employed to assist the hajjis in Mecca had disappointed SAHUC by not carrying out their tasks assigned to them. He recommended that all those assisting SAHUC including the mission team and medical team should not perform hajj - if they do, the hajjis would be neglected. He had observed that at the hajj terminal there were no wheelchairs and that the elderly and frail had to be carted on baggage carts from one terminal to another. The South African students who are studying in Mecca (and on holiday during hajj), could assist the hajjis by carting them with wheelchairs not only at the airport, but also in Mecca. The cash that they would receive from SAHUC could contribute towards the cost of their studies.<sup>164</sup>

In 2002, the deputy president of SAHUC, Doctor Abdul Aziz Adams announced that SAHUC had taken drastic steps to ensure that 6 000 South Africans had a hassle-free hajj. SAHUC had implemented new stringent regulations that year which all hajj operators had to comply with in order to discourage any unscrupulous operators from exploiting the hajjis. The hajj operators had to travel to Saudi Arabia to finalise and pay in advance for the accommodation of their clients before they were allowed to apply for any visas for them. Visas were only issued by the Saudi embassy in Pretoria to hajj

operators after they had produced proof that they had sufficient beds for all the hajjis for whom they had made visa applications. Doctor Abdul `Aziz Adams provided these rational for the stringent measures:

*“Previously hajj operators would pay a deposit to the hotel and then settle the account with hotels (sic) when the pilgrims arrived. However, some of the unscrupulous operators pay the deposit and then disappear with the people’s money, so the people end up on the street”.*<sup>165</sup>

Owing to the efficient teamwork between SAHUC and the Saudi embassy, five charter flights from Royal Saudi Airlines had been organised for 2 000 hajjis. The hajj operators in South Africa had met the changes that were introduced with resistance though they complied. The protocol that was implemented had been in operation internationally for many years, but the situation in South Africa was different, because it did not have a Saudi embassy until 1994. Going on hajj as individuals, is also something of the past, as no visas will be issued to individuals.<sup>166</sup>

#### 5.10.4.YASMIN’S TRAVEL

Wahid Kazi of Yasmin’s Travel believes that there is a clash between SAHUC and some of the travel agents. He asserted that whenever SAHUC or the presenters of the “Voice of Cape” radio station present a hajj programme, they would always focus on the negative side of the travel agents’ involvement in the hajj industry, instead of also acknowledging the good work the hajj operators or agents are doing. He believes that most people do not realise that hajj is a mass movement which is much larger than the Olympics Games and that the problems encountered by the hajjis are minimal. Wahid Kazi argues:

*“SAHUC wants to lay down the rules, but they do not understand the implications – they do not understand the problems that can be created, if they lay down rules. My point is if they want to lay down rules then they should consult with the travel agents and ḥajj operators - say, “this is what we want to do. What are the implications going to be?” This biggest problem with the officials of SAHUC – they do not understand ḥajj. They elect people who can speak Arabic or perhaps a person who is a member of parliament and they have the impression that these people can lead SAHUC, which is not the case. They have no experience of the ḥajj industry.*

*They do not have foresight. For example two years ago the ḥajj coincided with the holiday season and there were several professional people like teachers who were on leave who wanted to perform the ḥajj, but SAHUC never thought of applying for a quota of 9 000 people. Though we are in the ḥajj industry and affiliated with SAHUC, the constitution does not allow us to hold any post. The hajji, the travel agent and ḥajj operator are financing SAHUC, but they do not have any say in any matter. They, SAHUC, are looking after the big boys, but are marginalising the small guys. SAHUC was given a quota of 7 000 of which 880 visas were given to Flywell Travel and 600 visas were given to Al-Anwār Ḥajj and `Umrah group, whereas the smaller operators were restricted to 50 or perhaps to 150 visas only. In all fairness, the amount of visas issued should be divided into the amount of ḥajj agents and ḥajj operators equally. SAHUC is creating this monopoly within the ḥajj industry. I wish to conclude my interview with you by stating that we definitely need a governing body –but then we need people who serve on there to be transparent, and to accept advice from people who are experienced in the ḥajj industry. They should also take everyone in the ḥajj industry on board”<sup>167</sup>.*



#### 5.10.4.5 DHUYUFULLAH

Aslam Toefy, the founder of *Dhuyufullah*, accepts that there should be an organisation such as SAHUC, but he qualified this by saying that SAHUC did not fulfil all its objectives. However, he realised that it did not have an easy task. He believes that SAHUC does not represent the people as it claims through the organisations which are affiliated with them. He thinks that it is a great injustice when the people are not represented at the Annual General Meetings of SAHUC. Every year in Mecca the “ḥajj mission” is criticised. Ḥajj operators have to educate the “ḥajj mission” on how to handle their affairs. In turn SAHUC needs to investigate the ḥajj operators who had made a mess of the ḥajj industry over the past few years. Aslam Toefy made several requests to SAHUC to display its annual balance sheets at all the mosques, but it was refused by its president who said that it was on SAHUC’s website. If SAHUC does not make the necessary changes to improve the situation in the ḥajj industry, he would arrange for a public meeting. He also recommended that SAHUC goes to Saudi Arabia as early as possible to sign the protocol in order that the ḥajj operators could make the necessary arrangements for ḥajj in good time.<sup>168</sup> Aslam Toefy believes that with the appointment of Magadien Bassadien as the Consulate-General for the following four years, a bright future lies ahead since he is helpful and has a very good understanding of the ḥajj industry.<sup>169</sup>

#### 5.10.4.6 IMĀM YUSUF PANDY

Imām Yusuf Pandy, who has been teaching ḥajj and has been acting as a spiritual leader for hajjis for many years, said that the new system is much better for the hajjis. He held that: “*Before this, when you went on hajj your families and friends often had to struggle*

*to find you. Now they can go to the hajj operator and can find out exactly where you are and will be able to contact you a lot more easily. I think SAHUC is doing well”*.<sup>170</sup>

#### 5.11 SOUTH AFRICAN TRAVEL AND HAJJ OPERATORS ASSOCIATION (SATHOA)

When SATHOA was established in 2003, the following executives were appointed: Wahid Kazi- Secretary, Aslam Toefy - Chairman, Faizal Sungay -President, Muḥammad Zain Jaffer-Assistant Secretary. Previously the travel agents and ḥajj operators were not interested in joining SATHOA, but currently they are in favour of this organisation. Not all the ḥajj operators are affiliated with SATHOA. According to Aslam Toefy the establishment of SATHOA was to improve the ḥajj industry and to monitor the members who are affiliated with them. SATHOA is affiliated to SAHUC, and has two representatives serving on SAHUC.

*“ The need has come to reinvent SATHOA as well as SAHUC in order to meet the mandate of the people I have called a meeting to see whether the ḥajj operators have complied with the code of conduct. As members of SATHOA, it is our responsibility to see that SAHUC succeeds in organising a hassle free ḥajj for the hajjis and that we meet the mandate of the people to make the journey safe for the future of our Muslim community ”*.<sup>171</sup>

#### 5.12 CONCLUSION

To conclude this chapter it is perhaps necessary to give an overview of “Ḥajj Watch” which was established in 2006. The objective of this organisation is to: *“facilitate a process that would lead to the creation of a national organisation that will be united in*

*its aim of addressing the problems experienced by the ḥajjāj in a uniform, amicable and professional manner*". At a meeting held in Rondebosch, Cape Town, programme director (MC), Yakoob Rawat made it clear that the organisation had no intention of replacing SAHUC, any ḥajj operator or agent. He emphasised that the organisation needed the mandate and support from the public in order to achieve its objectives. The following major concerns in relation to SAHUC were raised at the meeting:

- The ineffective delivery by the ḥajj operators, agents as well as SAHUC.
- Lack of effective communication to the ḥajjis.
- Lack of accountability as well as responsibility.
- Lack of education for the ḥajjis with respect to ḥajj logistics and regulations.
- Lack of effective business procedure.
- Lack of a mandate from the public.<sup>172</sup>

According to Ḥasan Khan, "Ḥajj Watch" had sent several letters to SAHUC, but these were never acknowledged. "Ḥajj Watch" believes that SAHUC is unable to regulate the ḥajj industry satisfactorily and that it should be replaced by a credible regulatory body. At this stage no action has been taken to disband SAHUC.

#### ENDNOTES

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<sup>1</sup> Interview with Sharefa Adams on May 13, 2006.

<sup>2</sup> *Cape Argus*, September 9, 2003. p. 13.

<sup>3</sup> Interview with Hajji Moḥammed Ḥanief Allie on December 28, 2005.

<sup>4</sup> Interview with Hajji Sa`ad Abrahams on February 28, 2004.

<sup>5</sup> Interview with Cassiem Abrahams on April 4, 2002.

<sup>6</sup> Doman, M "The Essence of District Six", *Weekend Argus*, August 15, 1986. p. 6.

<sup>7</sup> Interview with Hajji Abu Bakr van der Schyff on August 26, 2003.

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- <sup>8</sup> Interview with Hajji Ruqayah Sadan December 15, 2002.
- <sup>9</sup> Of the three people who had travelled with Hajji Muhammad Hoosain Ebrahim Peerbhai, *Hajji* Abū Bakr van der Schyff is still alive.
- <sup>10</sup> Interview with Hajji Abū Bakr van der Schyff on August 26, 2003.
- <sup>11</sup> Interview with Hajji Ruqayah Sadan December 15, 2002.
- <sup>12</sup> Peters, F E 1994. *The Hajj: the Muslim pilgrimage to Mecca and the holy places*. Princeton University Press, Princeton. p. 283.
- <sup>13</sup> *Ibid.* pp. 281 & 291.
- <sup>14</sup> Khalifa, S M 1977. *The Fifth Pillar – The Story of a Pilgrimage to Mecca and Medina*. Exposition Press, New York. p. 14.
- <sup>15</sup> Interview with Shaykh Moutie Moerat on December 12, 2005.
- <sup>16</sup> Though *sayed* in the Arabic language means “sir” or “gentleman”, here it refers to those *mutawwifs* who were direct descendents of the Prophet Muḥammad (p.b.u.h.)
- <sup>17</sup> Interview with Shaykh Moutie Moerat on December 12, 2005.
- <sup>18</sup> *Cape Times*, March 1970. Page number unknown.
- <sup>19</sup> *Muslim News*, September 15, 1961. p. 4.
- <sup>20</sup> Khalifa, S M 1977. pp. 14-15.
- <sup>21</sup> Interview with Shaykh Moutie Moerat on December 12, 2005.
- <sup>22</sup> Interview with Hajji Achmat Hendricks on February 11, 2002.
- <sup>23</sup> *Ibid.*
- <sup>24</sup> *The Cape Standard*, December 12, 1925. p. 1.
- <sup>25</sup> *The Cape Standard*, May 13, 1947. p. 6.
- <sup>26</sup> *The Cape Standard*, June 3, 1947. p. 6.
- <sup>27</sup> Interview with Hajji Armien Jassiem on September 13, 2005.
- <sup>28</sup> Interview with Hajji Moḥammad Ḥanief Allie on July 9, 2004.
- <sup>29</sup> Interview with Hajji Aisha Jassiem on June 12, 2006.
- <sup>30</sup> Interview with Hajji Armien Jassiem on September 13, 2005.
- <sup>31</sup> Interview with Hajji Moḥammad Ḥanief Allie on June 11, 2006.
- <sup>32</sup> Interview with Abdullah Abdullah on December 13, 2005.
- <sup>33</sup> Interview with Hajji Moḥammad Ḥanief Allie on July 19, 2004.

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- <sup>34</sup> Interview with Hajji Sa`ad Abrahams on February 28, 2004.
- <sup>35</sup> *Al-Hujjāj* Magazine, First Quarter 1999. p. 45.
- <sup>36</sup> Interview with Hajji Sa`ad Abrahams on February 28, 2004.
- <sup>37</sup> *The Sun*, February 5, 1937. p. 2.
- <sup>38</sup> Interview with Shaykh Moutie Moerat on December 12, 2005.
- <sup>39</sup> *Muslim News*, February 2, 1962. p. 9.
- <sup>40</sup> Interview with Doctor Ḥassan Goolam on December 19, 2005.
- <sup>41</sup> Interview with Faizel Sungay of Travel Unlimited on July 5, 2006.
- <sup>42</sup> Shaykh Abdul Gamiet Gabier who is a senior member of the Muslim Judicial Council, is currently the South African Ambassador in Riyad, Saudi Arabia.
- <sup>43</sup> Interview with Faizel Sungay of Travel Unlimited on July 5, 2006.
- <sup>44</sup> Interview with Ebrahim Kasker on March 3, 1960.
- <sup>45</sup> The Gamielien brothers studied at *Al-Azhar* University and were the founder members of the *Al-Hidāyah* Islāmic Society in Cape Town.
- <sup>46</sup> Interview with Ebrahim Kasker on March 3, 1960.
- <sup>47</sup> *Muslim News*, May 18, 1962.
- <sup>48</sup> *Ibid.*
- <sup>49</sup> Interview with Rashida Goolam on March 29, 2006.
- <sup>50</sup> *Ibid.*
- <sup>51</sup> *Muslim News*, June 29, 1962.
- <sup>52</sup> Interview with Muḥamad Haron (son of the late Imām Abdullah Haron) and Hajji Ismā`īl Saban on June 29, 2006.
- <sup>53</sup> Interview with Yūsuf Booley (son of the late Shaykh Ganief Booley) on August 16, 2004.
- <sup>54</sup> Interview with Hajji Moeniebah Razak (she was the wife of Shaykh Ganief Booley) on March 10, 2006.
- <sup>55</sup> *Ibid.*
- <sup>56</sup> Interview with Hajji Abdurahman Allie on September 22, 2005.
- <sup>57</sup> Interview with Hajji Azīza Salie (sister of Aysa Booley Mimish) on June 28, 2006.
- <sup>58</sup> Interview with Rastūl Mahomed on February 15, 2006.
- <sup>59</sup> *Doutjie Sout* had laid the seed/foundation for the establishment of the *Sorayah Jamā`ah*, when he started organising ḥajj trips amongst his family members only.

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<sup>60</sup> *Ibid.*

<sup>61</sup> *Ibid.*

<sup>62</sup> Ibrahim Aḥmad Kāzi (commonly as Kāzi Saheb) taught Mohammed Hanief Allie who eventually became principal of the school. Wahīd Kāzi attended the same school.

<sup>63</sup> Parker's Travel offices were situated in Albert Road, Woodstock in the Cape.

<sup>64</sup> Interview with Wahīd Kāzi on January 29, 2006.

<sup>65</sup> Interview with Usman Aḥmed Director of Flywell Travel on September 19, 2002.

<sup>66</sup> This happened when the South African "Group Areas Act" was enforced.

<sup>67</sup> Interview with Usman Aḥmed of Flywell Travel on September 19, 2002.

<sup>68</sup> *Ibid.*

<sup>69</sup> *Ibid.*

<sup>70</sup> Interview with Usman Ahmed, Flywell Travel on May 6, 2006.

<sup>71</sup> *Ibid.*

<sup>72</sup> *Ibid.* Flywell Travel's ḥajj package last year (2005) was from R19 000 up to R55 000, excluding airfare. Of Flywell Travel's 60 national staff members, (with 60 personal computers). 20 staff members specifically oversee the ḥajj. Their telephone expenses are approximately R500 000 per annum countrywide. At the time when their current property in Wynberg was bought in 1988, Flywell Travel had to submit a guarantee of 3.2 million rand to the International Air Transport Association (IATA) for a month's credit.

<sup>73</sup> Interview with Usman Aḥmed, Flywell Travel on May 6, 2006.

<sup>74</sup> Imām Abdullah Gameeldien has been imām of the *Rahmaniyyah Masjid* in Steenberg since the committee of the mosque appointed him in 1968. He was recommended by the late Imām Abdullah Haron whom he had assisted as imām at the Stegman Road Mosque in Claremont.

<sup>75</sup> See Chapter One under the sub-heading "Formalised Ḥajj Classes in the 1960s".

<sup>76</sup> At times I would use the word (ḥajj) "business", because it is a business and it has nothing to do with the actual ḥajj performance.

<sup>77</sup> Interview with Imām Abdullah Gameeldien on July 13, 2004.

<sup>78</sup> Interview with Shaykh Dawood Davids (better known as Doutjie) of *Sorayah Ḥajj Jamā'ah* on July 11, 2006.

<sup>79</sup> Interview with Imām Abdullah Gameeldien on July 13, 2004.

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- <sup>80</sup> Interview with Shaykhs Dawood and Omar Davids on July 11, 2006.
- <sup>81</sup> Interview with Shaykh Omar Davids on July 11, 2006.
- <sup>82</sup> See the first chapter "Hajj Classes".
- <sup>83</sup> *Cape Argus*, November 18, 2003.
- <sup>84</sup> *Cape Argus*, May 21, 1984.
- <sup>85</sup> Interview with Abdul Gamiet Jacobs on February 2, 2004.
- <sup>86</sup> *Die Burger*, May 21, 1984. p. 5.
- <sup>87</sup> Interview with Ghalib Simon on July 29, 2006.
- <sup>88</sup> During the days of hajj, the hajjis would move from Mecca to place called `Azīziyyah.
- <sup>89</sup> Interview with Ganief Harris of *Al-Anwār Hajj & `Umrah* group on September 30, 2002.
- <sup>90</sup> During this period the US Dollar exchange rate was US D1/SA R13
- <sup>91</sup> Interview with Ganief Harris of *Al-Anwār Hajj & `Umrah* group on September 30, 2002.
- <sup>92</sup> *Ibid.*
- <sup>93</sup> Maties Travel was sold to the Tour West Group, which owns American Express Group and Seeker's Travel. Maties Travel has been in existence for 20 years, the main branches being in Stellenbosch and in Bellville.
- <sup>94</sup> Interview with Zaida Crombie on February 10, 2006.
- <sup>95</sup> *Ibid.*
- <sup>96</sup> *Bukhali* in Xhosa means wise.
- <sup>97</sup> Interview with Zaida Crombie on February 10, 2006.
- <sup>98</sup> *Ibid.*
- <sup>99</sup> *Ibid.*
- <sup>100</sup> *Ibid.*
- <sup>101</sup> Interview with Hajji Achmat Hendricks (born 8 July 1912) on 11 February 2002.
- <sup>102</sup> *Muslim News*, June 13, 1983. p. 1.
- <sup>103</sup> *Muslim Views*, May 1989. p. 11.
- <sup>104</sup> *Muslim News*, October 22, 1882. p. 2.
- <sup>105</sup> *Ibid.*
- <sup>106</sup> *Ibid.*
- <sup>107</sup> *Ibid.*, August 26, 1983. pp. 1-2.

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- <sup>108</sup> *Ibid*, September 3, 1983. p. 4.
- <sup>109</sup> *Ibid*, October 21, 1983. p. 5.
- <sup>110</sup> *Ibid*, October 1987. p. 8.
- <sup>111</sup> *Muslim Views*, August 1989. p. 11.
- <sup>112</sup> *Ibid*, May 1992. p. 4.
- <sup>113</sup> *Ibid*.
- <sup>114</sup> *Ibid*, June 1992. p. 1.
- <sup>115</sup> *Ibid*.
- <sup>116</sup> *Ibid*, May 1989. p. 11.
- <sup>117</sup> *Ibid*, June 1987. p. 2.
- <sup>118</sup> *Al-Qalam*, January 2001. p. 2.
- <sup>119</sup> *Ibid*.
- <sup>120</sup> *Hajj & Umra*, a monthly magazine published by the Ministry of *hajj*, February 2006. pp. 22-23.
- <sup>121</sup> *Ibid*.
- <sup>122</sup> *Ibid*.
- <sup>123</sup> *Ibid*.
- <sup>124</sup> *Ibid*.
- <sup>125</sup> *Ibid*.
- <sup>126</sup> *Muslim Views*, April 1988. p. 5.
- <sup>127</sup> *Ibid*, July 1989. p. 2.
- <sup>128</sup> "Call of Islām" was a political party, in which Western Cape Premier Ebrahim Rasool was a member.
- <sup>129</sup> *Muslim Views*, July 1989. p. 2.
- <sup>130</sup> *Ibid*.
- <sup>131</sup> *Muslim News*, June 25, 1982. p. 4.
- <sup>132</sup> *Ibid*, November 4, 1983. p. 1.
- <sup>133</sup> *Ibid*.
- <sup>134</sup> *Muslim Views*, March 1992. p. 7.
- <sup>135</sup> *Ibid*.
- <sup>136</sup> *Ibid*.
- <sup>137</sup> Interview with Faizel Sungay of Travel Unlimited on July 5, 2006.



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- <sup>138</sup> Interview with Shaykh Dawood Davids on July 11, 2006.
- <sup>139</sup> Interview with Shaykh Omar Davids of *Sorayah Hajj Jamā`ah* on July 11, 2006.
- <sup>140</sup> Interview with Faizel Sungay of Travel Unlimited on July 5, 2006.
- <sup>141</sup> *Ibid.*
- <sup>142</sup> *Ibid.*
- <sup>143</sup> Interview with Mahomed Farid Choonara, (first secretary of SAHUC) on February 8, 2006.
- <sup>144</sup> *Al-Hujjāj* Magazine, first quarter 1999. p. 30-31.
- <sup>145</sup> Interview with Dr. Abdul `Azīz Adams on December 28, 2005.
- <sup>146</sup> *Ibid.*
- <sup>147</sup> Interview with Shaykh Thafier Najjaar, President of SAHUC on January 30, 2006.
- <sup>148</sup> Interview with Mahomed Farīd Choonara, on February 8, 2006.
- <sup>149</sup> The vaccination clinic was held at SAHUCs offices, which was registered with the Health Department.
- <sup>150</sup> Interview with Dr. Abdul `Azīz Adams on December 28, 2005.
- <sup>151</sup> Interview with Ismā`īl Schroeder on July 7, 2006.
- <sup>152</sup> *Ibid.*
- <sup>153</sup> They are known as the “General Car Syndicate Protocol”, which organises the transport
- <sup>154</sup> The protocol delegation always included a person who knew Arabic well.
- <sup>155</sup> Interview with Aslam Nordien on July 1, 2006.
- <sup>156</sup> Interview with Aslam Nordien on June 24, 2006.
- <sup>157</sup> *Ibid.*
- <sup>158</sup> Interview with Noor Khan on September 1, 2005.
- <sup>159</sup> Interview with Imām Abdullah Gameeldien on July 13, 2004.
- <sup>160</sup> *Ibid.*
- <sup>161</sup> Interview with Faizel Sungay of Travel Unlimited on July 5, 2006.
- <sup>162</sup> *Ibid.*
- <sup>163</sup> *Ibid.*
- <sup>164</sup> Interview with Usman Ahmed, Flywell Travel on May 6, 2006.
- <sup>165</sup> *Cape Argus*, December 20, 2002. p. 6.
- <sup>166</sup> Interview with Dr. Abdul `Azīz Adams on December 28, 2005.
- <sup>167</sup> Interview with Wahīd Kāzi on January 29, 2006.

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<sup>168</sup> Interview with Aslam Toefy on January 31, 2006.

<sup>169</sup> *Ibid.*

<sup>170</sup> Interview with Imām Yūsūf Pandy on November 15, 2005.

<sup>171</sup> Interview with Aslam Toefy on January 31, 2006.

<sup>172</sup> Information that I have recorded at a public meeting held in Rondeboch in February 2006.

## CHAPTER 6

### FACTORS RESPONSIBLE FOR THE CHANGES IN CAPE HAJJ TRADITIONS

#### 6.1 INTRODUCTION

This chapter will identify the major factors responsible for the changes in Cape hajj traditions.

According to Cheng (2000)<sup>1</sup>, globalisation refers to the transfer, adaptation, and development of values, knowledge, technology, and behavioural norms across countries and societies in different parts of the world.

There is no doubt that globalisation has created numerous opportunities for sharing not only knowledge and technology, but also social values and behavioural norms. It has thereby contributed to the development of individuals, organizations, communities and societies across different countries and cultures.

At the same time, however, there are growing concerns about the negative impact of globalisation on indigenous developments. Among these concerns are the promotion of the dominant cultures and values of advanced regions of the world and the acceleration of cultural transplant from advanced areas to less developed areas.

This aspect of globalization which has resulted in the destruction of indigenous cultures is germane to our thesis. It could be argued that local hajj traditions at the Cape have been subsumed by the universal “culture” of hajj represented by the *sunnah* (precedents established by the prophet).

In the case of religious rites, the supplanting of local traditions by the more conventional method of ḥajj has little to do with the influence of a more materially advanced region. Rather, it must be attributed to the notion that the conventional method is more authentic and that local traditions represent a form of “deviation”.

Another significant factor is globalisation of knowledge. Advances in information technology and the wide international networking, communication, interaction and competition have resulted in the dissemination of knowledge globally, usually from the more advanced regions to the rest of the world.

Global knowledge can be defined as knowledge that is valid and common in many (if not most) regions of the world. Local knowledge, by contrast, refers to knowledge that has been accumulated by the local community or people and has been proven to be valid in a local context.

When local knowledge interacts with global knowledge, the following two outcomes are possible:

(a) the growth or expansion of local knowledge.

Some aspects of local knowledge may contribute to the growth of global knowledge, particularly if the local knowledge is relevant to other communities. This is referred to as the “globalisation of local knowledge”.

(b) the disappearance of local knowledge.

If the local knowledge is overwhelmed by global knowledge, the local knowledge will be unable to grow or develop and will eventually disappear. This is referred to as the “localization of global knowledge”.

In the case of ḥajj traditions at the Cape, it is evident that the latter has occurred.

The imposition of what may be designated as normative ḥajj rites and marginalisation or eradication of local ḥajj traditions at the Cape as a consequence of globalisation are illustrated in this chapter.

## 6.2 CONTACT WITH MUSLIMS FROM THE OUTSIDE WORLD

By the late eighteenth century, there were a sufficient number of Muslims present at the Cape to establish a small but self-assured community in Cape Town. Historical records reveal the presence of visitors from the Muslim World at the Cape in this period. A Persian traveller, Mirza Isfahani Abū Ṭālib Ibn Muḥammad Khan, recalled that among the people he had encountered were pious Muslims, many of whom possessed property. He also claimed to have met Shaykh Abdullah, the son of `Abd al-`Azīz of Mecca, who had come to Cape Town on a business venture, married a Malay woman and decided to settle here.<sup>2</sup>

En route to Mecca, hajjis had made contact with various Muslim leaders on the East African coast. The visit to the Cape in the early 19<sup>th</sup> century by several distinguished Arabs from the island of Johanna near Mozambique must have been a direct consequence of these earlier contacts. Among the visitors was Sultan Abdola (ʿAbd Allāh) who visited the Cape in 1834. The Cape authorities and the Malays had welcomed these

visitors and had shown them great hospitality. The Arabs taught the Malays the “Islamic practice and belief” and supplied them with Qur’āns as well as other literature.<sup>3</sup>

To what extent their visits impacted on Cape Muslim tradition, in particular the ḥajj rites, are not clear. More research is needed to establish the influence of these early visitors to the Cape in the late eighteenth and early nineteenth centuries.

The earliest evidence of foreign influence on Cape ḥajj tradition that I found is a report by James Backhouse, a Christian missionary, who wrote in the early 1830s about the routes followed by the first ḥajjis. He noted that the Muslim “priests” who had made pilgrimage to Mecca via Mauritius wore turbans and garments of various colours.<sup>4</sup>

Cape Muslims suffered a setback in the ensuing decades. As the power of the Dutch East India Company declined, so did the effectiveness of the Cape Malays’ connections with Java and other parts of Southeast Asia which they had enjoyed to some extent.

Having lost intellectual and religious contact with the Far East, Cape Muslims now established firm links with the centre of Islām itself, Mecca. The opening of the Suez Canal and the initiation of a scheduled steamer service from Cape Town via Aden and Suez played a major role in this. In the 1870s a number of Muslims made the ḥajj to Mecca, learned Arabic, and returned to the Cape imbued with new religious fervour.<sup>5</sup> It can be expected that the stronger bond with the Arab Muslim World corresponding to the weaker bond with the “Malay World” must have had some impact on Islamic practices at the Cape.

By the late 19<sup>th</sup> century, the Meccans were aware of the presence of Muslims at the southern edge of Africa and addressed them as *Ahl Kaf* (the people of the Cape). Snouck-Hurgronje who had visited Mecca secretly as a Muslim in 1884-1885 recollected:

*A class of Java (Javanese) who dwells outside the geographical boundaries but who in late years have made regular pilgrimages to Mecca are people from the Cape of Good Hope. They are derived from Malays, formally brought by the Dutch, with a small mixture of Dutch blood. Some words of their Malay speech have passed on to the strange, clipped-Dutch dialect of the Boers. On the other hand they have exchanged their mother tongue for Cape Dutch, of course retaining many Malay expressions.*<sup>6</sup>

The Reverend Thomas Fothergill Lightfoot avers that the opening of a steamship route to Zanzibar in 1910 had made the ḥajj to Mecca more amenable. At the time several Cape Muslims had received Islamic education either at Mecca or at Zanzibar. In 1888, Shaykh Muḥammad Ṣāliḥ Hendricks had gone abroad for studies to Mecca. On his way back to the Cape in 1902 he stayed in Zanzibar for approximately one year, where he was involved with various religious functions.<sup>7</sup> His influence is mentioned below. In 1923, Tayb Jassiem, Muḥammad Abbas Jassiem and Ismā'īl Ḥanīf went to Egypt to study at al-Azhar University.<sup>8</sup> On their return to the Cape they began to influence various traditions, though there is no documentary evidence that they influenced the ḥajj rites specifically.

### 6.3 SALAFI / WAHHĀBĪ INFLUENCE

The *mu'allims* of Mecca who arrived at the Cape did not raise any objections to hajjis visiting the *karāmats* before departing for ḥajj. They also participated in the *Mawlid al-*

*Nabi* (the Prophet's birthday celebration) and recited the *Rātīb al-Haddād* (litany of Shaykh al-Haddād) with the Cape Muslims, despite the fact that these practices were not condoned in Mecca by the *Salafī/Wahhābī*s. According to Shaykh Hāshim Julies, the Arabs who frequented Cape Town were not all followers of the *Salafī/Wahhābī* school. "Perhaps this was the reason why several of them had been influenced by the Cape Muslims' ḥajj traditions".<sup>9</sup>

Several Cape Town students who had studied in Mecca were influenced by the doctrine of the *Salafī/Wahhābī* theological school. The *Salafī/Wahhābī* school, named after its founder, Muḥammad ibn `Abd al-Wahhāb (1703-1792)<sup>10</sup>, advocates a literal interpretation of the Qur`ān and *sunnah* and rejects popular beliefs and practices that have no basis in these primary sources of Islām.<sup>11</sup> When they arrived in Cape Town, these shaykhs did not encourage their students in their ḥajj classes to visit the *karamats* or follow the other pre-ḥajj traditions. Initially, they did not succeed in influencing their students as their congregations were deeply entrenched in the traditions which their ancestors had established.<sup>12</sup> In the course of time, however, their disassociation from – if not their open condemnation of – many Cape traditions, including pre- and post-ḥajj rites led to a steady decline in the performance of these specific traditions.

#### 6.4 INFLUENCE OF THE *TABLIGH JAMĀ`AH*

Mawlānā Muḥammad Ilyās who died in 1944 founded the *Tabligh* movement of India. The movement made its first contact in South Africa in 1962. It is an international movement committed to revive the practices of the Prophet Muḥammad (pbuh). It strictly adheres to the fundamentals of faith and to the literal interpretation of the Prophetic authority – the *sunnah*. The movement emphasises the following six points: the



declaration of faith; worship; respect towards a Muslim; the acquiring of religious knowledge; travelling in the path of Allāh and propagating the message of Islām.<sup>13</sup>

Surprisingly, the initial contact by South Africans with the *Tablīgh* movement was in Mecca and not at its headquarters in Delhi, India. When the National Party came to power in 1948, Indian immigration to South Africa was terminated. The South African government was reluctant to issue visas to Indian visitors. In addition, Pākistān and India had enforced the cultural boycott against South Africa because of its policy of “Apartheid”.<sup>14</sup> This meant that South African Muslims were not exposed to influences from the Indian sub-continent for several decades.

In the 1960s the *Tablīgh* movement, then headed by *Mawlānā* Muḥammad Yusuf, saw the annual ḥajj as an ideal opportunity to promote its mission. In 1962 Ghulam Mohamed Padia from Kwazulu-Natal was exposed to the activities of the *Tablīgh* movement while on ḥajj. It was largely through his efforts that the movement initially spread in Kwazulu-Natal and by the 1970s had made inroads into the Western Cape where it gained adherents from the traditionally Malay and Coloured Muslim communities. However, Islām has a longer history in the Western Cape than in the rest of South Africa as well as a more diverse character. Muslims in this area originate mainly from the Indonesia Archipelago and the Indian sub-continent. Moosa contends “*Given the diversity and indigenous acculturation of Islām in this region, it is not surprising that the Tablīgh has been comparatively less successful there*”.<sup>15</sup> Nevertheless, it is my view that there has been a considerable expansion of the movement in the Western Cape which proves that it has been successful in influencing a fairly substantial number of people.

According to Nasief Adams, a member of the *Tablīgh* movement:

*“My brother, Sharief studied in Deoband for many years. He is also a member of the Tablīgh movement. I don’t know whether the Deobandi School had influenced him. But I know that the Wahhabis/Salafis are extremist whereas the Deobandis are more moderate in their belief of visiting the karāmats. Visiting the karāmats before departing for hajj is never spoken of, nor is it encouraged or even practised amongst our membership, as it is not part of the ḥajj practice”.*<sup>16</sup>

It is clear from the above that those Cape Muslims who adhere to the teachings of the Tablīgh movement no longer participate in the traditional pre- and post-ḥajj rites.

#### 6.5 INFLUENCE OF THE DEOBANDIS

*Deoband*, an institution in northern India which was founded in 1867, supports the *Sunni Hanafī* doctrine that is sympathetic to Sufism in the sub-continent, and has a significant following among a sector of South African Muslims, namely the descendants of Indian immigrants.<sup>17</sup>

Despite their positive attitude to Sufism, the graduates of Deoband (*Deobandis*) are considered orthodox and generally shun practices which in their view are innovations.

*Mawlānā Toḥā Karaan* who had studied in Deoband declared: *“Visiting the karamats before going on ḥajj has been a popular practice in the Cape amongst the Cape Muslims. I do not object to that. However, it depends what they do there. Here, in the Strand, where I live, people do not visit the karāmats, though perhaps it was practised earlier”.*<sup>18</sup>

If we accept his position as representative of the thinking of the *Deobandi* school, we can conclude that while *Deobandis* do not explicitly prohibit visitation to the *karāmats*, their conditional acceptance serves to discourage people from participating in this pre-ḥajj rite.

The *Deobandi* impact on celebrations that were not sanctioned in the Qur’ān or *Hadīth* (Prophetic Tradition) is evident from the following observation:

*“The celebrations in Islam, regarded by the Deobandis as innovations, formed an important part of Islamic social life, particularly among the lower classes of Muslims in Natal (Kwazulu Natal) and in certain parts of Transvaal (Gauteng). Moreover, these practices, many of which were accommodated in the Islamic communalism of the Transvaal and Natal before the Deobandi reforms the 1960s, have been supported by traders of both provinces”.*<sup>19</sup>

Marriages between Cape Muslims and Muslims of other provinces who adhere to the *Deobandi* interpretation of Islām have implications for Cape ḥajj traditions. It usually leads to a scaling down, if not complete cessation, of these traditions because they are regarded as acts of innovation.<sup>20</sup>

There are many instances of Cape Muslim men married to women from other provinces from families influenced by the *Deobandi* school who no longer participate in the pre- and post-ḥajj rites.

## 6.6 INFLUENCE OF FASHION

In the past, the Saudi Arabian dress code was as popular among Cape Muslims as it was in many other parts of the Muslim World. Early sources have it that it was fashionable for

men at the Cape to wear colourful robes and turbans when they arrived from ḥajj.<sup>21</sup> This was probably during the Uthmāni (Ottoman) rule when Ottoman Sultans had governed the Ḥijāz province including Mecca and Medina, as well as Yemen through an appointed governor.<sup>22</sup>

However, over the years the garb worn by male pilgrims had changed to an *abāya* (a long-flowing robe) with a white scarf held in place by an *aghal* (Malāyu headdress). Several hajjis used to wear the *sorbaan* white (a white turban) with a coloured coat to match.<sup>23</sup> The Turkish scholar, Shaykh Abu Bakr Effendi, who was sent to the Cape to settle a theological dispute among the Muslims, left his mark on Cape fashion. During this time the Turkish fez replaced the *toerang* and the handkerchief, the traditional headdress of Cape Muslims.

Robert Shell reports the following “*When an Australian troopship on its way to the Dardanelles stopped in Cape Town during WW1 (World War 1) for coal, a few Australian crewmen, coming across Cape Muslims wearing fezzes, concluded that the Turks had occupied the port and were thoroughly disconcerted*”.<sup>24</sup>

Shaykh Muḥammad Ṣāliḥ Hendricks declared that *Muslim women should cover their faces when they are away from their homes*.<sup>25</sup> This ruling of Shaykh Muḥammad Ṣāliḥ Hendricks, issued in 1925, regarding the covering of the women’s faces known as *toestiek* was followed by his students, specifically those who had returned from ḥajj.<sup>26</sup> As a traditionalist, he was concerned about protecting Muslim women from modern (western) influence.<sup>27</sup>

Shaykh Hāshim Julies argues that the practice of covering the face by women was already introduced at the Cape long before Shaykh Muḥammad Ṣāliḥ Hendricks had

returned from Mecca. He also asserts that Shaykh Muḥammad Ṣāliḥ Hendricks was probably influenced by some of the Saudi Arabian women who used to cover their faces while he was a student in Mecca.<sup>28</sup>

However, from the 1960s to the 1980s, though the women had covered their heads with scarves, they used to wear western clothing (costume with a jacket, which was the style at the time) before they departed for ḥajj. The men were dressed in formal suits and wore their fezzes. However, when they returned from Mecca, they used to follow the tradition of their forefathers who had worn the Saudi Arabian garb.<sup>29</sup>

Currently many people, both young and old, dress informally before their departure and on their return from ḥajj. This is an indication of how global trends have impacted on their mode of dress.

In fact, the youth are no longer interested in acquiring Saudi Arabian traditional garb. They prefer the latest branded western products, which are popular and sold all over the world including in Saudi Arabia. These products are imported from Malaysia, China and India. However, there are several exclusive shops situated outside the outskirts of Mecca which sell merchandise imported directly from America, including branded clothing.<sup>30</sup>

Professor Yūsuf da Costa laments that the Muslims in the Western Cape have lost almost all their cultural essentials and history.<sup>31</sup> His remarks below are pertinent:

*“...culture is a commodity in today’s world economy, one of America’s top three exports...Trying to roll back the tide of US popular culture in a world whose communications system is global may be like trying to unlearn a language acquired in childhood – after all, go almost anywhere on the planet and you’ll*

*find people recognize the images of Mickey Mouse or Leonardo Di Caprio or Michael Jordan or Madonna, or the logos of Coke, Pepsi and Nike. America pop culture is a kind of cultural “second language” spoken around the globe”.*<sup>32</sup>

## 6.7 CONCLUSION

The factors cited above have contributed to a large extent to the systematic erosion or down-scaling of Cape traditions, including the specific pre- and post-ḥajj rites of Cape Muslims.

## ENDNOTES

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<sup>1</sup> Cheng, Y.C. (2000). A CMI-Triplization Paradigm for Reforming Education in the New Millennium. *International Journal of Educational Management*. 14(4), 156-174.

<sup>2</sup> Shell, R C H 2000. *Islām in South Africa, 1652-1998*. In *The History of Islām in Africa*. David Philip Cape Town. pp. 335-336.

<sup>3</sup> *Ibid.*

<sup>4</sup> *ibid.*

<sup>5</sup> Tayob, A 1995. *Islamic Resurgence in South Africa*, UCT Press, Cape Town. p. 50.

<sup>6</sup> Hurgronje C S 1970, *Mekka - In the Latter Part of the 19<sup>th</sup> Century*. E J Brill, Leiden. p. 215.

<sup>7</sup> Shell, R C H 2000. p. 336.

<sup>8</sup> Ebrahim, M H 2004. p. 82.

<sup>9</sup> Interview with Shaykh Hāshim Julies on September 19, 2006.

<sup>10</sup> Muḥammad ibn `Abd al-Wahhab (1703-92), at the age of twenty-one travelled extensively to Irāq and Persia. He studied philosophy and 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`iya where he instituted an alliance with the local leader, Sa`ud, who approved of his religious views. From there the *Salafī/Wahhābī* movement expanded military from Najd to the Hījāz and the cities of Medina and Mecca became under *Salafī/Wahhābīs* control. Early in the nineteenth century, the *Salafī/Wahhābīs* were militarily defeated by Muhamad `Ali, the governor of Egypt, under the command from the Ottoman government. Soon they were driven out the Najd and their capital at Riyād and were forced to seek refuge in Kuwait for a period of eleven years. `Abd al-`Aziz ibn Sa`ud returned at the

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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 Saudi Arabia. See Rāhman p. 199.

<sup>11</sup> Ebrahim, M H 2004. p. 85.

<sup>12</sup> Interview with Shaykh Hāshim Julies on September 19, 2006.

<sup>13</sup> Tayob, A 1995. p. 67.

<sup>14</sup> Moosa, E 1997. pp. 31-33.

<sup>15</sup> *Ibid.* p. 37.

<sup>16</sup> Interview with Nāsief Adams on October 8, 2006.

<sup>17</sup> Moosa, E 1997. p. 34.

<sup>18</sup> Interview with *Mawlānā* Toha Karaan on October 8, 2006.

<sup>19</sup> Tayob, A 1995. *Islamic Resurgence in South Africa*, p. 71.

<sup>20</sup> Interview with `Adli Jacobs on April 8, 2004.

<sup>21</sup> Shell, R C H 2000. p. 336.

<sup>22</sup> Ebrahim, M H 2004. p. 85.

<sup>23</sup> Morton S 1999, p. 17.

<sup>24</sup> Shell, R C H 2005, *Islām in South Africa, 1653-2001*, A paper presented to the Van Leer Institute, Jerusalem. p. 20.

<sup>25</sup> *The Moslem Outlook*, March 26, 1925. p. 3.

<sup>26</sup> Ebrahim, M H 2004. p. 38.

<sup>27</sup> Shell, R C H 2005, p. 23.

<sup>28</sup> Interview with Shaykh Hāshim Julies on September 19, 2006.

<sup>29</sup> Interview with Mogamat Adnaan Davids on September 27, 2006.

<sup>30</sup> Interview with Reyhāna Ebrahim (who lived in Saudi Arabia for several years) on September 29, 2006.

<sup>31</sup> *Muslim Views*, February 1999. p. 22.

<sup>32</sup> Da Costa, Y 2005. *An Overview of the Challenges Confronting the Ummah in the 21<sup>st</sup> Century*, In *Islām in the 21<sup>st</sup> Century: Perspectives and Challenges*, University of Pretoria. p. 20.

## CHAPTER 7

### CONCLUSION

#### 7.1 SUMMARY OF FINDINGS

In the 17th and 18th centuries the Dutch authorities at the Cape forbade the practice of any religion except that of their church. Although Muslims and other non-Christian religious groups were granted religious freedom in 1804 by the British who had succeeded the Dutch colonizers, Muslims still needed permission from the British authorities to erect mosques.

Viewed in this context, the role of the Muslim pioneers like Shaykh Yusuf of Macassar, the Rajah of Tambora, Tuan Guru and other exiles, who had dedicated their lives to the establishment and consolidation of Islām at the Cape is remarkable. This thesis devotes some attention to the considerable influence they exercised on the Cape Muslim community's religious beliefs and practices, much of which is still evident today. The consequence of the veneration which religious leaders were accorded at the Cape was that they became the primary determinants of the maintenance of traditions.

The erection of mosques and the establishment of Islamic schools spurred communal ceremonies and celebrations, which included the two *'ids*, birthday of the Prophet Muḥammad (p.b.u.h.), naming rites and the pre-and post ḥajj rites. The most fascinating observation was that the Muslims' pre-and post ḥajj ceremonies differed significantly from that of Muslims in the rest of the country.



The study reveals that the informal ḥajj classes initiated by the late Shaykhs Achmat Behardien, Ṣāliḥ Hendricks, Ismā`īl Ḥanīf and Sulayman Mosaval became an established tradition among Cape Muslims. In my research, I discovered that since the 1960s practically all hajjis have attended ḥajj classes for at least nine months prior to ḥajj. Those who did not have the resources to perform ḥajj in that year spent another term attending these classes.

Interestingly, though formal ḥajj classes in Johannesburg, Durban, Port Elizabeth and Kimberley are held soon after the month of *Ramaḍān*, the so-called “Malay” Muslims in these cities attend ḥajj classes a year prior to ḥajj. This indicates that they adhere to their traditions even after moving from the Cape to other parts of the country.

It became evident through the study that several shaykhs who ran ḥajj classes became ḥajj operators or were employed by ḥajj agents/operators to escort hajjis. Their traditional roles of teachers and guides have in such instances been super ceded by financial incentives. This is a clear example of the impact of economics on tradition.

We have established that it has become a tradition to use the book “Die Gajj” (al-Ḥajj), compiled by Shaykh Mogamat Amien Fakier. This text has proven to be the most popular ḥajj textbook used by most shaykhs at the Cape. The same is not true of the rest of the country where no single text on ḥajj enjoys such eminence/prominence.

The absence of a uniform syllabus for ḥajj lessons for all South Africans allows for diversity and guarantees a continuation of localized traditions. The imposition of a single text, especially if it is based on the orthodox interpretation of Islām which permits no innovations in matters of worship, is likely to erode Cape ḥajj traditions.

It has been customary for intending pilgrims at the Cape to pay a special visit to the *karāmats* (lit. shrine but applied by Cape Muslims to those buried in the shrine) for *tabarruk* (blessing) before departing for ḥajj. Many Muslims visit the *karāmats* - specifically Shaykh Yusuf of Macassar- out of reverence, believing them to be responsible for bringing Islām to the Cape.

However, we have discovered that because several shaykhs do not approve of this practice, visits to the *karāmats* have become less popular. Professor Yūsuf da Costa made the following interesting observation: *“I find it strange that the pilgrims greet the karāmats before they leave for ḥajj but not when they return”*. Shaykh Yūsuf Booley opposed this tradition on the grounds that it was a wasteful event.

Perhaps this practice needs to be considered carefully, especially by those who regard the visit as mandatory. Muslims need to exercise careful social responsibility, particularly towards the poor and marginalized, and most specifically during these times. The money that is spent on this pre-ḥajj rite could be constructively utilised for those who are financially unable to undertake this sacred journey of ḥajj.

It has been customary for Cape Muslims to greet relatives and friends before their departure for ḥajj. This included the handover of a “ḥajj greeting card” and request for an invocation. Today, many hajjis simply greet their family and friends via telephone. Others make use of the services offered by the community radio stations, Voice of the Cape and Radio 786 to hajjis who wish to broadcast their greetings via this medium. This method of greeting has become increasingly popular at the Cape. The tradition of personally visiting relatives and friends before undertaking the ḥajj has lost its significance due (in this case) to modern technology.

The recitation of the *adhān* before departure for ḥajj has been a tradition of the Cape Muslims perhaps since the Indonesian pioneers settled at the Cape. After some shaykhs (influenced by the *Salafī/Wahhābī* school of thought) pointed out that this practice was not part of the ḥajj rite proper, a few intending pilgrims tend to disregard it. However, the *adhān* is still made by the majority of Cape hajjis before leaving their residence. This is one pre-ḥajj rite that has survived.

The environment has an impact on tradition. For example, in Cape Town, before the “group areas act” was enforced, the so-called Malays were concentrated in the Bo-Kaap (Cape Malay quarter). They were surrounded by many *masjids* as well as *madrasas* which to some degree perpetuated their traditions. Pioneers like Achmat Sedick and Imām `Abd al-Raḥmān have made significant contributions to the affirmation of the social as well as the spiritual status of Cape hajjis. The fact that in the former years only few prosperous people could undertake the arduous and dangerous journey of ḥajj added to their status.

A person requires sufficient resources in order to undertake the pilgrimage. In this thesis we have discovered that in the former years it was a tradition of Cape Muslims to contribute towards the cost of their relatives’ ḥajj, if they could not afford it. This tradition has been substantially altered. Now it is the broader Muslim community which through special programmes on the community radio stations – “The Voice of the Cape” and “Radio 786”- renders assistance to aspiring hajjis.

The tradition of saving money for ḥajj in the homes arising out of the notion that ḥajj savings should not be mixed with “other monies” has been discontinued. The general

trend is to invest the money in the recently established Islamic financial institutions where profits could be accrued.

The substantial transformation in the management of ḥajj from the *mu`allim* (teacher/ḥajj guide) system to the emergence of ḥajj agents and operators is evident from the study. While this has facilitated the performance of ḥajj to a great extent – despite the various problems experienced by hajjis which have been detailed in this study – it has shifted the focus of the ḥajj from spiritual concerns to material ones. There is no evidence that the establishment of SAHUC to act as a ḥajj regulator has impacted on Cape ḥajj traditions in any way. However, there is little doubt that the institutionalisation of the ḥajj has had a serious impact on ḥajj rites at the Cape.

The impact of other more recent factors not cited above on Cape ḥajj traditions has been summarized in the last chapter. These include: influence on students by people of the Arabian peninsula (in particular the *Salafī/Wahhābīs*), marriage of Cape Muslims with people belonging to the Deobandi persuasion, and membership of the *Tablīgh Jamā`ah*.

## 7.2 DISCUSSION

The above findings support the hypothesis that local traditions are continually being transformed by national and international developments. These include socio-economic factors (outlined in the chapters on *Ḥajj and Finance* and *Managing the Ḥajj Enterprise*) and ideological factors (outlined in the last chapter).

It appears that with the passage of time, we are likely to witness a greater erosion or transformation of the early ḥajj traditions at the Cape. The increased interaction between

Cape Muslims and Muslims from other regions in the country and beyond, through trade and tourism, as well as through marriage and socialization cannot but influence Cape traditions. Exposure to the manner of ḥajj performed by pilgrims from the diverse regions of the world either during ḥajj or through the print and electronic media are also bound to have an impact on Cape ḥajj traditions.

### 7.3 RECOMMENDATIONS FOR FUTURE RESEARCH

This study did not take into account the impact of the Cape Muslim media on ḥajj traditions. This requires a chronological study of the evolution in the pre- and post-ḥajj rites from the 19<sup>th</sup> century to the present.

Another area that needs to be researched is the contribution of “Muslims of influence” who arrived as visitors to the Cape to the rich mosaic of Cape traditions in general. A lack of documentation on this aspect is, no doubt, an impediment.

## INTERVIEWS

### Chapter 2

1. Interview with Hajjie Kubra Manuel (daughter of Bakaar Manuel –born 25 June 1918) on 20 September 2003.
2. Interview with Sharefa Adams (granddaughter of Bakaar Manuel) on 20 September 2003.
3. Interview with Hajjie Mogamat Mathews (born 5 December 1927) on 7 December 2003.
4. Interview with Hajjie Sa`d Abrahams (born 24 April 1933) on 28 February 2004.
5. Interview with Imām Abdullah Gameeldien on 13 July 2004.
6. Interview with Shaykh Ebrahim Abrahams (member of Muslim Judicial Council) on 8 July 2004.
7. Interview with Imām Fareed Manie on 17 July 2004.
8. Interview with Shaykh A. Karriem Toffar on 20 July 2004.
9. Interview with *Mawlānā* Yusuf Karaan (member of Muslim Judicial Council) on 28 January 2004.
10. Interview with Hajjie Ebrahim Schreder (born 8<sup>th</sup> August 1908) on 10 October 2002.
11. Interview with Hajjie Rugaiya Sadan (born 24 February 1912) on 18 October 2001.
12. Interview with Hajjie Armien Jassiem on 13 August 2004.
13. Interview with Imām Abdul Gamiet Jacobs (better known as Boeta Dollie) 5 December 2003.
14. Interview with Imām Yusuf Pandy on 11 August 2004.
15. Interview with Yusuf Booley (son of Shaykh Ganief Booley) on 16 August 2004.

16. Interview with Ghalieb Simon (son of Imām Abubakr Simon) on 13 August 2004.
17. Interview with Sharifa Davids on 13 July 2004.
18. Interview with Ismail Davids on 13 July 2004.
19. Interview with Shaykh Ebrahim Abrahams on 8 July 2004.
20. Interview with Professor Yusuf Da Costa on 12 January 2004.
21. Interview with Abdul Gamiet on 14 February 2004.
22. Interview with Ahmed Saeed Moolla on 4 August 2004.
23. Interview with Imām Ekeraam Diedericks on 5 September 2004.
24. Interview with Nazneen (member of the Al-Ansaar Foundation) on 25 August 2004.
25. Interview with Hajjie Aadiel Kimmie on 18 August 2004.
26. Interview with Mrs Latiefa Kimmie on 18 August 2004
27. Interview with *Mawlānā* Adam Feltman on 18 August 2004
28. Interview with Yusuf Agherdien on 16 October 2004.
29. Interview with Jamaaludien Khan on 7 January 2004.
30. Interview with Imām Fuad Samaai on 28 July 2004.
31. Interview with Imām Fareed Manie on 17 July 2004.
32. Interview with Hajjie Mogamat Adnaan Davids on 5 July 2004
33. Interview with Shaykh Ebrahim Abrahams on 8 July 2004.
34. Interview with Mohammed Hanief Allie (ex-principal of Habibia Primary School) 9 July 2004.
35. Interview with Adli Jacobs on 8 April 2004.
36. Interview with Hajjie Shahrir Hashim of Malaysia, executive secretary of Riseap on 21 September 2004.

37. Interview with Yusuf Tariwala and Abdul Kadir Chamabia of India on 18 September 2003.
38. Interview with Mogamat Adnaan Davids on 6 April 2005.
39. Interview with Hajjie Abu Bakr Karriem Van der Schyff on 15 June 2004.
40. Interview with Hajjie Mogamat Adnaan Davids on 6 April 2005.
41. Interview with Khalil Amod on 7 April 2005.
42. Interview with Wairo Bapoo on 15 April 2005.
43. Interview with Shaik Allie Ebrahim on 18 April 2005.
44. Interview with *Mawlānā* Igsaan Hendricks (Vice President of M J C) on 9 April 2004.
45. Interview with Hajjie Ebrahim. Berhardien (born 23 May 1904) on 30 September 2002.
46. Interview with Hajjie Shahrir Hashim of Malaysia, executive secretary of Riseap on 4 June 2005.
47. Interview with Hajjie Muhammad Jassiem on 29 June, 2005.
48. Interview with Hajjie Isma`il Saban on 8 August 2005.
49. Interview with Tubagus Nafia November 6, 2006.

### Chapter 3

1. Interview with Shaykh Ebrahim Moos on 10 August 2005.
2. Interview with Abdullah Osman on 13 August 2005.
3. Interview with Jasmine Najjaar on 13 August 2005.
4. Interview with Mymona Patel on 13 August 2005.
5. Interview with Mymuna van der Schyff on 14 August 2005.



6. Interview with Zuleiga Karla on 20 August 2005.
7. Interview with Hajjie Goosain Abrahams on 22 August 2005.
8. Interview with Hajjie Sa`d Abrahams on 22 August 2005.
9. Interview with Mogahmad Noor Khan on 1 September 2005.
10. Interview with Dr. Shaykh Abdul Karriem Toffar on 12 August 2005.
11. Interview with Hajjie Amina Benjamin (nee Lagkar) on 8 September 2005.
12. Interview with Hajjie Mymoena Peters on 4 September 2005.
13. Interview with Hajjie Mohamed Refat Jassiem, on 2 April 2004.
14. Interview with Hajjie Armien Jassiem on 13 September 2005.
15. Interview with Sa`d Abrahams on 28 February 2004.
16. Interview with *Shaykh` Abd al-Karim Toffar* on 12 September 2005.
17. Interview with Hajjie Mogamat Mathews on 7 December 2003.
18. Interview with Mohammed Hanief Allie on 7 July 2004.
19. Interview with Hajjie Ismail Lutta on 4 September 2005.
20. Interview with Mariam Lutta on 4 September 2005.
21. Interview with Hajjie Achmat Majiet on 20 September 2005.
22. Interview with Hajjie Abdurahmaan Essop Patel on 29 October 2005.
23. Interview with Hajjie Tahir Levy on 30 November 2005.
24. Interview with Shaykh Mogamat Amien Fakier on 12 December 2005.
25. Interview with Abdullah Abdullah on 13 December 2005.
26. Interview with Farid Sayed, editor of *Muslim Views* on 3 March 2006.

#### Chapter 4

1. Interview with Dr Sullaiman Nordien on 8 July 2002.

2. Interview with *Mawlānā* Yusuf Karaan (senior member of the Muslim Judicial Council) on 28 January 2004.
3. Interview with Ebrahim Rhoda of the Strand on 30 December 2005.
4. Interview with Mohammed Hanief Allie on 28 December 2005.
5. Interview with Moegsien Hendricks on 15 November 2005.
6. Interview with Hajjie Achmat Hendricks (born July 8, 1912) on 10 June 2002.
7. Interview with Hajjie Mogamat Mathews on 7 December 2003.
8. Interview with Hajjie Abu Bakr van der Schyff (born October 17, 1918) on 26 August 2003.
9. Interview with Hajjie Ruqaiya Sadan (born February 24, 1912) on 15 December 2002.
10. Interview with Hajjie Kobra Manuel and her daughter Sharefa Adams on 10 February 2006.
11. Interview with Rasul Mahomed of Rasul's Travel on 15 February 2006.
12. Interview with Hajjie Habib Khan on 16 February 2005.
13. Interview with Isma`il Davids on 13 July 2004.
14. Interview with Sulayman Allie on 14 February 2006.
15. Interview with `Ali Banderker on 26 February 2006.
16. Interview with Hajjie Mogamat Ganief Harris on 4 March 2006.
17. Interview with Wahid Kazi on 9 March 2006.
18. Interview with Noor Khan on 9 March 2006.
19. Interview with Hajjie Mogamat Majiet on 15 March 2006.
20. Interview with Adeeb Abrahams on 17 March 2006.
21. Interview with Moniebah Razak on 10 March 2006.
22. Interview with Ebrahim Larney on 10 April 2006..

23. Interview with Zubeida Davids on 31 August 2005.
24. Interview with Shamiela Dalvie on 24 March 2005.
25. Interview with Imām Abdullah Gameeldien on 1 April 2006.
26. Interview with Abdul Gamiet Jacobs on 2 February 2004.
27. Interview with Hajjie Shamiel Palmer on 2 April 2006.
28. Interview with Shaheen Ebrahim on 29 March 2006.
29. Interview with Shamiel Dollie on 12 December 2005.
30. Interview with Rafeeq Harris on 5 April 2006.
31. Interview with Mogamat Ganief Harris on 4 March 2006.
32. Interview with *Shaykh* Gasant Pandy on 5 April 2006.
33. Interview with Ismail Lutta on 5 April 2006.
34. Interview with *Hafiz* Aadiel Brown on 17 April 2006.
35. Interview with Farouk Adams on 4 April 2006.
36. Interview with Dr. `Aziz Adams on 28 December 2005.
37. Interview with Ebrahim Ismail on 6 April 2006.
38. Interview with Hajjie Cassiem Abrahams on 4 April 2002.
39. Interview with Fardiel Abrahams on 4 May 2006.
40. Interview with Mahomed Farid Choonara on 8 February 2006.
41. Interview with Usman Ahmed 6 on May 2006.

## Chapter 5

1. Interview with Sharefa Adams on 13 May 2006.
2. Interview with Mohammed Hanief Allie on 28 December 2005.
3. Interview with Hajjie Sa`ad Abrahams on 28 February 2004.
4. Interview with Hajjie Achmat Hendricks (born 8 July 1912) on 11 February 2002.

5. Interview with Hajjie Cassiem Abrahams on 4 April 2002.
6. Interview with Hajjie Abu Bakr van der Schyff on 26 August 2003.
7. Interview with Hajjie Ruqayah Sadan 15 December 2002.
8. Interview with Hajjie Ebrahim Behardien on 9 September 2002.
9. Interview with Shaykh Moutie Moerat on 12 December 2005.
10. Interview with Hajjie Armien Jassiem on 13 September 2005.
11. Interview Hajjie Mohammad Hanief Allie on 9 July 2004.
12. Interview with Hajjie Aisha Jassiem on 12 June 2006.
13. Interview with Doctor Hassan Goolam on 19 December 2005.
14. Interview with Ebrahim Kasker on 3 March 1960.
15. Interview with Rashida Goolam on 29 March 2006.
16. Interview with Yusuf Booley on 16 August 2004.
17. Interview with Moeniebah Razak on 10 March 2006.
18. Interview with Hajjie Abdurahman Allie on 10 September 2005.
19. Interview with Aziza Salie on 28 June 2006.
20. Interview with Muhamad Haron on 29 June 2006.
21. Interview with Hajjie Ismail Saban on 29 June 2006.
22. Interview with Hajjie Abdullah Abdullah on 13 December 2005.
23. Interview with Rasul Mahomed on 15 February, 2006.
24. Interview with Faizel Sungay of Travel Unlimited on 5 July 2006.
25. Interview with Ghalib Simon on 29 July 2006.
26. Interview with Ganief Harris on 30 September 2002.
27. Interview with Imām Abdullah Gameeldien on 13 July 2004.
28. Interview with Shaykh Dawood Davids on 11 July 2006.
29. Interview with Shaykh Omar Davids on 11 July 2006.

30. Interview with Dr. `Aziz Adams on 28 December 2005.
31. Interview with Abdul Garniet Jacobs on 2 February 2004.
32. Interview with Zaida Crombie on 10 February 2006.
33. Interview with Shaykh Abduragmaan Alexander on 2 February 2006.
34. Interview with Usman Ahmed of Sure Flywell Travel on 19 September 2002.
35. Interview with Wahid Kazi on 29 January 2006.
36. Interview with Aslam Toefy on 31 January 2006.
37. Interview with Shaykh Thafier Najjaar on 30 January 2006.
38. Interview with Imām Yusuf Pandy on 15 November 2005.
39. Interview with Ismail Schroeder on 7 July 2006
40. Interview with Aslam Nordien on 24 June 2006.

#### Chapter 6

1. Interview with Shaykh Hashim Julies on 19 September 2006.
2. Interview with Mogamat Adnaan Davids on 27 September 2006.
3. Interview with Reyhana Ebrahim on 29 September 2006.
4. Interview with *Mawlānā* Toha Karaan on 8 October 2006.
5. Interview with Adli Jacobs on 8 April 2004.
6. Interview with Nasief Adams on 8 October 2006.

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## GLOSSARY

<i>Abāyas</i>	black or brown cloaks
<i>aghal</i>	gold-threaded headdress
<i>aḥādīth</i> (singular: <i>ḥadīth</i> )	narrations of the Prophet Muḥammad (p.b.u.h)
<i>adhkār</i> (singular: <i>dhikr</i> )	praises of Allāh
<i>adhān</i>	call to prayer
<i>adillā'</i> (singular: <i>dalīl</i> )	(ḥajj) guides
<i>`adl</i>	justice
<i>akhlāq</i>	behaviour
<i>amānah</i>	trust
<i>arkān</i> (singular: <i>rukn</i> )	pillars (of Islām)
<i>`asr ṣalāh</i>	late afternoon prayer
<i>aswāq</i> (singular: <i>sūq</i> )	markets
<i>awliyā' Allāh</i>	friends of Allāh
<i>awqāt</i> ( <i>waqt</i> )	prayer times
<i>bayt</i> (plural: <i>buyūt</i> )	house
<i>barakah</i>	blessing
<i>dā`i</i>	propagator
<i>da`wah</i>	propagation
<i>du`ā'</i> (plural: <i>ad`iya</i> )	supplication/invocations
<i>fajr ṣalāh</i>	morning prayer
<i>fard</i> (plural: <i>furud</i> )	obligatory
<i>fiqh</i>	Islāmic jurisprudence
<i>ghusl</i>	ceremonial bath

<i>ḥāfiz</i>	person who committed the <i>Qur'ān</i> to memory/guardian of the <i>Qur'ān</i> )
<i>ḥajj</i>	pilgrimage
<i>ḥājj</i> (plural: <i>hujjā</i> )	pilgrim (male)
<i>ḥājjah</i>	pilgrim (female)
<i>ḥalāl</i>	permissible
<i>ihrām</i>	specific clothing for the performance of ḥajj
<i>ʿId</i>	feast day/festival
<i>ijāzah</i>	certificate/permission
<i>imām</i> (plural: <i>a'immaḥ</i> )	prayer leader
<i>jamā'ah</i> (plural: <i>jamā'āt</i> )	group/congregation
<i>jamarāt</i> (singular) <i>jamrah</i>	stones that symbolise Satan
<i>jas</i> (Afrikaans word)	coat
<i>jumu'ah ṣalāh</i>	Friday congregational prayer
<i>karāmah</i> ( <i>karāmāt</i> )	miracle/nobility - (lit. miracles performed by saints)
<i>karuwa</i> (Nigerian)	prostitute
<i>khuṭab</i> (singular: <i>khuṭbah</i> )	sermons
<i>kitāb</i> (plural: <i>kutub</i> )	book
<i>kofiya</i>	fez
<i>madrasah</i> (plural: <i>madāris</i> )	school
<i>madasters</i>	sandals
<i>maḥram</i>	protector
<i>Masjid al-Ḥarām</i>	Sacred Mosque
<i>mawlānā</i>	religious scholar
<i>mawlid</i>	celebration
<i>masjid</i> (plural: <i>masājid</i> )	mosque

<i>medora</i>	gold crown
<i>mengstokkies</i>	incense sticks
<i>moedering</i> (Afrikaans word origin-mondering)	Arab attire (specifically worn by female hajjis)
<i>muadhdhin</i>	announcer to prayer
<i>mu`allim</i>	teacher
<i>muassasah</i>	ḥajj officials
<i>mudārabah</i>	investment
<i>nafl ṣalāh</i>	optional prayer
<i>niyyah</i>	intention
<i>onderkofieya</i> (Cape Malay vernacular)	crochet skull-cap
<i>Ramaḍān</i>	Islamic month during which the Muslims observe fast
<i>ribā</i>	interest
<i>ṣalāh</i> (plural: <i>ṣalawāt</i> )	prayer
<i>Sayed</i>	gentleman/sir
<i>ṣawm</i>	fasting
<i>shaykh</i> (plural: <i>shuyūkh</i> )	religious scholar/head
<i>sharī`ah</i>	Islamic law
<i>slawats</i>	gifts
<i>sūfi</i>	mystic
<i>sunnah</i> (plural: <i>sunnan</i> )	optional
<i>sūq</i> (plural <i>aswāq</i> )	market
<i>tanazzul</i>	ḥajj fees payable to Saudi hajj officials
<i>tawḥīd</i>	Unity of Allāh
<i>ṭawwāf</i>	circumambulation

<i>thiyāb</i> (singular: <i>thawb</i> )	garments
<i>toekamanies</i> ( <i>toekamandies</i> Indonesian)	people who bathe the deceased
<i>toering</i>	a conical straw hat
<i>`umrah</i>	lesser <i>ḥajj</i>
<i>ustādh</i> (plural: <i>asātidhah</i> )	teacher/professor
<i>wakil</i>	agents
<i>zakāh</i>	annual alms
<i>Zuhr ṣalāh</i>	midday prayer

## APPENDICES

1.	Questionnaire (pilgrims)	A-1
2.	Questionnaire (travel agent & hajj operator)	A-2
3.	Questionnaire (financial institution)	A-3
4.	Questionnaire (hajj classes)	A-4
5.	Table of Slaves	B
6.	Hajji Samodien's letter that was sent to Saudi Arabia	C
7.	Bakaar Manuel's Diary	D-1-40
8.	Bakaar Manuel's list of parcels	E
9.	Radio 786 list of deserving cases who were sent on hajj	F
10.	A Saudi businessman's contribution towards 15 peoples' hajj	G
11.	Hajji Peerbhai's leaflet advertising a hajj journey (price list)	H-1-2
12.	<i>Al Anwār Hajj &amp; `Umrah Group</i> Foreign Exchange Turnover Figures	I
13.	Sayed Hashīm `Umar `Alwī was the hajj guide for PTAs clients (hajjis)	J
14.	Medical advice for hajjis	K
15.	South African hajj statistics since 2000 (SAHUCs medical staff)	L
16.	Ismail Schroeder's (Head of Mission) Report	M
17.	Translation of the 2003 Hajj Protocol	N

## APPENDIX A-1

### Questionnaire (pilgrims)

Name: Zuleigha Abderoef-Coe      Address: 84 Upper Leeuwen Street Cape Town  
Ph no: 021 4223594      Date of birth: 2<sup>nd</sup> October 1962      Date of interview: July 2007

**1. When did you perform ḥajj?**

1983 / 2001 / 2005

**2. Did your family accompany you?**

Yes

**3. If yes give details of their names:**

1983 my father Hashim Abderoef. 2001 my husband Shaiek Coe and children M. Uzayr and Zaahirah Coe. 2005 my husband Shaiek Coe

**4. Can you give me a few names and addresses of people who travelled with you? (if they are still alive):**

1983 Rasul Mohamed – Rasul's Travel. Zulaiga Abrahams Nahoon Road Primrose Park.  
2001 Adam and Siham Essa Milner Road Rondebosch. A Bassier and Shahida Johaadien Railway Ave Sydneyvale. Moedrick and Faeza Jacobs Laurier Way Claremont. 2005 Adnan and Wiedaad Achmat St Kilda Rd Rondebosch East. Sadick and Malihak Matthews Milner Road Rndebossch

**5. How many times have you performed ḥajj?**

Three times

**6. If you performed ḥajj more than once, what was the reason for doing so?**

Spiritual upliftment, desire to draw closer to Allah, desire to inculcate into my children's hearts love for the religion, showing them first hand what is important to Muslims, globally.

**7. What is your view concerning others who perform ḥajj more than once?**

I do not have any issues with the idea; after all, I am guilty of having done the same. However, I do think that going every year would be excessive. The money used could be put to better use, such as poverty alleviation or perhaps sponsoring a needy person to complete this pillar of Islām.

**8. When you travelled the first time, what was the economy like? In other words what was the total cost for the performance of hajj?**

1983 I cannot elaborate on the actual cost, however, I do know that the airline ticket was approx R1350, 00 return. The ZAR/USD exchange rate was R1,12 to the US Dollar. My father paid approx SR14000 for full board and lodge (all meals included) with Muallim Khogeer, a no moving package and he could negotiate with the Muallim. We stayed right opposite the sacred mosque at the spot where the Makkah Towers today stands. On Arafah we were housed in a tent and prayers were led by the Muallim himself. On Mina we stayed in a *bayt*. 2001 we paid approx R100 000-00 for a family of four. We used Classic Travel who is no longer in existence. Classic travel utilised the services of Shafiek's Travel. We travelled via Istanbul and managed to tour the city extensively. This was a bonus. In Medina we could choose our hotel and we occupied a suite since we were a family unit. In Makkah we stayed in the Shamiyah area at Al Bakri, also a suite organised by the agent. We went on various *ziyarat* trips (all inclusive) including all the places of interest and importance in the three cities. On Arafah we were personally attended to by the travel agent and his crew. On Mina we were served 3 meals daily by the travel agent and his crew. 2005 we paid R120 000.00 for 2 people. We stayed at the Hilton in Medina and at Buruj al Jawar in Makkah. Medina included breakfast. In Makkah we could order lunch which was prepared S African style. We were given special services on Arafah and Mina, however, no *ziyarats* only lectures by Mufti AK.

**9. How did you accrue this amount and how long did it take you to save this money?**

I don't know how long my father saved, probably about 2 years. During this time he also married my sister off and she had a traditional Cape Muslim wedding.

**10. Did you save your money at any of the Islamic Banks/ institutions? If you did provide name and address.**

No I did not use any of the Islamic institutions.

**11. What was the service like?**

My mother-in-law however did save through Albaraka Bank Athlone and had a hard time to have her money released. I cannot confirm whether she saved through a specific hajj savings scheme.

**12. If not, how did you save your money?**

My father utilised the local commercial banks, but he ensured that no interest was added to the capital. I still operate in this manner. I am rather sceptical about our local Islamic Banks, Further my husband has a negative view of their operations methodology.

**13. What is your view concerning pilgrims who had performed hajj in the early 1950's in contrast to those performing hajj today?**

My father performed hajj every year from 1946-1950 as he studied in Makkah. He used to entertain us with his experiences, e.g. every year he had a different mode of transport, a donkey, camel, etc. In earlier years, probably before the 1970's people used to work hard to achieve their goals. Then this spiritual journey was exactly that – spiritual – accompanied with hard work and sacrifice. Coupled to this was the difficulty of the travel itself, as technology was not advanced. Further before 1960, people did not have lots of resources as the world was recovering from the 2<sup>nd</sup> world war. Therefore only the well to do could travel and it was regarded as a luxury.

Nowadays money is freely available, people have to work less hard to achieve their aims and objectives and unfortunately the spiritual journey has become a profit generating business. The whole industry is run like a business with no regard for the sanctity and sacredness attached thereto.

South Africans are travelling at younger ages which unfortunately means that they have less knowledge of the hajj as an institution and pillar of Islam. In some cases these hajjis do not even practice the basic tenets of the faith on their return from Makkah. This is an unacceptable situation and perhaps it would do us good to revert to methods of the past, when the hajj was regarded as sacred, serious and something to aspire to by all; young and old, rich and poor, healthy and sick. Despite the difficulties hajjis experience through SAHUC, travel agents, etc. the actual hajj has still become easy to accomplish, since travel is modern and easy and money is freely available.

Another aspect is that hajjis are no longer concerned as to how they acquire their wealth in order to perform the hajj. Anything goes, especially in Cape Town where known drug dealers have performed the hajj, obviously using funds which were ill gotten.

**14. Did you attend any hajj classes before your departure?**

Yes

**15. Who was your teacher?**



1983 Shaykh Faaik Gamieldien 2001, Shaykh Faaik Gamieldien, Shaykh Farouk Abdooroft 2005 and Shaykh Farouk Abdooroft. In between I also attended Shaykh Ebrahim Gabriels' classes

**16. Did you benefit from these classes?**

Tremendously

**17. Did you visit the *karāmats* (tombs) before your departure?**

No (I am rather influenced/persuaded by Shaykh Faaik's views on this point) However, Shaykh Farouk (my cousin) does subscribe to it, but it is purely done as a family outing and greeting particularly the tomb of Tuan Guru, our family being the direct descendants of this pious father of our community.

**18. How did you inform / greet your neighbours, family and friends of your intending departure for ḥajj?**

1983 we greeted family, friends and neighbours personally. 2001 on the insistence of my husband's grandfather we greeted family, friends and neighbours personally. We also sent a greeting card to the community radio station. 2005 we never greeted personally, but advised some people of our intending departure when we happened to meet up with them. In addition we sent our greeting card to the community radio station

**19. Did your family, friends in any way contribute (a *slawat*) towards the cost of your travel?**

No not to the cost specifically, as all costs were paid upfront via the booking agent. However we did receive gifts from friends and family monetary and otherwise.

**20. How did you treat our guests before your departure?**

We invited our immediate family to lunch, supper, etc. My sisters came to my home everyday to assist with cooking, etc. I did the same for them when they left for ḥajj.

**21. In the context of the pre-ḥajj tradition do you think there is a need to be lavish today?**

This tradition has evolved into an exercise of waste. Those people, who can genuinely not afford to have these lavish pre-ḥajj traditions, feel obliged to observe it and place themselves into precarious financial positions because of it. In addition with the cost of the annual ḥajj steadily escalating the money spent on pre-ḥajj traditions can be spent more wisely and constructively. Take for example a ḥajji from Mitchells Plain who needs to greet his family who lives in Paarl, Worcester and other areas. In order to accomplish

this he will have to spend an enormous amount on fuel, since the current price of fuel is prohibitive.

**22. A prayer is usually made by the imām / shaykh before the pilgrim's departure (from his residence) – was the *adhān* (call to prayer) made before your departure? If yes, state why.**

Yes tradition I would assume.

**23. Who was your travel agent?**

1983 Flywell Travel Wynberg basically for airline tickets. Further arrangements were concluded on our arrival in Jeddah. 2001 Classic travel for airline tickets Shafiek's Hajj and Umrah tours for all other arrangements. 2005 Sure Flywell Travel Wynberg for everything

**24. What was the service like?**

2001 we had good service, no problems. 2005 we had excellent service first class all the way, except for the spiritual side of things which were sadly lacking, especially for those following the Shafi'i madh'hab. However this did not phase me as I do believe that the hajji creates his / her own spiritually – it's a private thing between him/herself and the Creator.

**25. Did you encounter any problems?**

None. In 2001 the agent travelled home with us – he attended to everything, overweight, confirmation of tickets, etc. 2005 none whatsoever. This is the year the majority of hajjis experienced problems coming home. We, travelling with Flywell had our boarding passes for Saudi Air 2 weeks before Arafah. We even changed our domestic flight (Jhb-Ctn) with telephonic assistance from Mr Usman Ahmed.

**26. How did you travel? (Land, sea, air)**

Air travel 1983 Lufthansa to Nairobi, Saudi Air to Jeddah. 2001 Turkish Air from Ctn via Istanbul to Jeddah. 2005 Saudi Air direct Jhb to Medina- by far the best way to travel

**27. How long did it take you to reach your destination?**

1983 more than 24 hours. 2001 about 24 hours including in transit time – via Istanbul. 2005 less than 8 hours.

**28. Give details of your travel experience.**

1983 I was body searched at gunpoint in Nairobi. Uniformed soldiers were marching on the airport fully armed with machine guns. It was pouring buckets and the airport was wet and unfriendly. There were potholes filled with rain water and it was dark and unpleasant. This was a very unpleasant part of the trip. Things only improved when we boarded Saudi Air. The crew was friendly and Islamic code was observed. Thankfully, on the return trip, we did not spend much time at Nairobi.

2001 Turkish airline crew were very unfriendly. The trip was too long and my children were airsick all the way to Istanbul. In addition the food was revolting which made me sick by the time we reached Jeddah. On arrival at Jeddah we had friendly reception and excellent welcome by the local Saudis. The children were absolutely spoiled. Travelling with children definitely opens doors. Wherever we went in Saudi and Turkey we had good reception and invariably received free stuff for the children. 2005 we travelled first class all the way and we had first class service from start to finish.

**29. Did you wear traditional clothing (signifying that you have performed the ḥajj) when you returned from pilgrimage?**

1983 my late mother insisted that I dress up and especially had a white flowing robe made for me, which I was obliged to wear. My father wore his black *abayah* with turban - Saudi style. 2001 both my daughter and I wore black *thawbs* with black scarves. Very plain and simple! My husband and son wore white *daffah thawbs* with scarves Emirates style. 2005 same as above

**30. How long were you at home before commencing work, when you arrived from ḥajj?**

1983 about 2 weeks. 2001 and 2005 – not employed. My husband however, commenced work immediately. My children also went to school immediately as the new school year had already started (we returned in March)

**31. Did you have many guests?**

Yes quite. My family however, is rather large.

**32. Did you wear a fez with the tassel attached to it?**

Not applicable to my generation. However, my father used to wear the red and black fez with tassel attached until the early 1990s.

**33. Is it true that only those who had performed ḥajj were allowed to wear a fez with tassel?**

I don't think so. However, only those older people who had performed hajj would wear this head gear. I think it was expected of them to distinguish themselves from the others who had not yet performed the hajj.

**34. Do you think that hajj was / is a status symbol?**

Certainly not! It has however become so commercialised and expensive that the status of having money has become entwined with the concept of hajj. Of late the parameters are rather blurred and confusion reigns especially amongst those who treat the performance of hajj as just another holiday or journey, such as flying to London.

**35. Did you wear the traditional (hajj) garments at specific occasions such as 'Īd (festival days)?**

No. My father however, used to wear his *abayah* at all special festival days and occasions. At other times like *Jumu'ah* he wore a white or cream coloured *thawb* with a long coat.

**36. Do you think that other communities / racial groups had an impact on the Cape Muslims pre and post-hajj traditions? (elaborate!)**

Dress. I think that we are currently very influenced by the eastern (especially Saudi) dress code of black *thawb* and scarf. In fact the black *thawb* has become a fashion statement amongst Capetonian women. We are recognised as Muslims by our black dress and scarf, whilst the males wear the white *daffah thawbs*. To a certain extent the Pakistani or Indian dress code amongst men has also become prevalent, which features the short *kurti / khamis and izar*.

*Karāmats*: Shaykh Faaik is vociferous about his anti-mazhar stand, whilst he was partially educated in Pakistan (Islamabad). Shaykh Farouk practices the greeting of the mazhar, specifically the tomb of Tuan Guru, since he is our forebear, purely out of respect. Feeding guests and personally greeting friends, family, etc This is a uniquely Capetonian phenomenon. S Africans from Johannesburg and Durban do not practice these lavish pre-departure feeding orgies and greeting frenzies

Books on hajj: I found Shaykh Amien Fakier's hajj package of 4 books very useful and helpful as it contains everything and is written in laymen terms. In addition it is supported with the original Arabic script for the various duās and niyyat which facilitates the correct pronunciation. Shaykh Faaik's hajj class notes are too technical for the new hajjis. Level of English is also rather high for the average person. Shaykh Farouk uses Shaykh Amien Fakier's books to instruct students, as well as an original Arabic book.

**APPENDIX A-2**

Questionnaire (travel agent & hajj operator)

Name ..... Address .....

.....

Business ..... E-mail address.....

Telephone Number..... Date of Birth .....

Date of Interview/s..... Photographs taken (approved).....

Recording approved..... Cassette No. ....

---

1. Are you a hajj operator or a travel agent ? .....
2. Are you a travel agent as well as a hajj operator Yes..... No.....
3. As a travel agent / hajj operator, do you undertake other travels other than hajj? Yes..... No..... If yes, give details.....  
.....
4. When did you commence your business ? .....
5. Who were the founders of the business ? .....
6. What made you start this kind of business ? Give a historical overview of the establishment of your business.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....
7. What does your staff consist of? .....
8. What are their specific duties ? Explain .....



.....  
16. Do you have a trust account? In other words are the public's money secured? Yes.....No.....

17. Give details of the public's money safekeeping.....  
.....  
.....

18. How many people are currently booking with you? .....

19. What is the total economy like? .....

20. Have you encountered any problems with your travel agents thus far? Yes/  
No .....

21. If you did encounter problems, give details.....  
.....  
.....  
.....  
.....  
.....  
.....

22. Are you in favour of the newly appointed body, "South African Hajj and Umrah Council" (Sahuc)? Yes..... No .....

23. If yes, give details.....  
.....  
.....  
.....

24. If you are not in favour of Sahuc, state why not.....  
.....  
.....

25. Do you want to add anything else that could benefit the pilgrims.....  
.....  
.....  
.....

**APPENDIX A-3**

Questionnaire (financial institution)

Name ..... Address .....

.....

Business ..... E-mail address.....

Telephone Number..... Date of Birth .....

Date of Interview/s..... Photographs taken (approved).....

Recording approved..... Cassette No. ....

---

When did you commence your business ? .....

Who are the founders of the business ? .....

What made you start this kind of business ? Give a historical overview of the establishment of your business.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

What does your staff consist of? .....

What are their specific duties ? Explain .....

.....

.....

.....

.....

.....

Do you have more than one branch ?            Yes..... No.....

If yes, where are they situated? (addresses).....



.....  
.....  
.....  
Do you have a special hajj account ?      Yes..... No.....

If yes, give details of operation.....  
.....  
.....  
.....

How many people opened a hajj account with you when you started your business (for the first year only ?).....

What was the economy worth for that particular year?.....

Can you give me names and addresses of the first three people who opened a hajj account with you ? .....  
.....  
.....

How many people are currently saving with you for hajj?.....

What is the current economy worth?.....

I believed that you are donating cash to pilgrims towards their tickets annually. Is it true? Yes..... No..... If yes, give particulars.....  
.....  
.....  
.....

In your opinion, do you think that potential pilgrims are benefiting by saving with you? Yes..... No..... If yes, in what way do they benefit?  
Explain.....  
.....  
.....  
.....  
.....  
.....  
.....



## APPENDIX B

	Number	Percentage
Africa - Madagascar	397	30,63
Ceylon	20	1,54
India	653	50,38
Indonesia	189	14,58
Malaya	4	0,32
Indo-China	1	0,08
Japan	1	0,08
Cape of Good Hope	10	0,77
Unidentified	21	1,62
	1 296	100,00

This table indicates that over 50% of the total slaves came from India during the period 1658 to 1700.

APPENDIX C

2637.

To His Honor  
Charles Henry Darling Esq  
Lieut Gov of the Cap of Good Hope  
Per to the

The petition of Hajji Samodien  
respectably sheweth

That your petitioner is the Priest  
of a large Mahomedan Congregation  
in the City of Napatoom a loyal  
subject of His Majesty the Queen  
and thinks should enquire hereunto  
he will also inform an honourable  
and respectable Citizen

That your petitioner in the  
year 1851 sent his two sons  
Abdolla & Cassim to Mecca,  
to study, as usual by done with  
all young men preparing for  
the

R the

Received  
7/14/1854  
✓  
CAD: CO 638, 7/14/1854, do His High Hajji Samodien  
Mahomedan Priest, That the fact will ask the necessary inquiry  
respecting the fate of his two sons sent to Mecca in 1851.  
Recd J Inglis

Hajji Samodien's letter that was sent to Saudi Arabia enquiring about his sons in 1854

APPENDIX C

to aid him in accomplishing what  
he is unable to effect & single handed

That your Petitioner humbly  
Suggests that the Government of  
Madras & Bombay be solicited  
to cause inquiry to be made through  
their Agents at Aden or with the  
Imam of Muscat whether they  
have the means of directing from the  
Bassa or Chief at Socatra  
whether the parties in question  
ever arrived at that City and  
if so what has since become  
of them. The person to whose  
care they were sent was  
Ali Mahomet who with whom  
your Petitioner also resides during  
his pilgrimage there  
That any expense which may  
be

APPENDIX D-1

1903.  
LEFT SIMONSTOWN FOR CAPE TOWN  
BY TRAIN. 6.40 AM ON  
WEDNESDAY 9<sup>TH</sup> SEPTEMBER —  
17<sup>TH</sup> JAMADIEL AHIER

BAKAAR, WIFE BAHEYA (NEE KARRIEM.)  
SON OF BELAL  
ZA KARRIEMANDEL  
+ MYHONA SISTER OF  
EMAUM KARRIEM  
↓ DAUGHTER OF EMAUM  
ABDUL JALIEL

ONLY DAUGHTER OF KARRIEM  
EMAUM ABDUL KARRIEM  
EBN EMAUM ABDUL JALIEL  
EBN EMAUM ISMAEEL  
OF PEMAGONG  
SUMBAWA  
INDONESIA

APPENDIX D-2

the 17<sup>th</sup> Jamaica Ships  
of travelling of Bakkar & Bahya from Simon Town to Mecca

the Wednesday 6.15 A.M. Left Simon Town <sup>by Train</sup> 12.15 P.M. left Table  
S.S. Jamboree Bay of all Sicks (Sea) except no <sup>at Moslem (2)</sup> ibut in the afternoon  
only we did vomit a little. light South East Breeze  
during the day & night. we slept well during the  
night. we passed a sailing ship about 3 P.M.

Thursday. Rised at 6.45 A.M. South East blowing a  
302 miles. Little Stronger, we are well & we eat well.

Friday. Very light South East breeze, still sailing before the  
590 miles Wind, so we left inside Bay.

Saturday Still blowing South East breeze & still sailing before the wind  
76 miles Bakkar, dines & for <sup>of</sup> mas. & several Simon Town people.

113<sup>th</sup> Still South East blowing. Big Swells on, distance 1165 Miles  
we met a Steamer going towards Capetown about 1 P.M.

14<sup>th</sup> Raining a little in the night. Still blowing strong.  
Distance at 1454 miles.

day 15<sup>th</sup> light breeze met a Steamer about 2 P.M. going  
towards Capetown, distance 1743 Miles

day 16<sup>th</sup> light South East blowing. Very hot. distance 2018 Miles

day 17<sup>th</sup> Still South East. Still warm. distance 2293 Miles

18<sup>th</sup> light South East. distance 2571 Miles

day 19<sup>th</sup> South East blowing & Raining a little at  
noon. distance 2832 Miles

APPENDIX D-3

903. 2.

September

Sunday 20<sup>th</sup> Still sailing before the wind. Seen<sup>a</sup> Steamer going towards  
 Kapaetown about 12 P.M. & also one about 2 P.M. raining  
 a little now, still very warm. Seen ship about 8 P.M.

Monday 21<sup>st</sup> Seen plenty Porpoises. met German Steamer going  
 towards Kapaetown about 12 P.M. calm weather  
 passed ship about 10.30 P.M. Distance 3329.

Tuesday 22<sup>nd</sup> light head wind. Seen plenty Porpoises. Seen  
 land (Cape Verde) for the first time since we left  
 Sable, we sighted it about 2 P.M. & was out of sight  
 about 5 P.M. we were passing very close to it. the  
 scenery looks very beautiful from the ship. distance 3571

Wednesday 23<sup>rd</sup> Head wind, blowing a little stiff. the ship is pitching  
 a bit. distance 3807 miles

Thursday 24<sup>th</sup> had a curious dream (in the morning) of maara of Sim  
 Town of of several Simuntan people. wind is calm  
 wind is blowing strong in the afternoon & night  
 head wind, ship is pitching. distance 4032 miles

Friday 25<sup>th</sup> Strong head wind blowing, Seen Steamer about  
 8.20 P.M. & another about 8.30 P.M. distance 4261

Saturday 26<sup>th</sup> Posted <sup>on board</sup> one letter & 1 Post Card to tata & 1 letter  
 1 Post Card to Bapa & 1 Post Card to maara & one  
 Post Card to Ishmael. <sup>we</sup> arrived at Las Palmas  
 about 6 A.M. & left again about 8.30 P.M. it is a  
 very nice place. we did not land. fruit & the  
 things is very cheap. distance 4431 miles

LAS PALMAS



APPENDIX D-4

03.

3.

ptember.

Sunday 27<sup>th</sup> Light Breeze, Sailing broad. side on. Seen Ships ahead of us, about Sunset. must have passed her about 11 O'clock P.M. Distance 4597 Miles.

Monday 28<sup>th</sup> wind is blowing stronger, High Swell. meet a Steamer (Biafra) going towards Las Palmas about 2 P.M. Distance 4849 Miles.

Monday 29<sup>th</sup> Raining in the morning. fine weather. High Swell on. meet a schooner about 2 P.M. & another about 4 O'clock, & at the same time we passed a sailing vessel. I & Bahya went about Bapa & several Simonstown people left night. Distance 5109 Miles.

Tuesday 30<sup>th</sup> High Swell on. stiff Breeze blowing. meet a Steamer about 10 O'clock & two more about 11 O'clock & yet five more about 12 O'clock, Raining plenty at the same time the ship is rolling very much. Distances 5377 Miles. we seen two Steamers about 3 P.M. & another

four five about 4 O'clock, & two again about 4.30 P.M.

Wednesday 1<sup>st</sup> Seen 2 Steamers about 8 A.M. & also 2 whales. & 3 Steamers again about 8.30 A.M. we sighted Lighthouse about 7 P.M. & was right opposite it about 10.15 P.M. there is five lights. 1<sup>st</sup> is a very powerful flash-light. the 2<sup>nd</sup> is a light showing Red & white light. the 3<sup>rd</sup> is a white light. & the 5<sup>th</sup> is a flash-light also. a stiff Breeze was blowing during the day & night, had rain in the afternoon we was out of the Bay of Biscay in the night.

near  
east of  
Cape Horn

(over)

(anchored)

APPENDIX D-5

1903 ARRIVED IN ENGLAND Etc.

October  
 2<sup>nd</sup> Friday. Sailing before the wind, had picnic in the afternoon & is very foggy. Seen a Steamer about 8 P.M. Distance 5403 Miles  
 2. ~~218 Miles~~ Total <sup>Price</sup> (6000 miles)

3<sup>rd</sup> Saturday. Arrived at the Thames about 6 A.M. arrived at the East India Dock, London, about 11.30 A.M. Landed 1 P.M. Left our Luggage at the Baggage warehouse, then walked to Blackwell Station, took train (2.10 P.M.) for Fenchurch Street Station 5<sup>th</sup> Third Class (Great Eastern Railway) then from Fenchurch Street Station we took Cab to Waterloo Station 1/- each. from Waterloo Station (London & South Western Railway) we took tickets for Liss Station 4/3<sup>rd</sup> class & left at 4.10 P.M. arrived at Liss at 6 P.M. was met at the Station by Mr. Morgan, <sup>at his own exp.</sup> & driven to his house in his trap, arrived at the house about 7 o'clock. Mr. Morgan was very glad to see us. Mrs. Morgan is staying about 51 miles from London. Mr. Morgan, Drayton & Miss. The

Sunday 4<sup>th</sup> Mr. Morgan took us to the brooms, Raining during the day. The servant took us around the Garden & Miss Morgan showed us around the house.

Monday 5<sup>th</sup> Raining in the morning. Miss Louise Drayton showed us the Drawing Room & all the things collected by Mr. Morgan, from different places, were they have been including Simon's own, & lot of Photos, different parts of Simonstown & Kapetown & other places. in the afternoon Miss Drayton took us for a walk in the

Arrived in England

APPENDIX D-6

October

Tuesday 6<sup>th</sup>

Received

I received 2 telegrams. 1 from Rang Bahadur & 1 from Willie, telling me to come to London at once as they have taken passage for Port Said. I left for London at half past Eleven in the morning & took our passage at £9.0.0. Each, 3<sup>rd</sup> class. I left London again at 7.10. in the Evening, arriving at Liss about half past nine O'clock. when I told Mrs Morgan that we had to leave the next morning she was very sorry that we had to leave so soon, then she gave me £1.0.0. to pay for our Expenses to London, next day. & our Expense was also paid from London to Liss. it was raining during the day.

Wednesday 7<sup>th</sup>

we left Mrs Morgan's at 8 O'clock in the morning & left Liss Station at 4 to 5 arriving at Waterloo Station at half past Eleven, then took cab to London to Commercial Hotel High Street. I left Bahaya there with my Moslem friends. I left for East India dock by train from Ten Church Street, to clear our Luggage so that it could be taken to Tilbury Docks. I paid £1.0.2. for

Dock

APPENDIX D-7

5.

October  
 Tuesday 6<sup>th</sup> <sup>received</sup> I had 2 telegrams. 1 from Pang Baherdian & 1 from Arlie, telling me to come to London at once as they have taken passage for Port Said. I left for London at half past Eleven in the morning & took my passage at £9.0.0. each, 3<sup>rd</sup> class. I left London again at 7.10. in the evening, arriving at Liss about half past nine o'clock. when I told Mrs Morgan that we had to leave the next morning she was very sorry that we had to leave so soon. then she gave me £1.0.0. to pay for our Expenses to London, next day, & our Expense was also paid from London to Liss. It was raining during the day.

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APPENDIX D-8

FRIDAY 8. OCT.

7.

million pounds sterling, it then is a splendid thing Crown  
 + the State sword is also very splendid + is full of diamonds.  
 The Gold - maces + swords + other things is just lovely. then  
 we went to the Armoury where all the old armoury + old  
 Swords are kept. + numerous old things of interest, this  
 place looks very dreadful, you have to go <sup>up</sup> a lot of steps  
 to go in the top, this place was used before as a Castle,  
 Fort, + prison, in leaving the Lower we saw at the Gate  
 a Big Gun, sent to England by Sultan Abdul Majied of  
 Constantinople in 1857. as a present to be kept at the  
 Lower. I may also add that it was raining the greater  
 part of the day. we was very wet in the Evening we  
 went to the Art Exhibition, there we seen the Silver  
 Ships with Sails, Masts, Men + every thing of Silver. it  
 is a very nice thing. there is also a lot of Models  
 of Ships of Olden times. + a lot of Model of Steamers  
 of Modern time. also numerous of Photos + Coins of  
 Olden times. this Exhibition is just opposite our Hotel

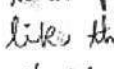
Friday 9<sup>th</sup> we left Commercial Hotel, High Street, Whitechapel. at  
 8. A.M. in a Bus for St. Pancras Station. here we left at  
 9. 35. A.M. (free ticket <sup>by train</sup> 3<sup>rd</sup> class) for Tilbury Docks. + left  
 at 1 P.M. By the Orient-Pacific Line R.M.S. "Ortona"  
 for Port Said. we had fine weather during the  
 after noon + night, the "Ortona" is a very nice +  
 Big Ship. 7945 tons. 10,000 horse power. I posted

LEFT  
 ENGLAND

Leaves

APPENDIX D-9

October

Saturday 10<sup>th</sup> arrived at Plymouth in the morning, & left again in the evening. I pooled 1 Album (Views of London) & 1 Post Card (Photo of the "Orford") to Lata & 1 Post Card to Bapa. Plymouth is a nice place the Harbour is like this fig.  We have seen 2 Man of wars there. Prints & other things is a little dear, <sup>the Spar-palpe. Come on</sup> distance <sup>board</sup> to see

Sunday 11<sup>th</sup> Entered the Bay of Biscay. Very rough weather, head winds, the ship is pitching & rolling. Seen land in the distance & few ship. distance for today 168 miles.

Monday 12<sup>th</sup> Still rougher than yesterday, seen plenty Steamers & sailing vessels. sighted Cape Ferminiere in the afternoon. we are out of the Bay of Biscay now, total distance since yesterday 421 miles.

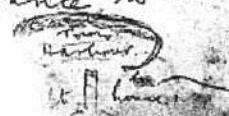
Tuesday 13<sup>th</sup> Very fine weather, light head wind, seen land through the greater part of the day. Total 757 miles.

Wednesday 14<sup>th</sup> Arrived in Gibraltar at 7 A.M. & left again at 10. A.M. Gibraltar looks a splendid port, we could see the Dockyard & 2 man-of-war lying inside the Basin. 1 of them flying the admiral's flag. before we left a Torpedo Boat went for a Cruise. the "Rock" is a splendid light there is a very big gun on the top of it. Very light breeze blowing. Distance 778 miles. seeing land whole day long. & a great many vessels & many Porpoises.

October

Thursday 15<sup>th</sup> a Very fine day, with a light head-wind blowing. Seeing land now + again, + also a few Steamers + Sailing ships, + a lot of small Fishing Boats sailing before the wind Very Close to us. Total distance 1116 Miles

Friday 16<sup>th</sup>

A very light breeze blowing, sighted Marseille about 11 A.M. passed a very big light-house in entering the port. Dropped anchor about half past 12 o'clock. It is a very fine harbour with a great many sea-walls, for landing + Loading cargo + Passengers. I + two of my friends went ashore. It is a big town with plenty of Shops, from 5 to 8 stories high the clothing + fruits is very cheap, a lot of Boats with men + women came along side the ship with shawls + fruit + a lot of other things, also a boat with 3 women came + play band along side of our ship, we left again in the Evening. This place belongs to France + is well protected with a lot of Batteries, the entrance to the Harbour is like this  we met a lot of Steamers also

APPENDIX D-11

1903

10.

October

Saturday 17<sup>th</sup>

Sailing before the wind, fair breeze blowing  
Sighted the Coast of Corsica about 11 O'Clock  
at 12 o'clock we were close to it. there is land  
on each side of the ship, you have to go  
through a narrow passage. distance run  
today is 226 miles, the passage is  
like this viz



Sunday 18<sup>th</sup>

in the afternoon the wind is blowing stronger  
Very fine weather, arrived in Naples about 8 o'clock  
in the morning, it is a very big harbour, about 11.30 AM  
I + Baherja + 4 of our friends went ashore, as we  
went along we purchased fruit + went in some of the  
large grocery shops, everything is cheap here, we then  
went with <sup>the</sup> tram (electric) for a ride (we paid 20 cents (2  
Each first class) to the city, we then walked back  
through the Arcades were all the lovely shops are, on our  
way to the ship we purchased a lot of fruit + took 2 Carriages  
to take us to the ship for 10. we went to the city again at 2.30 PM  
with 5 of our friends to see the King's Palace, oh it is just a  
magnificent sight to see all the rooms with gold all <sup>over</sup> the  
rooms, the throne room + the Royal bedroom room + the Opera  
Room is very splendid, what struck us, was the Silk  
hampers



APPENDIX D-12

OCTOBER 1903 11  
 in place of Wall

on the wall. ~~intended for paper~~ + these Silk hangings  
 matched the heavy silk Curtains + the Coverings of the  
 chairs + couches + the Carpets. the whole Palace, you may  
 say is of marble all over, the Stairs, the Grand Entrance  
 + the floors + the Pillars + the Beautiful Lamp Vases  
 with the Electric lamps on the top of it. we went  
 through a great many Rooms they were all splendid  
 it is a very grand Palace I have not seen the  
 like of it before. the Ball Room + the Reception  
 Room with all the Big Crown, made of glass  
 with a great many Candles in them, the Ceiling  
 of the Rooms is all worked out in flowers of  
 gold, the Town is very large, the Building <sup>is</sup> from  
 6 to 8 stories high. we could also see from the  
 Pier the Burning Mountain. when we got  
 back to the ship late in the afternoon there was  
 a lot of Bosph along side with fruits, chairs, fancy  
 Basket, glass ware + a lot of other things. we <sup>the</sup> ship  
 must have left about 12.0 o'clock in the  
 night, so we went to bed before the ship left.

Monday 19th well on our way to Port Said, sailing  
 before the wind a good breeze blowing, we  
 could see land the whole day. also we went  
 close by the Burning Mountain, which stands  
 by itself in the middle of the sea.

There were also a lot of Stalps men of arms lying in the  
 front Room there were a couple of very large ones. the rest  
 were smaller ones.

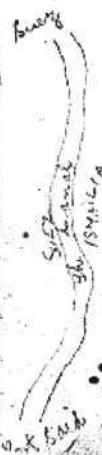
OCTOBER 1903 12.

we went through the Straits of Messina in the afternoon it's just lovely to see it you have to go through a narrow passage. from a distance you cannot see the opening, until you are very close to it, then you can see the passage. after you have passed through then you cannot see, were did you come in, it is a lovely sight to see the Straits with all the houses along the beach.

Tuesday 20<sup>th</sup> Sailing before the wind a good breeze blowing I & Bahoffa dreamt of Baba & of Lata + ~~had~~ a lot of Simon Town people

Wednesday 21<sup>st</sup> Still sailing before the wind, it is blowing a bit stronger today, we dreamt again off Baba & off Lata + off several Simon Town people we passed 4 Steamers in the Evening

Thursday 22<sup>nd</sup> Arrived at Port Said 7 A.M. we landed with all our luggage, after making inquiries for Steamers for Jeddah with no good result, we took passage again on the "Orton" & left for Suez at 2.30 P.M. we then went through the Suez Canal oh it is a wonderful sight to see it, especially when two ships meet they pass so close to one another, that you could almost touch the passing vessels + it is very narrow we passed 3 Steamers during the night, the Steamer "Orton" went very slowly through the Suez Canal & Ported 6! then to Bahoffa to Lata + Port Said to Bata + it



APPENDIX D-14

Trip: 1 to Helou 1 to Aline 1 to Aripel 4 1 to Lata. . . . . 13

October 1902

Friday 23<sup>rd</sup> Arrived at Suez about 8 O'clock in the morning & landed about 9 A.M. at the Pier, we then walked to the <sup>Passage</sup> Station & left with train for the town & then went to stay by Hadjee Arlic Bogaric's Hotel just opposite the Governor's office

Saturday 24<sup>th</sup> we went round & made inquiries for steamer to take us to <sup>JEDDAH</sup> Juddah. it is a nice place with plenty shops.

Sunday 25<sup>th</sup> we took our passage & left for Juddah in the evening by the smallie steam ship "Sharak". She had aboard about 1 thousand Turkish Soldiers & more than 1 hundred Gogajels <sup>from other lands</sup> fine weather.

Monday 26<sup>th</sup> Sailing before the wind very fine weather

Tuesday 27<sup>th</sup> wind is blowing a bit stronger we met a steamer.

Wednesday 28<sup>th</sup> Very calm weather, getting close to Juddah.

Thursday 29<sup>th</sup> Arrived at Juddah about 12 O'clock in the morning & anchored about 3 P.M. Juddah <sup>is</sup> a very dangerous port, we seen 2 steamers wrecked in the harbour, the masts is only sticking out.

Friday 30<sup>th</sup> we left the ship & went to the Sanitary Station on arrival there, some of our luggage were disinfected. we landed at Juddah's pier about 1 P.M. & went to stay by Saf Omar's house.

AT JEDDAH      AT MECCA      14

Saturday 31st we went to the British Consulate to fetch our passports. Jeddah has also a lot of shops + food + clothing in very cheap. Eve's grave

Sunday 1st we went to visit Sayyidna Ghas's tomb. it is a very large tomb, we went + Jerusalem by the head then by the Body + the last by the feet.

*in Jeddah we went to the Consulate*

Monday 2nd we left Jeddah shortly after Soebog for Mecca with kamels. we had 16 kamels for our baggage. we had thousands of kamels in this Gafila (in this track) as far as the eye can see you can see the great many kamels. I + Bahaya did not feel ~~too~~ very happy the first few hours, as the kamel jerks very much. Shortly after Mecca we arrived in Bagera, there we outspanned.

Tuesday 3rd we left for Mecca about Mageret, the moon is shining beautifully during the night.

ARRIVED MECCA

Wednesday 4th before sunrise we arrived in Mecca. Sayyid Omar walked + some of the kafe Gogaji came to meet us a few miles from Mecca. after Soebog we went to the Haram to make our tawaf. when I entered the Haram + came before the Kaaba I was like a dumb person. Oh the Haram with the Kaaba in the centre is indeed very beautiful. the black cloth lower over the Kaaba is worked out with these

*14th of October*  
*Arrived in Mecca*  
*one month 4 25 10 11*

APPENDIX D-16

Mecca time 12 o'clock. Departure June 16. 9 o'clock

15.

Alhala the Mogamadara Rasoulalah. near the top of the Kaaba is a broad gold band worked out with Goo-roof around the Kaaba where the Kawaaf is all marble the Garam is splendid & very big, So long time is very nice to see the thousands of people make Salaat Kawaaf. After ~~that~~ we went ~~down~~ of the Jam Jam oh it ~~is~~ <sup>is</sup> ~~like~~ milk, we then went to Sadi After Sadi we went & shave off our head hair & then we dressed in Arabian garb & in the night you could hardly Kawaaf, because there is thousands of people around the Kaaba, & with all the lamps burning it looks just lovely.

Thursday 5<sup>th</sup> a nice day, a lot of Mecca's people here & I went <sup>close</sup> around the Garam the door of the Kaaba is gold & a very fine curtain is hanging in front of the door worked out with gold Goo-roofs, by Hajeriah Ishmael is very nice & it is layed out with Coloured Marble Stone. there ~~is~~ <sup>are</sup> Seven Monarats. The minbars is very nice & high & stands close to Markham Ibrahim, the door of the Kaaba face the minbars & Markham Ibrahim & the Bier Jam Jam is just opposite Hajeriah ~~is~~ <sup>is</sup> ~~at~~ <sup>at</sup> ~~the~~ <sup>the</sup> ~~side~~ <sup>side</sup> from here we next for Kawaaf

In the night Belega went down to Kaaba

16.

November

Friday 6<sup>th</sup> after Soeboff we went to the <sup>Janatal</sup> mas'arala. we  
 went in Sa'jedah <sup>Wife of the Prophet.</sup> Hadiza tal <sup>Prophet.</sup> Sa'jedah  
 Armana omei Rasoulilah, Sa'jed Abu Rahmann  
 bin Abu Bakkanimier Siediek: Bin Gagah (mo arlif  
 Ketach his Sa'fie to) Sa'jed Abdullah bin Jobaire  
 Sietena Ashma binta Abu bakkanimier Siediek  
 Abad motahib bin masakie, & mas Jiedol jien  
 at 3<sup>rd</sup> minutes to 6 o'clock I went to the Garam for  
 Jum'at & at 6 o'clock <sup>(the sun)</sup> the sun begin to fire  
 the wakton for Jum'at. the Roman came in  
 with fleps carried by men. In the afternoon  
 I & Soeboff went + dinner by Sa'jed nagar's house

Saturday 7<sup>th</sup> I posted 1 letter to Lata + 1 to Baha in  
 the afternoon after I posted my letters it beg  
 to rain, it did rain very strong you couldn't  
 walk in the street, because the street is  
 like rivers with the water running down  
 we drank of the water which came from  
 the gutter of the aaba "oh" it is very nice  
 tasting like fresh pure milk. about  
 magrib it ceased to rain. in the garden was  
 full of water & the people when went & lay  
 in it till they were soaking wet. some  
 their best clothes

APPENDIX D-18

17.

November

Sunday 8th very fine weather after last night's rain.

Monday 9th we went to Jabal Kobair first we went in the

land, gajjaran. here Rasoulolah & 114 Saqabat

made Salaat Kobal Soero al Islam & here

Safedna Omar turned Moslem, <sup>then</sup> Safedna

Rahab made <sup>AL-TAAN</sup> Moslem by Jabal Kobair & then

we went to Moschakal Kamari, here in the place

were the moon went in two, to make Salaam

for Rasoulolah then to <sup>moschakal</sup> Safedna abie Ebens abie

Lehie's birth place. then we went to Moschakal

dan Rahab, Rasoulolah's birth place. then to the

house were Rasoulolah stayed with his wife

Gadejatal Kobem in the middle room & the

room on the right were Fatima was born & the

room on the left were Rasoulolah made abde

& Salaat. by all the above places we made

2 Rakat Soerat Salaat then we went home

through the gajjaran. we entered by Babun

Rahab & came out by Bab Ebrokhem

Tuesday 10th we went & dinner by Mogamat Noor's mother

I may also mention that we are staying

in Bab Ebrokhem. it is a four storied

house, belonging to Sietie Kober's <sup>wife</sup> of Safed

omar wallies.

18

November

Wednesday 10th nothing of important to mention  
 Thursday 12th went to Shah Nagar's house & stayed  
 there till usara.

Friday 13th Jum'at. I went & sit by the minbar  
 in front the Qasim Garteep (Kamam Abdullah  
 -mirdad) came, they layed the carpet on the  
 steps of the minbar & put up 2 red flops  
 on the top of the minbar & 2 green  
 flops by the gate of the minbar & a very  
 nice curtain is hanging over the gate of  
 the minbar worked out with gold  
 letters viz. Bismillah & the whole  
 "Inalaha" the Garteep bacha the two  
 Gotebans out of his head <sup>by hand</sup> at the Garteep  
 is only ten minutes on the minbar  
 About usara 12 of the kafe Gogajia  
 came in, amongst them was Hadjee  
 Mogamat Sadley's family & Hadjee Kagan  
 (of Wymburg) I received by post 2 letters  
 1 from Lata & 1 from Ishmael. in the  
 letter from Lata was 1 from Bapa. we was  
 indeed very glad to receive the letters or was  
 very glad to hear that all are quite well  
 with Goodness of Allah. alhamdulillah



November.

- Saturday 14<sup>th</sup> a lot of Gogajen came from other places, mostly Javanese
- Sunday 15<sup>th</sup> The Garam is so full now that you could hardly sawarf + almost every day Gogajen come in.
- Monday 16<sup>th</sup> we were invited by the Shag Jam Jamie to dinner.
- Tuesday 17<sup>th</sup> we were invited by Saifed Omar's watie his father's work, a few Shags Bacha Gafiq Korian + made Gafiq's mowlood. I also received 2 letters while the mowlood was on. 1 from Lata + 1 from O. Eman Jontie
- Wednesday 18<sup>th</sup> Shag Nagar invited all the safe Gogajen to dinner. After Eshye Hadjee Kagaas (of Nyubeg) married to an Arabion lady.
- Thursday 19<sup>th</sup> 29<sup>th</sup> of Shaaban the Kaldier did not see the new moon.
- Friday 20<sup>th</sup> 30<sup>th</sup> Shaaban, very cold in the morning at half past one o'clock, (Simontan time half past seven in the night the Battery fired 12 Gun shots giving notice that tomorrow is 1st Ramadan + at 1/2 past 8: 1 Gun fired the time for Sower, at 1/2 to 11, 2 shots were fired to ~~stop~~ finish the Sower

1903 20

November 21st  
 Saturday 21st 1st of Rhamadan. Jalalodin Keffendi  
 and family arrived. Sent 1 letter to Sata  
 XXX

Sunday 22nd Very fine weather

Monday 23rd Nothing of Interest to mention

Tuesday 24th 4th Rhamadan. XXX

Wednesday 25th Received 1 letter from Garticp Barie  
 + 1 letter from (Mona, Gowyla + marrofa)  
 and these letters gave us a great blow, on  
 hearing of poor Botta Lean's death.

Thursday 26th we went in Igram for omra. we went after  
 Soebay on mules to the omra + was back  
 again + finished Sawdaf + "Sa E" long before  
 Dsherr. I reckoned according to the letter  
 I received that Botta Lean's 40. day, is  
 today 6th Rhamadan. in the Evening I  
 Received a Tashe Argus weekly Edition from Sata  
 I dreamt of a lot of Simonson people, about  
 usarr, Komen Mellike + Hodjee Kallike + the whole  
 Jamaar arrived in Mecca. they went + sawdaf  
 + "Sa E" after trawig {the Jamaar got Capitan the  
 same day as we did. X

Friday 27th I posted a letter to Garticp Barie

Saturday 28th Koshnem bin Shag Nagar, youngest son of  
 Fartima, wife of Shag Nagar died in the Evening

Sunday 29th

Monday 30th tenth day of Rhamadan

December

Tuesday 1st beginning of much of Simonstown people  
 Wednesday 2nd at Wit Cold in the morning. dream of  
 of a lot of Simonstown people. I went  
 on the Monarat <sup>ESHY TIME</sup> that stands by Baban  
 it is very nice to see the Garam from the  
 Monarat, to see all the people & the many  
 light. Oh it is just splendid to see the  
 Garam from the Monarat. & it being moon  
 light too, it looks still more grand.

Thursday 3rd I dreamt again of Simonstown, of Bapa  
 Lata, Costa Barney, there is something to  
 do by Peibien's house & there is a lot of  
 people in hospital lane.

Friday 4th  
 Hadjee Kariem Loufa's wife & 5 other  
 Gogajies arrived & after Eshe, just in the  
 middle of the Krawig, it rained very  
 strong, after raining it ceased again.

Saturday 5th  
 I received a letter from Bapa  
 & posted a letter to Emanuel abderahim of  
 Wijnberg.

Sunday 6th  
 after raining the Garchie's <sup>made</sup> Gotebas  
 the Sultan.

Monday 7th  
 Received pair slippers <sup>for Bapa</sup> & a letter from  
 Witty Hadjee Fatima Barvic Loufa

22.

December.

Monday 8<sup>th</sup> Nothing of Importance to mention

Tuesday 9<sup>th</sup> we went at omra, about 50. kope Gogajin went, men & women. Gamat noor arrived from Java

Wednesday 10<sup>th</sup> 20<sup>th</sup> Ramadan, Gamat noor came to visit us, was very glad to see us, he was away 2 years, traveling in Batavia & Java.

Friday 11<sup>th</sup> Nothing to mention.

Saturday 12<sup>th</sup> a little cold in the morning, posted a letter to kope

Sunday 13<sup>th</sup> Received 2 letters from kate, + 1 from Osman Janties.

Monday 14<sup>th</sup> 21<sup>st</sup> Ramadan.

Tuesday 15<sup>th</sup> 25<sup>th</sup> Ramadan. kaila-tul-kads.

Wednesday 16<sup>th</sup> 27<sup>th</sup> Travig (to you looker) received a letter from abdol. aziz, after travig

Thursday 17<sup>th</sup> 27<sup>th</sup> day of Ramadan.

Friday 18<sup>th</sup> last Friday of Ramadan.

Saturday 19<sup>th</sup> 29<sup>th</sup> day of Ramadan. the Kaldies did not see the moon, last travig tonight. Sent to kate, letter + 1 to Botta. kade, after travig

Sunday 20<sup>th</sup> last day of Ramadan. at the water of Meer they fired at the Battery 21 shots giving notice tomorrow to Labrang

103

23

LAGARANG RAMADAN

11th day of Shawall  
Monday 21st

1st day of Shawall, at 4 to 7 in the morning  
(after Soebog) the Belal of "Safie" begin  
with the Laskies, & then at the same time they  
fired at the Bottery 21 shots at about 1/2 past  
1 o'clock the <sup>ERTD OR</sup> Garteep begin with Salant  
Aid (Labarung) at about 1/4 to 2 he was  
fired with the Gootbars. I was told  
by good people that there was more than  
2. Hundred thousand people <sup>in the Garam</sup>. Every place in  
the Garam was full, even outside the doors  
people had to make their Salant. Oh I  
have never seen such a lot of people  
together in one place in my life. it was  
very nice to see the Garteep & the Belal &  
five more other people on the minbar &  
to have seen all the thousands of people  
is a sight never to be forgotten, I may  
also mention that before the Garteep went  
& make Salant Labarung, the Sherief & the  
Kerajaan & a lot of Turkish officers came  
to the Garam with 2 Bands, it was very  
nice to hear the Bands play outside the  
Garam, at Doherr they fired at the

I sat right  
front of the  
minbar &  
very close  
to it

APPENDIX D-25

24

Battery 21 Shots & at Usarr 21 Shots & at  
Magrieh 21 Shots & also at Eshye 21 Shots.

Tuesday 22<sup>nd</sup> at Soebog they fired again 21 Shots & at  
Doherr 21 Shots, at Usarr 21 Shots, at magrieh  
21 Shots & at Eshye 21 Shots.

Wednesday 23<sup>rd</sup> at Soebog again they fired 21 Shots, at Doherr  
21 Shots, at Usarr 21 Shots, at magrieh 21 Shots.

Thursday 24<sup>th</sup> the arabs went & buried (as they say) the Labarung  
in Meena. hundreds of # people went & I & 5 young men went

also & we went further, then Meena. Close to  
MOESDALIFA  
Magrieh delifa on the journey we could see  
Jabal Koofeya & the place were nabie Ibrahim  
did Koorban Sayedna Ismael & in the distance  
we could see Jabal Noor & we did also see  
the big Shaytan Jamaratol Okaba. <sup>ASARA</sup> we arrived  
at home after magrieh. it is a very nice <sup>by night</sup> ride.

Friday 25<sup>th</sup> I dreamt of maas & Lata & of other people. I  
dreamt Lata & maas is crying & Bahya dreamt  
that Bapa is sick.

Saturday 26<sup>th</sup> I posted a letter to Baha, after Doherr  
Shay Nafarr gave a dinner to a lot of Cape  
Goyafes.

Sunday 27<sup>th</sup> Mogamat Noor gave a dinner to a lot of  
Isafe Goyafes. we are dreaming plenty of  
to on town.

APPENDIX D-26

1903.

25

Monday 28<sup>th</sup> 8<sup>th</sup> day of Shawaal  
 Tuesday 29<sup>th</sup> Nothing of Important to mention  
 Wednesday 30<sup>th</sup> we went to the mo'arla after magrib, there  
 was a snowfall after Eshya at a hour where five  
 (Saw) of of deep snow lay

Thursday 31<sup>st</sup> 11<sup>th</sup> of Shawaal

Friday  
1904.

January  
 Friday 1<sup>st</sup> Moganat Arminen (son of Heman Harsiem of  
 Safetown died at 6,0'clock (12,0'clock  
 Simonstown time) he was taken from the  
 house to the Garam at 9,0'clock, & taken from  
 the Garam to the Mo'arla at 10,0'clock. he  
 was buried close to Sa'edna Godegatal  
 Kefariyat, there was plenty people after the  
 burial.

Posted a letter to Tata

Saturday 2<sup>nd</sup> Bakari's Birthday. 13<sup>th</sup> day of Shawaal,  
 Sunday 3<sup>rd</sup> Nothing of Important to mention  
 Monday 4<sup>th</sup> after Soebog we went to Jabal noor. the first  
 place we went to, was the place where  
 Gabriel took out the heart of nabie mogamot  
 Lallalaha Alayhie wasallam\* & then we went  
 through the rock where the passage is so  
 narrow

\* here walking  
 was high  
 down

APPENDIX D-27

The Angel Gabriel appeared before the Prophet & taught him the first words of the Quran

IQRAA 26

to the place where the arzyat Sakrak came down, this is the place where Rasoolallah learned the Koran & made Salawat after this we went down again & we then went to Meena, the first Jeyarat there was the place where (the Sahabi who foughted with Rasoolallah against the Kafies) made <sup>THEIR</sup> Salawat in. the 2<sup>nd</sup> Jeyarat was Jabal Kofeyah the 3<sup>rd</sup> Jeyarat was the place where Rasoolallah made the 5 Salawat & where the Cloud protected Rasoolallah from the Sun during his Salawat the 4<sup>th</sup> Jeyarat was the place where Mabile Ibrahim (was supposed to have) Korbaned Sayedna Ismail & the Rock where Sayedatun Hafsa went & hide herself & the last Jeyarat was where Ina arstaina came down, we arrived home about the wakto of Magrib, there was about 100 or more kafe Gogajien who went to Jabal Noor & it was a grand sight to see them all on mules I must also mention that on our way home we heard of the death of Botta Kooie's mother.

Just as we came by Bab Ibrahim the Kefaryat went in the Garam, she died the same day after Dohar. She came sick to Mecca & was very sick in Mecca since she arrived till her last hour.



APPENDIX D-28

27

1904

January

Tuesday 5<sup>th</sup> Nothing of Importance to mention. Bahaya's Birthday

Wednesday 6<sup>th</sup> Bahaya & a lot of other Cape fish were invited by a arab girl for a day's picnic to the Sherief's Garden

Thursday 7<sup>th</sup> 18<sup>th</sup> day of Shawaal, 1321.

Friday 8<sup>th</sup> Nothing of Importance to mention

Saturday 9<sup>th</sup> 20<sup>th</sup> day of Shawaal I & Bahaya dream of a lot of Simon Town people

Sunday 10<sup>th</sup> we dreamt again of Simon town people

Monday 11<sup>th</sup> Sadgee Nohie & 2 women of Kimbony arrived in the afternoon, also the Sultan of Jordan & a lot of other Gogies arrived by the same Gafila

Tuesday 12<sup>th</sup> 23<sup>rd</sup> day of Shawaal, received a letter from Lata

Wednesday 13<sup>th</sup> Bahaya went to Jabal Kobair, we dreamt of Simon town people

Thursday 14<sup>th</sup> 25<sup>th</sup> day of Shawaal.

Friday 15<sup>th</sup> nothing of Importance to mention

Saturday 16<sup>th</sup> 27<sup>th</sup> day of Shawaal. Posted 1 letter to Bapa + 1<sup>st</sup> M. M. M.

Sunday 17<sup>th</sup> Nothing to mention

Monday 18<sup>th</sup> I & about 24 Cape men went to Jabal Thoor after Loebog & returned again before Dohers. the Jeyarat on Jabal Thoor is the place where the Kafes chased our Nabie Ishalaho alayhie wasallam. our Nabie & Sayidina Abu Bakrines hidiek went & hide under the rock & the Kafes threw a net & the dove layed on kiff also the hole where the Snake...

T B O O R

January  
 Tuesday 19th 1st day of Jul Ka'ada  
 Wednesday 20th 2nd day of Jul Ka'ada  
 Thursday 21st Nothing of Important to mention. Except  
 that I and my friends went & dinner by the  
 house of the Agaro (Goonbaro)  
 Friday 22nd Nothing of Important to mention Except  
 that almost every day Logejen arrive  
 Saturday 23rd Nothing of Important, very cold in the night  
 Sunday 24th Very cold in the morning getting ready for  
 Medina  
 Monday 25th Nothing to mention  
 Tuesday 26th 3rd day of Jul Ka'ada  
 Wednesday 27th Nothing of Important to mention.  
 Thursday 28th Still very cold in the morning & in the night  
 Friday 29th 11th day of Jul Ka'ada, we left our house after  
 Janiast, & after udars we went & make tawarful  
 mada. Close on the wakto of Edhiye we left  
 Mecca for Medina, we outspanned a few miles  
 from Mecca, here we Camped for the night waiting  
 for orders when to leave, it was very cold during  
 the night.  
 Saturday 30th No order came to leave, so we had to stop await at the  
 wakto of udars, the Badco started firing from the  
 mountains. Posted 1 letter to Tata to Botta Kanna  
 & to Botta Kanna

Fot  
 MEDINA

APPENDIX D-30

239

January 1904.

Sunday 31<sup>st</sup> after Soebog we had to leave our Camp  
for Mecca, because the Badis <sup>BE DOUINS</sup> were fighting  
+ the road is not clear to go to Medina  
February 1<sup>st</sup> <sup>the streets</sup> was still very busy with the Gogajies  
Monday 1<sup>st</sup> coming in + going out.  
Tuesday 2<sup>nd</sup> 15<sup>th</sup> day of Jub Kaada  
Wednesday 3<sup>rd</sup> Sayed Abdallah alivie arrived without  
his Gamsas  
Thursday 4<sup>th</sup> 3 months in Mecca today  
Friday 5<sup>th</sup> 18<sup>th</sup> day of Jub Kaada. Mecca is getting  
full now almost every day Gogajies arrive.  
Saturday 6<sup>th</sup> Gania + 5 more Cape people arrived in the  
afternoon, the people who left for Madinah  
afterwards, are turning back again because  
the road is not clear yet.  
Sunday 7<sup>th</sup> 20<sup>th</sup> day of Jub Kaada  
Monday 8<sup>th</sup> Nothing of importance to mention  
Tuesday 9<sup>th</sup> 22<sup>nd</sup> day of Jub Kaada  
Wednesday 10<sup>th</sup> Nothing to mention  
Thursday 11<sup>th</sup> we dream plenty of Simonstown people  
Friday 12<sup>th</sup> it started to rain about 3 A.M. + lasted the  
whole day, Great many Gogajies arrived  
Saturday 13<sup>th</sup> In the morning the agors washed  
out inside the Baitollah, it rained during the  
afternoon, very cloudy weather. Posted a letter to  
Raka

APPENDIX D-31

1904.  
 ✓ NOTE, Mecca time. 12:01 clock in Mecca  
 30 6:01 - - - - - Mecca

February  
 Sunday 14<sup>th</sup> 27<sup>th</sup> day of Jul Kaada, Sayed Omar  
 wallie (The kafe matowiff) died in the  
 morning at  $\frac{1}{2}$  past 2 o'clock, he died  
 suddenly, he was sick only for about 15  
 minutes

Monday 15<sup>th</sup> Sayed Omar was buried in the morning  
 at  $\frac{1}{2}$  past one o'clock, there was a great  
 lot of people <sup>present</sup> after the Kafayat (Funeral)

Tuesday 16<sup>th</sup> 28<sup>th</sup> day of Jul Kaada, they Kaldies  
 did not see the new-moon.

Wednesday 17<sup>th</sup> 30<sup>th</sup> day of Jul Kaada, we went  
 + lookt the migdal by the Sherief's Garden

Thursday 18<sup>th</sup> 1<sup>st</sup> day of Jul Gadgee, the Baitollah  
 sent in Igram.

Friday 19<sup>th</sup> 2<sup>nd</sup> day of Jul Gadgee.

Saturday 20<sup>th</sup> Received a letter from Fata

Sunday 21<sup>st</sup> it is very warm now.

Monday 22<sup>nd</sup> 5<sup>th</sup> day of Jul Gadgee.

Tuesday 23<sup>rd</sup> nothing of importance to mention

Wednesday 24<sup>th</sup> 4<sup>th</sup> day of Jul Gadgee, we left <sup>Mecca</sup> for Jabal Arafat in  
 the night at 5 o'clock ~~we arrived at Arafat in~~  
~~the morning at 12 day break~~

Thursday 25<sup>th</sup> at day break ( $\frac{1}{2}$  to 12) we arrived at Arafat.  
 In the afternoon we went to the Jeyarat place

APPENDIX D-32

at thinking up small stones to  
throw at the Chaatams with at Meena

31

1906  
February

Friday 26<sup>th</sup> 9<sup>th</sup> Jul Gadgee (wookroof day) after dohar we begin to labaik, at usarr the guns begin to fire & then you could see the thousands of people wave their handkerchiefs & labaik. in the evening they fired off fireworks & during the day the bands played about 5 o'clock in the night we left for <sup>MUSONALIF</sup> magerdelif & arrived there after midnight, we stayed there awhile & then left for Meena, ~~arriving there before Solbag~~

Saturday 27<sup>th</sup> before Solbag we arrived in Meena. Before Hadjis Laboring day usarr my work was completed. In the night they fired off a great many fireworks

Sunday 28<sup>th</sup> Bahya completed her work today. Meena is very lively now with the thousand of people going to & fro to throw the Chaatams, in the night they again fired off fireworks

Monday 29<sup>th</sup> 12<sup>th</sup> Gadgee. after usarr we left Meena for Mecca & arrived in Mecca after 8 hours

March  
our work are fully completed now

Tuesday 1<sup>st</sup> nothing of important to mention

Wednesday 2<sup>nd</sup> 14<sup>th</sup> day of Jul Gadgee

Thursday 3<sup>rd</sup> 15<sup>th</sup> day of Jul Gadgee nothing of important to mention

LEFT MECCA FOR HOME 32.

1904.

March.

Friday 4<sup>th</sup> 11<sup>th</sup> day of Jul Hadjee. Asie, the eldest daughter of Hadjee Kamaas died in the morning at  $\frac{1}{2}$  past 12 o'clock buried before Jom'art. She was sick for about 3 weeks.

Saturday 5<sup>th</sup> 17<sup>th</sup> of Jul Hadjee 1321. Posted a letter to Tata

Sunday 6<sup>th</sup> a great many Haggia are leaving Mecca now for their homes

Monday 7<sup>th</sup> 19<sup>th</sup> day of Jul Hadjee

Tuesday 8<sup>th</sup> Nothing of important to mention

Wednesday 9<sup>th</sup> today we are just six months from our home. Hadjee Kamaas Bahadien died this morning after Soebog (at 5 minutes past one) he was sick for about 2 weeks. leave from Mecca 6.5 AM he was buried at the wakko of Mdarr. Close on the wakko of Magriet the son of Hadjee Ar Kamic (Mogamat Sarlig, 13 years of age) died he was sick for about 2 weeks.

Thursday 10<sup>th</sup> Mogamat Sarlig was buried after Soebog.

Friday 11<sup>th</sup> ~~nothing~~ of received letters from Bapa & from my home

Saturday 12<sup>th</sup> 26<sup>th</sup> day of Jul Hadjee. 4 months & 8 days in Mecca

Sunday 13<sup>th</sup> 28<sup>th</sup> Jul Hadjee, before Soebog we left Mecca for our home & arrived at Bagera at idarr, there we outspanned & started for the night

Returning home

LEFT MECCA

33.

1904.

March

JEDDAH.

- Monday 11<sup>th</sup> Before Soebog we left Bagera for Judah & arrived at Judah before Usarr
- Tuesday 12<sup>th</sup> We took our passage for Aden at £4.00 each Deck passage
- Wednesday 13<sup>th</sup> we left Judah for Aden with the S.S. Gulf of Trinidad
- Thursday 14<sup>th</sup> 24<sup>th</sup> Gul Gadgee, fine head breeze blowing
- Friday 15<sup>th</sup> 30<sup>th</sup> Gul Gadgee, still head <sup>with</sup> breeze blowing, seen a steamer, seen land also in the distance
- Saturday 16<sup>th</sup> in the evening we saw the new moon for Moharam
- Saturday 19<sup>th</sup> 1<sup>st</sup> day of Moharam, seen land the whole day The wind is blowing a bit stronger
- Sunday 20<sup>th</sup> we arrived at Aden at daylight, & landed at noon. we were taken to the Quarantine camp
- Monday 21<sup>st</sup> & dreamt of a great many Simonstown people
- Tuesday 22<sup>nd</sup> 4<sup>th</sup> day of Moharam
- Wednesday 23<sup>rd</sup> nothing of importance to mention
- Thursday 24<sup>th</sup> our 9<sup>th</sup> day in Quarantine, Artie died in the evening
- Friday 25<sup>th</sup> our last day of Quarantine, Artie was buried this morning
- Saturday 26<sup>th</sup> nothing of importance to mention
- Sunday 27<sup>th</sup> 9<sup>th</sup> day of Moharam
- Monday 28<sup>th</sup> I went to the Steamer point & took our ticket
- 10<sup>TH</sup> MUHARRAM for Southampton at £7.10.0. Deck passage

APPENDIX D-35

34

MONBASA

1904

March

Tuesday 24th

I & Bahaya went to Aden & we drove through  
2 tunnels (1 is very long) aden is a nice place  
& every thing is Cheaper than Meik's <sup>at Meik</sup> ~~Meik's~~ <sup>at Meik</sup> ~~Meik's~~

Wednesday 25th

I & Bahaya went to Steamer point. in the  
afternoon Hadgerma die, Hadgera Keba & 16  
more others arrived by the S.S. "Hosaince"  
from Judah.

Thursday 31st

about 5 P.M. we left the Masala (Quarantine Camp)  
for the pier. at 9 P.M. we left the pier in  
a lighter for the Steamer point. we left  
~~the Steamer point for the S.S. "Spring Regent"~~

APRIL

Friday 1st

at 3 A.M. we left the Steamer point for  
the S.S. "Spring Regent" at 8 A.M. we left  
Aden's Harbour for the Cape. fine weather

Saturday 2nd

head wind is blowing a little  
Sunday 3rd  
wind is blowing a bit stronger. Still head  
wind. 16th day of Moharram

Monday 4th

Still head wind blowing. at midnight  
it begin to rain

Tuesday 5th

18th day of Moharram

Wednesday 6th

at 10 A.M. we arrived at Monbasa  
The Am. "Barroca" is the only ship in the  
Harbour. I & a few others went ashore  
at 5 P.M. we left again for Saingon

In Aden



APPENDIX D-36

1904. 25 TAUNGA - ZANZIBAR - CHINDE  
DARESSALAAM.

April  
Thursday 7th in the morning we arrived at Taunga & we layed there only a few hours. & left again for Zanzibar. we arrived at Zanzibar at about 5 P.M. I & Bahaya & 2 others went ashore to the Sherief's <sup>house</sup> where we arrived there it was <sup>already</sup> dark at 9 P.M. we went aboard again. The Sherief went aboard the ship with us & stayed with us for about 1/2 hour. I may mention that Mombasa, Taunga & Zanzibar is very nice the scenery is beautiful at day break we left Zanzibar for Dareo Salamu, after sailing for about 3 hours we arrived there. this is also a nice harbour the Entrance is very nice with the beautiful scenery. at 10 A.M. we left Dareo Salamu for Beira. we had plenty rain this week still head wind & it is blowing strong strong head wind blowing the ship is pitching a lot now

at Zanzibar the natives were very friendly to the ship & the crew. I saw many of the natives & they were very friendly to the ship & the crew.

Friday 8th I & Bahaya & 2 others went ashore to the Sherief's house

Saturday 9th

Sunday 10th

Monday 11th

Tuesday 12th Seen a steamer on our port side also saw on our starboard side. about one o'clock we made a short stoppage at Chinde to Embark the Embark Passengers we left again at

36.

1904.

April

Wednesday 13<sup>th</sup>

26<sup>th</sup> day of Moharam. Since early last night our ship layed still till 1.0 clock P.M. Outside of Beira's harbour waiting for the tide to rise. about 2 P.M. we entered the Bay & ~~we~~ dropped anchor at 4 P.M. it is a nice harbour & the town looks splendid from the steamer

Thursday 14<sup>th</sup>

27<sup>th</sup> Moharam about 10 A.M. Hadje Musout (Brother of Hadje Sa'adien, <sup>Sa'adi</sup> ~~Brother~~) fell from the steamer & was drowned. The steamer then went round the Bay to look for him but could not find him. Musout was fishing on the port side of the steamer. Somehow or the other he fell from the steamer on to a lighter (which was loading cargo) & from the lighter in the water he came to the surface twice with his head bleeding. it was a very hard day for us, because we could not find him. I think the reason that they could not find him is because the current is very strong setting out sea-wards. In the afternoon I & a few others went ashore. Beira is a nice place, but very sandy, & the sand & every thing is dead.

37.

1904  
April

Friday 15<sup>th</sup> at 2 P.M. we left Peina for Delagoa Bay, no  
news of Mrs. out's body. being found

Saturday 16<sup>th</sup> 29<sup>th</sup> day of Mchisam in the morning we  
saw a German Steamer towing a small  
Schooner going towards Peina. in the  
afternoon the wind was blowing very  
strong, the Steamer pitching so much that  
the water came over her boxes on to the  
deck.

Sunday 17<sup>th</sup> 30<sup>th</sup> day of Mchisam in the morning we  
arrived at Delagoa Bay it is a nice  
Harbour & the current is strong. in the  
evening we saw the new moon for Sarfar

Monday 18<sup>th</sup> 1<sup>st</sup> day of Sarfar. we went alongside the  
Key to discharge Cargo. in the afternoon  
& a few others went ashore it is a nice town  
with plenty shops, street & the Electric tram

Tuesday 19<sup>th</sup> 2<sup>nd</sup> of ~~month~~ still discharging Cargo  
I dreamt very strange dream

Wednesday 20<sup>th</sup> Early this morning we left the harbour of  
Delagoa Bay. on our way out we met a  
Sailing vessel & a Steamer.

Thursday 21<sup>st</sup>

38.

1904  
April

- Durban
- Friday 22<sup>nd</sup> Early this morning we arrived at Natal  
it is a very nice harbour, about 12 noon  
I & a lot of others went ashore & we went  
& dined by the Mazyed. It is a very  
splendid mazyed. Never seen one in  
South Africa yet to equal it. The Town  
is also very nice & busy & not much  
different to Capetown. Sent telegram & letter to Sala  
Saturday 23<sup>rd</sup> 6<sup>th</sup> day of Safar. Nothing of importance  
to mention.
- Sunday 24<sup>th</sup> Hodge Abdul Wahab & others arrived by  
the S.S. Africa from Aden.
- Monday 25<sup>th</sup> I & Bahya & a lot of others went ashore  
& stayed there till the afternoon.
- Tuesday 26<sup>th</sup> before noon we left for ~~Dalg~~ ~~Algon~~ ~~Bay~~  
East London.
- wednesday 27<sup>th</sup> we arrived at East London about 3 P.M.  
This is a nice harbour you get <sup>up</sup> the river  
(Buffalo) to go alongside the wharf.
- Thursday 28<sup>th</sup> I & Bahya & a lot of others went ashore  
11<sup>th</sup> Safar. It is a nice place with plenty big shops.  
we was to leave today at 2 P.M. but the wind  
was too strong.

39.

1904  
April

Ros London

Friday 20th

about 2 A.M. we left for Port Elizabeth & arrived there about 11 P.M. this is also a big harbour & the town looks splendid from the ship. left again for Capetown at 10 P.M. <sup>sent a telegram to Fata. D. in London</sup>

Saturday 30th

Seen birds almost the whole day long

Sunday

May

Sunday 1st

at day-break we sighted Cape Point lighthouse & arrived at Capetown at 10 A.M. we left Capetown for Simonstown at 2 P.M. & arrived there at 3 P.M. today we are 1 month & 18 days from Mecca & to day we are 4 months & 22 days gone & back. ~~it is~~ we had a splendid travel going & coming back

at the  
Said

Alhamdulillah

The End

Sunday 1st, of May 1904.

APPENDIX E

RESIDENTS

Parcels & money for Mecca from the lease

from Gadeja Moratt	for Shaj Nagar	1 Parcel
" Abdou Nabic	" Shaj Abdurrahman bin Abdulla	1 parcel
Gastrop Karlie	" Said Omar walle	Small parcel
Kelal 9.00g 10/	" Said Omar walle	
Abdoh trader to 1.00.	to 5. for Shaj Nagar for 2 Madras	
	to 0.0 for him, present & to 1. for future	
mina bin to man abdul Jabir	for Shaj Nagar	1 Parcel & 1 chace
Sajida Nakerien	" Joffie Hodge Munir	1 parcel
Ridli Agudin	" Shaj Nagar of Yotima of	
Gastrop Karlie	" Shaj Nagar 10/ &	1 Parcel
Emam Nariem	" 1 chace for Shaj Nagar's Seat	
Bakaer & Bakaer	" Shaj Nagar chokoya 1 chace (with)	
Sekelien	" Shaj Nagar 10/	
Ridli Arifie	" Shaj Nagar Small parcel (with money)	
Abdoh trader to 1.00.	" Shaj Nagar to 3. to make the mother	
Amirman & Heranya	" Shaj Nagar's children 1 tin with some	
Amir Sa'aidien	" Shaj Nagar 1 Parcel	
Amir Sa'aidien	" Shaj Nagar 1 Parcel & 1 chace	
Sajida Nakerien	" for Shaj Nagar 1 Parcel	

Bakaar Manuel's list of parcels and money that he took to Mecca

## APPENDIX F

Name	Date	Airfare Cost	Accommodation Cost	Total
Mariam Naz	1995	R5 300	R3 300	R8 600
Gadija Rulumente	1996	R5 500	R3 500	R9 000
Sulayman Roberts	1996	R5 500	R3 500	R9 000
Fuad Hassiem	1996	R5 500	R3 500	R9 000
Rashieda Albertyn	1996	R5 500	R3 500	R9 000
Nazeema Sapied	1996	R5 500	R3 500	R9 000
Fatima Isaacs	1996	R5 500	R3 500	R9 000
Bahia Majiet	1996	R5 500	R3 500	R9 000
Janap Lenford	1996	R5 500	R3 500	R9 000
Mariam Jaffer	1996	R5 500	R3 500	R9 000
Asa Donis	1996	R5 500	R3 500	R9 000
Mariam Mongejie	1996	R5 500	R3 500	R9 000
Abeda Chowglay	1996	R5 500	R3 500	R9 000
Abdol Rajap Daniels	1996	R5 500	R3 500	R9 000
Ghadija Arendse	1997	R5 800	R3 800	R9 600
Sara Bibi Allie	1997	R5 800	R3 800	R9 600
Camila Abdurahman	1997	R5 800	R3 800	R9 600
Jamilla Cassiem	1997	R5 800	R3 800	R9 600
Abdurahman Gertse	1997	R5 800	R3 800	R9 600
Allie Khan	1997	R5 800	R3 800	R9 600
Kulsum Sampson	1997	R5 800	R3 800	R9 600
Cassim Samuels	1997	R5 800	R3 800	R9 600
Mariam Williams	1997	R5 800	R3 800	R9 600

Radio 786 was instrumental in sending 13 deserving cases on hajj  
since 1995 till 1997

## APPENDIX G

Name	Date	Sponsor	Airfare Cost	Accommodation Cost	Total
Raymond Muhammod Buzani	4/3/99	Anonymous	R6 300	R8 688.	14 988
Essop Cassiem	4/3/99	Anonymous	R6 300	R8 688.	14 988
Mogamat Majiet	4/3/99	Anonymous	R6 300	R8 688.	14 988
Ghoesnie Everson	4/3/99	Anonymous	R6 300	R8 688.	14 988
Abdol Kareem Majeed	4/3/99	Anonymous	R6 300	R8 688.	14 988
Fareed Morgan	4/3/99	Anonymous	R6 300	R8 688.	14 988
Rashaad Faried Joshua	4/3/99	Anonymous	R6 300	R8 688.	14 988
Mogamat Amien Du Toit	4/3/99	Anonymous	R6 300	R8 688.	14 988
Essop Dawood	4/3/99	Anonymous	R6 300	R8 688.	14 988
Sulaiman Samodien	4/3/99	Anonymous	R6 300	R8 688.	14 988
Latief Peck	4/3/99	Anonymous	R6 300	R8 688.	14 988
Salie Van Reenen	4/3/99	Anonymous	R6 300	R8 688.	14 988
Mogamat Saliegh Cimani	4/3/99	Anonymous	R6 300	R8 688.	14 988
Mustaphar Emeraan Marnewic	4/3/99	Anonymous	R6 300	R8 688.	14 988
Yusuf Enos	4/3/99	Anonymous	R6 300	R8 688.	14 988

A Saudi businessman has paid for fifteen deserving Muslims of Cape Town  
to perform hajj.





**APPENDIX H-2**

**FOR RESERVATIONS APPLY TO**

**CAPE TOWN**

ITALIAN LINES S.A. (1913) LTD., 2nd Building, St. George's Street, P.O. Box 2276.

**DURBAN**

J. T. PENNIE & SONS, 311, South Street, P.O. Box 1046.

**PORT ELIZABETH**

STURROCK (Cape) LTD., The Richardson Building, P.O. Box 925.

**EAST LONDON**

DEWY & CO., 17, Terminal Street, P.O. Box 31.

**JOHANNESBURG**

STURROCK (Cape) LTD., 22nd Building, 22, Commissioner and Lavelle Sts., P.O. Box 2165.

**ALONGFONTEIN**

F. J. VAN ELSLANDER, 131, Main Street, P.O. Box 193.

**JOHANNESBURG**

JOHN T. DENNER, P.O. Box 258.

**DELA**

MISS GEORGE W. CO., 221A, GED., P.O. Box 24 & 25.

**OR TO—**

**H. M. EDRAHIM (HADJI PEERAH)**  
245 CALEDON ST., CAPE TOWN. PHONE 2-2466

**For Your Return Journey**

**APPLY TO** JEDDAH: G. LIZZARDI & CO. JEDDAH.  
MASSAWA: LLOYD TRISTINO, MASSAWA, ITALY ENTREE.

TO THE

MOSLEM COMMUNITY.

AAN DIE

Mohammedaande Gemeenskap.

FOR THE

# Moslem Pilgrimage to Mecca

THE

## ITALIAN LINES

offer special facilities — special accommodation from any South African port to Jeddah.

**S.S. ROSANDRA** leaves Cape Town on or about August 11th.

**S.S. DUCHESSA D'AOSTA** leaves Cape Town on or about September 11th.

Full Particulars from H. M. EDRAHIM (Hadji Peerah), 245 Caledon St., Cape Town. Phone 2-2466.

Advert appeared in the *The Cape Standard* August 30, 1938

## APPENDIX I

<i>Al Anwār Hajj &amp; `Umrah Group</i> Foreign Exchange Turnover Figures	
Year	Total Turnover
2001	R 3 034 443.00
2002	R 8 291 425.00
2003	R 2 294 001.00
2004	R 2 503 181.00
2005	R 4 918 894.00

*Al-Anwār Hajj & `Umrah Group's* foreign exchange turn over figures since 2001  
until 2005

## APPENDIX J

### HAJ 1965

Sayed Hashem Omar Alwi (Muallim Matof: Haj Guide of Mecca) gladly welcomes all intending Hujaj for Haj 1965. Accommodation and all necessary guide services are under his personal attention everywhere, anytime. Entry visas for pre-Ramadaan pilgrims (i.e. October/November, 1964, sea departures from Cape Town via U.K. and Bombay) will be made available by mid-October if full names, ages and passport numbers (if available) are submitted to him straight away at P.O. Box 37, Mecca, Saudi-Arabia or through Parkers Travel Agencies (Pty.) Ltd. For further information contact:

**HAJEE E. O. DAWOOD (Haji Ebrahimkhan Dalwai) or**

**Mr. A. W. KAZI (Deputy)**

*Only Qualified and Experienced Haj Travel Specialists in the Cape  
Province*

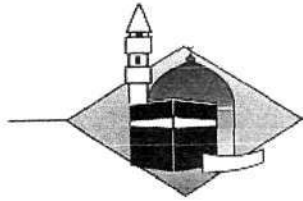
**PARKERS TRAVEL AGENCIES (PTY.) LTD.**

96 ALBERT ROAD, WOODSTOCK. P.O. Box 4368, Cape Town. Phone 55-1786.

**(Chief Representatives of all Cape and Indian Muallims in Mecca and  
Medina)**

Sayed Hashim `Umar `Alwi was the hajj guide for PTAs clients (hajjis)

## APPENDIX K



مجلس الحج والعمرة لجنوب إفريقيا

### South African Hajj & Umrah Council (WESTERN CAPE)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, most Gracious, most Merciful

#### MEDICAL ADVICE FOR HUJAAJ

##### 1. COMPULSORY IMMUNIZATION

- a) Yellow Fever - valid for ten years
- b) Meningitis - valid for 3 years

##### 2. PRESENT MEDICATION

Carry on with your present medication. **Do not Stop.** This applies to passengers being treated for illnesses such as:  
(a) Diabetes; (b) Hypertension; (c) Gastric Ulcers

##### 3. HEALTH HAZARDS

- a) HEAT STROKE - due to intense heat (even in the shade)
- b) SUN STROKE - walking in the sun
- c) FASTING - this requires extra endurance because of heat
- d) DRINKING WATER - avoid tap water and excessive iced drinks. Drink lots of Zant Zant and Mineral water - obtainable in bottles.  
The above hazards require extra attention.

##### 4. MEDICINE TO TAKE ALONG

- a) Take an adequate supply of your present medication to last for the period of your stay. Have the name and dosage of your medication in your notebook to buy in Saudi Arabia if the need arises.
- b) SALT TABLETS - for excessive sweating. One per day is sufficient.
- c) ENERGY TABLETS - one or two per day will suffice.
- d) ANTIBIOTICS - This is for fever or infection but should not be taken longer than two days without consulting the doctor if the fever persists.  
eg. Tetrox Capsules: one tablet four times per day  
Bactrim Tablets: two tablets twice per day
- e) ANALGESICS - Tablets or capsules for pain eg. Sunocodin, Panado, Stopayne tablets.  
Dosage: 2 tablets every 6 hours.
- f) ALLERGIC CREAM - this is for insect bites, local inflammation or itchy rash.

eg. Anthisan Cream, Histodor Cream: apply to affected areas 3 times per day.

- g) ANTI-EMETIC TABLETS - for nausea or vomiting and upset stomach.  
eg. Avomine, Promethazine tablets: one tablet 3 times per day before meals.
- h) LAXATIVES - for constipation.  
eg. Agarol (fluid form), regulets, Sennokot tablets
- i) ANTACID - for acid stomach or indigestion  
eg. Mucaine, Kolantyl Gel: two teaspoons every six hours.
- j) PLASTERS - small box of various sizes. Handy for small cuts.
- k) DIARRHOEA - runny stomach  
eg. Pectolin, Chamberlain's Diarrhoea Mixture. One tablespoon every 3 hours.

##### 5. WHAT TO DO WHEN YOU GET SICK

- a) Try your own medication first
- b) Inform a relative or friend in your "Boyt"
- c) If serious, inform your Mu'allim and try to obtain help from a doctor.
- d) If no doctor is available, go to hospital  
**BUT REMEMBER: NEVER TO GO ALONE... LET SOMEBODY ACCOMPANY YOU.**  
Make it a rule to always inform somebody where you are going... Be it to a clinic, the Haram, Ziyarat, shopping, etc.

##### PLEASE NOTE:

It is advisable for every Hajj to consult his/her own doctor for medical advice prior to departure. This applies especially to those already on medication for chronic illnesses  
eg. Diabetes Mellitus (Suiker Siekte)  
Hypertension (High Blood)  
Angina Heart  
Gastric Ulcers (Stomach Ulcers)

Issued in the interest and welfare of the Hujjaaj by

**South African Hajj & Umrah Council**

SUITE 4, L.K. CENTRE, 7th AVENUE, KLIPFONTEIN ROAD, BELGRAVIA ESTATE

TEL: 637-8893 FOR FURTHER DETAILS

In consultation with Dr A.A. Adams (District Surgeon)

WE PRAY THAT ALLAH GRANT ALL HUJAAJ MAQROOL, INSHAA-ALLAH

Medical advice for hajjis

**APPENDIX L**

	2000	2001	2002	2003	2004	2005
No of Pilgrims	8 816	7 900	6 300	6 993	7 500	7 900
Patients Seen	1 200	1 800	2 412	2 750	3 250	3 500
Deaths	17	7	5	2	4	4
Medical Staff						
Doctors	5	2	2	3	3	4
Nurses	6	3	2	3	4	5
Pharmacists		1				
Social Worker						1

South African hajj statistics since 2000

## **APPENDIX M**

### **SOUTH AFRICAN HAJJ & UMRAH COUNCIL**

#### **REPORT ON THE ACTIVITIES OF THE HAJJ MISSION**

**HAJJ 1421 A.H. / 2001**

##### **1 INTRODUCTION**

All praise is to Allah who guided us and bestowed on us the honour to serve the guests of Al Rahman and Allah's blessings and peace be upon our Prophet Muhammad, his relatives and companions.

It has indeed been our greatest honour and privilege to serve the Guests of the Most Merciful and we are humbled by this great experience. "Wealth and sons are allurements of the life of this world: But the things that endure, Good deeds, are best in the sight of the Creator, As rewards, and best as (the foundation for) hopes. (in the Hereafter)" – Surah Kahf Verse 46. We therefore place our hopes that the Almighty will accept our deeds and reward us for the efforts we have made to serve the hujaaaj, Insha-Allah.

Despite the severe financial constraints under which the "Mission" had to operate, we must salute the volunteers for the marvellous tasks they had performed under quite difficult circumstances. This was quite evident during the 5 days of Hajj when everyone, hujaaaj as well as the hajj operators were extremely elated with the services they had received, especially with the allocation of tents at Mina and Arafat. For many a year it was the first time that there were no "moans" and "groans" from disgruntled operators and SAHUC can be well proud of its representatives for a job well done. The credibility, respect and acceptance of SAHUC as the sole representative of ALL South African had increased by leaps and bounds and SAHUC is now firmly established as the official body representing South African hujaaaj in the Kingdom of Saudi Arabia. A conscious policy decision was taken that SAHUC would this year service and represent ALL South African hujaaaj and Hajj operators irrespective of whether they were registered with SAHUC or not or whether they were in possession of SAHUC ID cards. This policy proved to be very successful as it immediately removed all the animosity and acrimony that existed between SAHUC and the un-registered operators in the past. This policy also

allowed the staff to be focussed on the challenges ahead and to concentrate on their work in the Kingdom instead of being inundated with problems that should strictly be resolved in South Africa and not be transplanted to the Kingdom.

However, despite this ascension of SAHUC as the sole and official representative of all South African hujaaaj and Hajj operators, it was quite often said by some operators that SAHUC had no authority when it comes to dealing with the Muassasah and quite often some unknown source at the Muassasah was quoted in this regard. A comment like this was quite possible for some junior official at the Muassasah being unable to comprehend that SAHUC and the "S.A. Hajj Mission" with whom they normally deal, was one and the same organization.

In Saudi Arabia SAHUC was known as the "South African Hajj Mission" to all Government Departments and other authorities and in order to prevent such a misunderstanding from re-occurring during future Hajj seasons, it is strongly recommended that SAHUC operates as the "South African Hajj Mission" in the Kingdom of Saudi Arabia.

Although SAHUC was undisputedly regarded as the official representative of South African hujaaaj by both the South African Government as well as by the government of the Kingdom of Saudi Arabia, its status will further be enhanced if SAHUC could be registered as statutory body and if additional finance could be secured from governmental level. It is quite interesting to note the British Government funded the total cost for the British Hajj Mission.

## 2 SAHUC PERSONNEL (VOLUNTEERS)

The following persons volunteered to serve the hujaaaj in Saudi Arabia for Hajj 1421 A.H.:

⌚ Ismail Schroeder	-	Head of Mission
⌚ Zaid Cassim	-	Head of Administration
⌚ Achmat Marais	-	Muassasah – Makkah
⌚ Mogamat Sedick Adams	-	Muassasah – Makkah Hajj Terminal - Jeddah
⌚ Farouk Solly Kgalane	-	Muassasah - Makkah
⌚ Faried Ismail	-	Hajj Terminal - Jeddah
⌚ Mahomed R.Y. Shaik	-	Hajj Terminal - Jeddah
⌚ Jalalodien Abrahams	-	Office - Madinah



⌚ Adburahman Peck	-	Office - Madinah
⌚ Azmuth Ebrahim Cassim	-	Office - Madinah
⌚ Achmat Bagus	-	Office – Madinah
		Hajj Terminal – Jeddah
		Muassasah - Makkah
⌚ Dr. M. Amien Moosa Bhayat	-	Medical doctor - Makkah
⌚ Fatima Bhayat	-	Medical – Makkah

The following persons, sent by Dr. A.A. Adams, augmented the SAHUC medical personnel in Makkah:

⌚ Shaheen Sattaar	-	Pharmacist
⌚ Dr. Nashebah Jardine	-	Medical doctor
⌚ Shariefa Booley	-	Nurse
⌚ Gawa Toefy	-	Nurse

Mahomed Ridwaan Yassen Shaik, who was recruited by the Kwa-Zulu Natal Region, was unfortunately and regrettably requested to return to South Africa due to the fact that he refused to perform the function for which he was recruited. The reason for his refusal to do duty at the Hajj Terminal was that during his interview in South Africa he was promised hotel accommodation in Jeddah and if accommodation was not provided he would not be prepared to do duty at the Hajj Terminal.

We tried to allocate other duties to him and after an appraisal of his performance in a formal meeting; we had no other alternate but to ask him to return to South Africa. The reason for such a drastic decision was firstly, his open refusal to accept the tasks allocated to him and secondly, the direct challenge to the authority of the Mission, which tantamounted to *gross insubordination*.

We consequently had to operate with one staff member short and had to adjust the duty schedule as well as the allocation of personnel who had to perform duty at the Hajj Terminal. However, we wish to commend our personnel for accepting the changes to their duties and for the admirable way in which they performed their various tasks.

We strongly recommend that during the recruitment interviews, the same basic information be disclosed to all applicants and that the Head of the Mission be actively involved in the recruitment process.

### 3 ACCOMMODATION (SAHUC OFFICE)

In Makkah, the offices as well as the sleeping quarters of the staff were accommodated in Baijah Palace, Khalid Bin Walid Street, whilst in Madinah we were accommodated in Al-Andlus Plaza, King Abdul Aziz Street, opposite Janatul Baque.

To ensure that hujaaj could locate our offices as easily as possible, notices showing the address and telephone numbers of the SAHUC office as well as a road map, were placed on the notice boards of all hotels where South African hujaaj were staying.

In Makkah our accommodation consisted of three rooms – one for the general office and two for sleeping quarters – and in Madinah we utilised the reception area of Al Andlus Plaza as the general office and one room for sleeping quarters.

However, in Makkah we had to relinquish one of our rooms to the medical team. Due to the fact that patients had to enjoy some privacy when discussing their health problems with the medical personnel, we investigated various options where to locate the surgery. Reluctantly, we had no other alternative but to relinquish one of our rooms in order to ensure patient privacy. We also arranged for a partition to separate the room between medical consultations and pharmaceutical matters. The personnel did not generally accept this decision as it meant a great inconvenience to them and all the staff had to be accommodated in one room. We only had some respite when two staff members had to leave for the Hajj Terminal in Jeddah.

Unfortunately, we were unable to secure accommodation at the Hajj Terminal for our staff. We had several meetings with the airport authorities but unfortunately all our efforts were in vain as there was no additional space available and if there was, the cost was SR1, 200 (R2 500) per square metre for the full Hajj season and SR600 (R1 250) per square metre for half Hajj season.

We recommend that we secure the same premises to accommodate the Mission's offices in Makkah and Madinah for Hajj 1422 AH, as the quality of accommodation was of an accepted standard to both the hujaaj and the personnel. However, provision should be made to rent an additional room at the same hotel in order to accommodate the medical rooms.

We further recommend that serious consideration should be given to secure proper accommodation for the personnel working at the Hajj Terminal in Jeddah.

#### 4 TRANSPORT

In the protocol signed with the Naqaba, it was requested that busses of the following three companies be allocated to South African hujaaj viz. Haafil, Saptco and Al Jazirah. This particular aspect was followed up with the Head of the Naqaba, Sheikh Abdullah Al Sindi, and we are pleased to report that for Hajj 1421 A.H. we used busses of Haafil Bus Company to transport our hujaaj.

At the Hajj Terminal the busses to transport the hujaaj either to Makkah or Madinah was organised by our personnel in conjunction with the Naqaba and the United Agents Office and were made available to each group of hujaaj as they arrived on their flights. However, it was important to note that those hujaaj who on arrival at Jeddah, first went to Makkah and from Makkah to Madinah prior to Hajj, had to pay an additional SR30 for the return trip from Madinah to Makkah as the distance between Madinah and Makkah was approximately 90 – 100 kilometres further than the distance between Jeddah and Madinah. This additional charge was overlooked in the past, but the Naqaba decided to implement the charge as from Hajj 1421 A.H. These hujaaj also had to pay a further SR30 for their return trip from Makkah to Jeddah, as this was trip additional to what was paid for with the “tanazzul” cheque.

For the record, the transportation fare of SR435 included in the “tanazzul” covered the following trips:

- ⌚ Jeddah-Madinah-Makkah or the opposite route;
- ⌚ Makkah-Arafat-Muzdalifah-Mina-Makkah and
- ⌚ Jeddah-Makkah or the opposite route.

Due to the fact that the deadline for hujaaj to travel from Jeddah to Madinah by road was 26<sup>th</sup> Dhul Quaidah (19<sup>th</sup> March 2001) several hujaaj who arrived after this date were stranded at the airport and were unable to travel to Madinah. However, due to the efforts of SAHUC as well as the staff of the Consulate General in Jeddah, we managed to arrange transport for the hujaaj to Madinah by road and also managed to get seats on the aircraft for those travelling to Madinah by air.

For the record we would like to advise hujaaj of the following deadlines:

- |   |                               |
|---|-------------------------------|
| ⌚ Deadline for hujaaj coming to Jeddah by air -       | 4 <sup>th</sup> Dhul Hijjah   |
| ⌚ Deadline to travel from Jeddah to Madinah by road – | 26 <sup>th</sup> Dhul Quaidah |
| ⌚ Deadline to travel from Jeddah to Madinah by air -  | 2 <sup>nd</sup> Dhul Hijjah   |
| ⌚ Deadline to leave Madinah for Makkah by road -      | 5 <sup>th</sup> Dhul Hijjah   |
| ⌚ Deadline to leave Madinah for Makkah by air -       | 6 <sup>th</sup> Dhul Hijjah   |

The arrangements for the transportation of the hujaaaj during the 5 days of Hajj were discussed with Dr. Tariq Qattan- Head of Muassasah Office No.1 and the following proposals were tabled:

- ⌚ Approximately 8,000 hujaaaj would perform Hajj in 1421A.H.
- ⌚ 80 busses had been allocated to transport South African for the 5 days of Hajj.
- ⌚ Each bus should transport 100 passengers on a double trip.
- ⌚ Busses should be allocated to Hajj operators on the basis of 1 bus for every 100 hujaaaj in the group.
- ⌚ The Hajj operators would be responsible for transportation arrangements of their hujaaaj on a double trip basis.
- ⌚ This would eliminate the problem where busses were kept by Group Leaders and thus prevent them from doing a double trip.

Unfortunately, Dr Tariq Qattan decided to implement his own system for the transportation during the 5 days of Hajj. Although the transportation from Makkah to Mina and from Mina to Arafat went extremely well, the same could not be said of the transportation from Arafat to Muzdalifah when Hajj operators once again retained the busses for a single trip only. Our proposals would have placed the responsibility for the transportation of the pilgrims on the shoulders of the Hajj operators and could possibly have prevented busses being used for a single trip only. This meant that the Muassasah had to find additional busses to transport the hujaaaj from Arafat to Muzdalifah.

A very disconcerting incident was the fact that some Hajj operators tried to leave Arafat after Asr prayers and as the busses were all locked; some Hajj operators, in order for their hujaaaj to gain access to the bus broke the locks on the doors of some of the busses. In any event this was totally unnecessary as the roads leading from Arafat to Muzdalifah were closed and were only opened after sunset. Consequently, some of the hujaaaj spent up to 4 hours sitting in a bus in the parking area in front of the South African camp in Arafat. In any event the last hujaaaj left Arafat for Muzdalifah at about 00:45 on the 10<sup>th</sup> of Thul Hijjah.

We want to convey our sincere thanks to Dr. Tariq Qattan and his staff for the sterling work they have done in securing alternative transport for the hujaaaj and for the wonderful co-operation in which the transport problem at Arafat was resolved.

## 5 MINA / ARAFAAT

During the discussions of the Hajj protocol with the Minister of Hajj, SAHUC requested the Minister to consider the following when allocating the site at Mina:

- ⊙ All hujaaaj should be accommodated within the boundaries of Mina.
- ⊙ The hujaaaj should be allocated in one camp.
- ⊙ The camp should be in close proximity to the Jamarataats.

In the light of the debacle with the site at Mina during the previous Hajj, when some of the hujaaaj were accommodated in the mountain, the securing of the site complying with the above requirements was the primary objective of the Mission.

We had previously been informed that all the buildings that accommodated hujaaaj in Mina had been demolished and that all the sites would be re-negotiated and re-allocated after the land had been released to the Ministry of Hajj. As this was our primary objective we had several meeting with the Minister of Hajj as well as with the Muassasah. At these meeting it was made abundantly clear that in order for South African hujaaaj to occupy the same site it would be imperative that the number of hujaaaj was less than 8,000 as the site that was used last year could only accommodate 7,500 hujaaaj. It was therefore imperative that we had to obtain an accurate count of the South African hujaaaj and submit these figures to the authorities as soon as they were available. In our meeting with the Minister of Hajj we had to motivate the reason for the decline in the number of hujaaaj from the already stated 9,000 to 8,000 hujaaaj and were again advised that the location of our camp would be dependant on the final number of hujaaaj.

On Sunday, 25<sup>th</sup> February 2001 / 2<sup>nd</sup> Dhul Hijjah 1421 A.H. we were advised by the Embassy of the Royal Kingdom of Saudi Arabia in Pretoria that a total of 9,349 visas were issued by them and the breakdown was as follows:

South Africa	7,422	Mauritius	1,282
Mozambique	212	Botswana	38
Egypt	42	Pakistan	60
India	52	Malawi	16
Lesotho	75	France	40
Great Britain	82	China	18
U.S.A.	6	Morocco	4

The above information was immediately relayed by letter to the Muassasah and on Tuesday, 27<sup>th</sup> February 2001 / 4<sup>th</sup> Dhul Hijjah 1421 A.H. we were advised that 3 islands in close proximity to the Jamarats had been allocated to South African hujaj.

Due to the problems we had experienced in previous years with Al Husaam Group (Khogeer) regarding Camp 1-29 we negotiated a new site Camp 3-19A in exchanged for the Khogeer site. The advantage of this was, whereas Camp 1-29 could accommodate between 600 to 700 hujaj the new site Camp 3-19A had the capacity to accommodate 1 963 hujaj.

Consequently the sites allocated to South Africans at Mina were as follows:

CAMP		NO.OF HUJAAJ
Ⓢ Camp 2-29	-	5,200
Ⓢ Camp 3-29	-	950
Ⓢ Camp 3-19A	-	1,963
Ⓢ TOTAL	-	8,113

On Wednesday, 28<sup>th</sup> February 2001 / 5<sup>th</sup> Dhul Hijjah 1421 A.H. we commenced with the allocation of tents at Mina based on the figures forwarded to SAHUC by ALL the Hajj Operators. These figures were collected over a period of time and provision was also made for individuals who were not part of any group. The allocation was done in conjunction with the Muassasah and all the tents on Camp 2/29 and Camp 3/29 were allocated and the names were appended to each tent.

Unfortunately we could not allocate the tents at Camp 3/19A – the new site – as the tents were not as yet erected but these were however, allocated on Thursday 1<sup>st</sup> March 2001 / 6<sup>th</sup> Dhul Hijjah 1421 A.H. prior to the handing over of the tents to the Hajj operators.

We were also advised that a new site had also been allocated on Arafaat and as all the tents had not as yet been erected, we decided to allocate and hand over the tents on Arafaat on Thursday, 1<sup>st</sup> March 2001 / 6<sup>th</sup> Dhul Hijjah 1421 A.H.

The handing over of the tents at Mina went extremely well as the allocation had been made on a scientific basis and on the information at our disposal and all the Hajj operators were extremely happy with the manner in which the tents were allocated. However, at Arafaat, due to the fact that all tents were not as yet erected there was a slight mis-understanding between the Operators and after the problem was resolved we proceeded with the allocation and handing over of the tents without any incident.

## 6 SOUTH AFRICAN CONSULATE GENERAL – JEDDAH

We went to express our sincere thanks and gratitude to our Hajj Consul, Mahdi Bassadien, Marco Combrinck, the acting Consul General, Saadat Khan, the Consular and Hajj Assistant as well as all the staff of our Consulate General in Jeddah for the continued support we received from them throughout the Hajj season.

We would also like to convey a very special thanks to Mahdi Bassadien, who had been appointed as the first Hajj Consul at the offices of the Consulate General. Not only did he attend all the meetings we had with the various governmental departments but also his assistance and advice were a great boon to the resolution of the numerous problems that faced us. The close involvement in the Hajj affairs by the staff of the Consulate General is vital for the success of future Hajj Missions. The relationship between SAHUC and the Consulate General should be nurtured and developed into a very effective relationship for the mutual benefit of both SAHUC and all South African hujaaj and very strongly recommend that a Hajj Consul be appointed on a permanent basis.

## 7 DEATHS

During the Hajj season the following 4 hujaaj passed away whilst on the Sacred Journey:

NAME	DIED IN	RESIDENT
⌚ Mia Muhammad Amod	Madinah	Johannesburg
⌚ Abdul Kader Bhana	Makkah	Johannesburg
⌚ Ismail Ganief	Makkah	Cape Town
⌚ Mohamed Adam Jooee	Makkah	Port Elizabeth

Arrangements were also made for Mohamed Cassiem Parker to be returned to South Africa in order to undergo a major operation. We believed that Mohamed Cassiem Parker subsequently passed away in Cape Town.

## 8 COMPLAINTS & PROBLEMS

The complaints received in the office were all documented and whenever possible it was resolved in the Kingdom and to the satisfaction of the complainant.

The nature of the complaints were as follows:

- ⌚ Additional amounts charged over and above the agreed contractual price.
- ⌚ Non-fulfilment of the accommodation contract.
- ⌚ Inferior standard of accommodation.

- ⌚ Accommodation in houses not graded for occupation by hujaj.
- ⌚ Non-payment of agreed refunds.
- ⌚ Failure to confirm return dates on airline carriers.
- ⌚ Swopping of airline carriers.
- ⌚ Additional payment for aircraft tickets.
- ⌚ R100 charge for SAHUC fees.
- ⌚ No SAHUC ID cards.
- ⌚ Refusal to refund service fees.
- ⌚ Disputes between Group leaders.
- ⌚ Dispute between Group leaders and owners of hotels.
- ⌚ No accommodation contracts.
- ⌚ Missing drafts –“tanazzul”.
- ⌚ Personal arguments and fights.
- ⌚ Lost luggage.
- ⌚ Non-payment of hotel accommodation.
- ⌚ Incarceration of Group leaders.
- ⌚ Interference by SAHUC regional members in the daily operations.

The complainants whose complaints would be followed up in South Africa had already been informed and had referred to the relevant sub-committees for further action.

In the light of the complaints investigated in the Kingdom, we recommend that the complaints against the following Hajj operators be referred to the Disciplinary Sub-Committee for processing and further investigation. At the disciplinary hearings these Hajj operators should also be given the opportunity to state their side of the case before any action would be taken against them.:

⌚ Kwa-Zulu Natal Region

Al Kauser Hajj & Umrah	-	Moulana Liyakat Amod
Al Imdaad Hajj & Umrah	-	Hafeez Jacob Hoosain and family
Al Medina Hajj & Umrah	-	Yunus Shaikh

⌚ Gauteng Region

Hajj & Umrah Foundation	-	Ms Khadija Bhamjee
Al Warda Travel & Tours	-	Moulana Ahmed



## ① Western Cape Region

Al Ansaar Hajj Group	-	Mogamat Matthews
Pilgrims International	-	Mansoor Moolagee, Iqbal Ismail and co-directors as well as Mogamat Noordien
As Saadiq Group	-	Mahmood Abrahams
Al Ameen Hajj Group	-	Farid Galant
Al Fataagh Hajj Group	-	Ismail Parker
As Sulaimaniyah	-	Sulaiman & Fouzie Stemmet

The following problems were experienced during the Days of Tashreeq:

- ① Several hujaaj with the Al Ansaar Group suffered from food poisoning and was referred to the local clinic in Mina. This matter was subsequently referred to the Ministry of Health for further investigation. Al Ansaar informed the official of the Ministry of Health that the food that caused the problem was prepared in Mission's kitchen in Azziziyah. The Ministry of Health was advised that the Mission had never operated a kitchen in Azziziyah and the statements given by members of the Al Ansaar Group were not only mischievous and malicious but was devoid of any truth.
- ① Hujaaj that fell ill had to be attended to by Dr. Bhayat and serious cases were either referred to the clinics or hospitals. The other medical staff was not available during the days of Tashreeq.
- ① Lost hujaaj. As soon as a report about a missing hajji was received, the report was immediately investigated and in this respect the students who were co-opted to assist us during the 5 days of Hajj played an invaluable role. Fortunately, we were successful in locating all the lost hujaaj and brought them back to their tents in Mina.

## 9 HAJJ OPERATORS

The number of Hajj operators doing business in the Kingdom increased from 20 in 1998 to 86 in 2001. 56 (65%) of these Hajj operators were registered with SAHUC and 30 (35%) them were unregistered operators. With more than one-third of Hajj operators not registered with SAHUC one could well imagine how onerous the task was to attend to all the complaints and problems in the Kingdom.

The dictum of "this year a Hajji, next year an agent" had now materialised and drastic steps should be taken to address this phenomenon. Instead of taking a "complaints-

driven” approach, as had been the policy for the past few years, we should rather adopt a “compliance-driven” approach and only allow those Hajj operators who had complied with the prescribed requirements the opportunity to be involved in the Hajj industry.

Despite all our requests, efforts and communication with both registered and un-registered Hajj operators to submit and register their contracts in respect of accommodation with the Muassasah, we regret to advise that only 6% of all the Hajj Operators complied to this particular regulation of the “Pilgrimage Organizing Instructions”. This is a serious indictment against the good name of not only the Mission but also the fact that this type of behaviour is extremely detrimental to the good name of our country.

The failure by Hajj operators to submit their accommodation contracts resulted in the Muassasah informing the Mission that the hujaaj with these Hajj operators would only be accommodated in Mina as individuals and these Hajj operators would not be issued with travel documents that would allow them to travel between Jeddah, Makkah and Madinah. Although we managed to convince the Muassasah not to penalise the hujaaj because of inefficiency of the Hajj operator and still allow them to be accommodated in Mina on a group basis, we unfortunately, were not successful to obtain the necessary travel documents for these Hajj operators. This resulted in the majority of Hajj operators not being able to travel freely between the Makkah, Madinah and Jeddah.

We recommend that consideration be given to the following and that only organizations that comply with these requirements be registered as a Hajj Operator:

- ⌚ Registration as a private company or a closed corporation.
- ⌚ Registration for Income Tax purposes.
- ⌚ Contract for Accommodation Makkah and Madinah.
- ⌚ Contract for Accommodation in Azziziyah, where applicable.
- ⌚ Registration of contracts with the Muassasah in Makkah.
- ⌚ Registration of contracts with Al Adella in Madinah.
- ⌚ Individual contract between Hajj Operator and the Hujaaj.
- ⌚ Contracts for a minimum of 50 hujaaj.
- ⌚ Payment of deposit into a Hajj Operators Fidelity Fund.
- ⌚ At least 3 years experience in the Hajj industry.

We therefore believe that if the recommendations outlined above had been implemented and if we had been more pro-active in this regard, many of the problems and unpleasantness could have been avoided.

It is also with deep regret that we report that during Hajj 1421 A.H., 6 South African group leaders were arrested for failure to meet their financial obligations in respect of accommodation and therefore contravened Article (13) of the regulations of "The Pilgrim Lodging Rules" as contained in "Pilgrimage Organizing Instructions" issued by the Ministry of Hajj of the Kingdom of Saudi Arabia.

## 10 LIAISON WITH SAUDI AUTHORITIES

During the Hajj season we liased primarily with the Muassasah as well as with the Ministry of Hajj, the General Car Syndicate (Naqaba) and the Health authorities.

As stated, in our day-to-day functions the major role-player was the Muassasah and we developed a very good working relationship with them. However, although this relationship worked extremely well on a senior level, there nevertheless existed a communication gap on the level of our volunteers. Consequently, we had various meetings where the role of our staff had to be reviewed on a regular basis.

Initially, the staff did duty at the Muassasah on a 24-hour shift basis but this was reduced to a 15-hour shift basis. The reason for this reduction was that staff was reluctant to get involved with the hujaj's problems or questions and were merely sitting at the office of the Muassasah in the event of something happening that needed our attention. In any event the Muassasah referred the majority of the problems to our office where they were addressed and resolved. Our liaison with the Minister of Hajj and the Naqaba was also on a sound footing and we received their full co-operation whenever we called upon their offices for assistance.

## 11 SIGNIFICANT ACHIEVEMENTS

The most significant achievement was the full recognition of SAHUC, under whose auspices the South African Hajj Mission operated, as the undisputed official representative of ALL South African hujaj by the Ministry of Hajj, the Muassasah, the United Agents Office, the General Car Syndicate and all other authorities in the Kingdom. This was evident by the concomitant power that the Mission wielded when it came to the resolution of the numerous problems that were handled.

The other achievements were:

- ⌚ The establishment and reinforcement of a good working relationship between the Hajj Operators and the excellent co-operation we received from them especially during the 5 days of Hajj. This contributed significantly to the mutual benefit of

all the roleplayers namely; SAHUC, the hujaaaj and Hajj operators. We would like to extend our sincere thanks and appreciation to these roleplayers for the contribution they made in making Hajj 1421 A.H. such an unforgettable and enriching experience.

- ⌚ The successful negotiations for the location of the site for the South African camp in Mina and the allocation of a new site Camp 3/19A that could accommodate almost 2,000 hujaaaj.
- ⌚ The significant improvement in the quality of the busses that were made available for the transportation of hujaaaj especially during the 5 Days of Hajj.

## 12 STATISTICS

⌚ Number of visas issued by Saudi Embassy	-	9,349
⌚ Number of South African hujaaaj	-	7,422
⌚ Number of SAHUC ID Cards	-	7,238
⌚ Capacity of Camp in Mina	-	8,113
⌚ Number of hujaaaj serviced in Hajj Terminal	-	3,660
⌚ Number of Registered Hajj operators	-	56
⌚ Number of Un-registered Hajj operators	-	30
⌚ Number of Contracts registered with Muassasah	-	6
⌚ Number of Group leaders incarcerated	-	6
⌚ Number of volunteers	-	11
⌚ Number of medical doctors	-	2
⌚ Number of pharmacists	-	1
⌚ Number of nursing staff	-	4
⌚ Number of volunteer students	-	5
⌚ Disappearance of "tanazzul"	-	2
⌚ Number of hujaaaj lost & found in Mina	-	14
⌚ Number of hujaaaj for medical services	-	1850
⌚ Number of Deaths	-	4
⌚ SAHUC ID – Overcharged / Paid but not received	-	24
⌚ Complaints i.r.o. Accommodation Contracts	-	543
⌚ Failure to confirm return flights	-	64
⌚ Additional payments for airline tickets	-	2
⌚ Refunds not paid to hujaaaj	-	24
⌚ Missing luggage	-	4
⌚ Dispute amongst Group leaders	-	3
⌚ Dispute with hotel management	-	5
⌚ Personal arguments / Behavioural disorder	-	2

⌚ Unable to convert Umrah visa to Hajj visa	-	5
⌚ Interference by SAHUC Regional members	-	1

### 13 ACKNOWLEDGEMENTS

We would like to record the following acknowledgements and express our sincere thanks to the these persons for their assistance, support and advice which contributed to and facilitated the daily operations of the South African Hajj Mission:

- ⌚ His Excellency Sheikh Iyad Amin Madany – Minister of Hajj
- ⌚ Mr. Mahdi Bassadien – Hajj Consul, Jeddah
- ⌚ Mr Marco Combrinck – Acting Consular General, Jeddah
- ⌚ Staff of the South African Consulate General in Jeddah
- ⌚ Sheikh Abdulwahid Saifaddin – Chairman – National Establishment for Pilgrims of Non-Arab African Countries
- ⌚ Sheikh Adnaan Mukhtar – Executive Head - National Establishment for Pilgrims of Non-Arab Countries
- ⌚ Dr. Tariq Qattan – Head of Field Services Group No.1
- ⌚ Sheikh Atif Qattan – Deputy Head Field Services Group No.1
- ⌚ Sheikh Fath A.A. Abu Al –Jod – National Al Adilla – Madinah
- ⌚ Dr Abdurahem H. Al Zahrani – President – General Car Syndicate

Ismail Schroeder

HEAD OF SOUTH AFRICAN HAJJ MISSION

20<sup>th</sup> April 2001

**APPENDIX N**



**OF THE 2003 HAJJ PROTOCOL**

1. Kingdom of Saudi Arabia

**Hajj Ministry**

**Minster's office**

*In the Name of Allah Most Merciful Most Compassionate*

Praise be to Allah, Prayer and Peace be upon the most honorable of messengers, our prophet Mohammad, his family and his companions

Based on the Royal order issued by the Government of the Kingdom of Saudi Arabia no. 5/b/11117 dated 2.9.1421H, incorporating approval of admitting Hajj delegations for consultation with the concerned entities regarding the arrangement of their pilgrims affairs, an initial meeting has been held in the office of the Saudi Minister of Hajj on 5/7/1424H corresponding to 2/9/2003, for the discussion and consultation on the arrangements and requirements of Hajj affairs for pilgrims coming from the Republic of South Africa for the Hajj season of 1424H.

(Participants)

**I. Members of South African Hajj delegation:**

- 1: Dr. Rasheed Saloojee/ Head of South African hajj delegation
- 2: Ibrahim Ismail/ member
- 3: Dawood Qoudwa/ member
- 4: Moussa Sidaat / member
- 5: Dr. Bashir Bantal/ head of medical mission

6: Mohamed Dangor / SA Consul General – Jeddah

## II. The Saudi Side:

1: Iyad Bin Amin Madani/ Minister of Hajj

2: Hatem Bin Hasin Gadhi/ deputy- Hajj ministry

3: Abdul Fettah Bin Abdul Shakour Fida/ director general- hajj ministry , Makkah branch

4: Faisal Bin Mohcin Al Amoudi / Acting Director General ; Hajj Ministry – Jeddah branch.

5: Husni Bin Abdullah Bastaji/ director; Department of hajj missions' affairs.

6: Mohamed Bin Abdul Abdul Quader Fizo/ South African hajj delegation coordinator.

### **The two sides have agreed upon the following basis and arrangements for the Hajj season 1424H:**

#### First:

Confirming the importance of prior agreement on Hajj season arrangements in preparation for the arrival of pilgrims, fulfillment of requirements and the importance of the continuous promotion of the services rendered thereto in realization of the expectations of the Custodian of the Two Holy Mosques, his constant desire being complete care and attention to the pilgrims of the Haram and visitors of the Prophet's (may the prayer and peace of Allah be upon him) mosque.



**Second:**

Acceptance by the South African side of the instructions organizing the Hajj affairs as issued from the concerned Saudi entities in this regard, as well as previously signed Hajj agreements between the two sides.

**Third:**

This minutes includes the services rendered by the national establishments of Tawafa and the General Car Syndicate assigned for the service of South African pilgrims since arrival on the holy lands until departure upon performance of Hajj rituals in accordance with the contents of the manual of instructions organizing Hajj affairs, and in accordance with agreements concluded between the South African side on one part and each of these entities within the frame of this minutes and in compliance therewith .

**Fourth:**

To continue implementing the resolution of OIC foreign ministers for the year 1987 with respect to the determination of pilgrim percentages as one thousand pilgrims for each one million people in the population due to limited area of holy Mashair, particularly in Mina, impossibility of accommodating vast numbers of pilgrims without restrictions and organization. Determination of numbers will be in accordance with approved allotments pursuant to this resolution. Based on the statement of the South African side that the population of the Republic of South Africa – as per the official census of 1424H corresponding to 2003 -amounts to (49,600.000) of which Muslims represent 4% which means that their number is 2,000,000, therefore the allotment of the Republic of South Africa becomes (2000) two thousand pilgrims. However, the South African request H/E Hajj Minster to increase the number of pilgrims coming from within the Republic of South Africa to perform Hajj this season 1424H by (5,500) five thousand five hundred

pilgrims so that the total number of pilgrims for Hajj season 1424H would be (7,500), the Saudi party stated that he will study the request made by the South African party in light of the expected total number of pilgrims for hajj season 1424H and that he will inform the South African party the soonest of the final decision. The Two parties, however, agreed, for the time being, to stick to the allotment of the Republic of South Africa.

**Arrival of these pilgrims to the kingdom-God willing- will be** through travel agencies and companies, and under the supervision and the responsibility of the official Hajj mission that represents the government of South Africa. Moreover, Hajj visas will be granted to the pilgrims of the travel agencies and companies licensed by the government of South Africa, and after fulfilling the requirements of organizing individual pilgrims as mentioned in article (tenth) of this contract.

**Fifth:**

Members of the South African Hajj Delegation, including medical and administrative staff, have been decided to be (30) thirty members. This Delegation is considered to be united for the service of all categories of pilgrims. Members of the Delegation will be exempted from payment of charges for the Tawafa establishment, provided that they shall obtain an entry visa as a Hajj Delegation member and their role in the Holy Mashair will be to serve and assist their pilgrims. They shall accord opportunity of accommodation in Mina for pilgrims; their stay shall therefore be outside Mina due to the vast numbers of pilgrims and limited area of accommodation in Mina.

The head of South African hajj delegation was given a number of 30 official stickers equal to the number of delegation members mentioned above; these stickers have the number from 66,152 to 66,181 and they are to be fixed by the South African authority responsible of regulating hajj affairs on the passports of hajj delegation members prior their arrival in the kingdom. Any hajj delegation member whose passport does not have such a sticker will be treated as a normal pilgrim with regard to tawafa and transportation

charges. The South African hajj delegation has also to issue official cards for its members. These cards have to bear the photograph of the delegation member, his job title, to be stamped by the authority responsible of Hajj affairs, besides the stamp of the Saudi Consulate.

Sixth:

Arrival and departure of South African pilgrims shall be as follows, Allah willing:

**1- Arrival Stage**

- A number of 7,500 Pilgrims will arrive by air through King Abdul Aziz airport Jeddah.

**2- Departure stage:**

- A number of 7,500 pilgrims will depart by air through King Abdul Aziz airport in Jeddah.

3. The South African pilgrims arriving by air will be transported by the national carrier of South Africa or any other carrier with a recognized international organization's license, provided that such carrier shall have an agent approved by Saudi Ministry of commerce and taking in consideration all rules and regulations included in any air transportation agreements concluded between the countries, if any.

Transport of South African pilgrims on scheduled flights shall commence on 15 Shawal 1424H till the commencement of hajj flights that will start on 01 Dul Hijja 1424H corresponding to 24 December 2003 G till the end of 04 Dul Hijja 1424H corresponding to 26 January 2004G. Pilgrims shall be regularly grouped on flights in such a way that their arrival shall be successive and within the capacity of Saudi air inlets. Pilgrims departing by air shall be equally grouped and shall depart between the period 13 Dul Hijja 1424H and 10 Muharram 1425H. The South African side shall provide Saudi Hajj Ministry with detailed flight schedule dully approved by the Saudi Civil Aviation Department , indicating flight numbers for arrival/ departure and name of carrier in a date not later than 20/9/1424H corresponding to 14 November 2003. The date and flight number should be mentioned in pilgrims' return tickets.

Muharram1425H

4- Last date for pilgrims to travel from either Makkah or Jeddah to Madian before hajj season shall be the end of the twenty- fifth of Dul Quidah.

5- The exact number of pilgrims arriving / departing by air or sea shall be confirmed in light of agreements the South African side shall conclude with Saudi Civil Aviation Presidency, Saudia Airlines, and Seaport Authority. The South African side shall provide Hajj ministry with the schedule of arrival and departure of all South African pilgrims within a period not later than the end of Shabaan 1424H so that the concerned authorities can be informed.

6- Confirmation of the aforesaid, with regard to the number of arriving and departing pilgrims, shall be based on the total number of South African pilgrims approved for the 1424 Hajj season.

**Seventh:**

It has been agreed that a committee fully authorized by a letter from the Chairman of the delegation shall be available for meeting with officials in the General Car syndicate in Makkah in order to conclude an expressive written agreement to determine the requirements of transporting the South African pilgrims between Makkah, Madinah, Jeddah and Mashair, according to the number of pilgrims, as specified in articles four and six above, the number of buses and the two shift system (round trip). Consideration will be made for securing transport services for pilgrims arriving through Prince Mohammad Ben Abdul Aziz Airport in Madinah from airport to residence in Madinah or vice versa. Besides, any agreement on transport within Makkah and Madinah must be concluded through the General Car Syndicate. South African Hajj Delegation must abide by to the terms and conditions of the agreement with regard to the required security deposit payable to the General Car Syndicate for Al Mashair trip and charges of pilgrims' excess luggage.. Such agreement shall be approved by the Saudi Minister of Hajj.

**Eighth:**

It has been agreed that the number of pilgrims agreed upon in this minutes should correspond to the number the South African Hajj Affairs delegation, and travel agents and companies' representatives licensed by the Government of South African shall agree upon with the General Car Syndicate -as mentioned in article (4) above- for rendering transport services. In case of a difference between the two figures, the Ministry of Hajj shall approve the lower figure, based on which camps allotted for South African pilgrims in Mina and Arafat shall be determined, noting that the accommodation capacity of each tent is (11) pilgrims.

**1- Ninth:**

The Hajj delegation should, in case they want to utilize special and service vehicles to carry out their duties within the kingdom and during Hajj season, take in consideration the following:

- 1- The early coordination with Hajj ministry with regard to the number, type and sources of vehicles, besides the official jobs assigned to it.
- 2- Nominate the number of delegation members that will use such vehicles, their jobs, and reasons for that.
- 3- Vehicles dedicated to medical services, such as ambulances, require a written approval from ministry of health or its representatives in Makkah or Madinah mentioning the schedule of serving pilgrims.
- 4- Only plates are required for transportation vehicles or passenger buses rented from within the Kingdom on condition Hajj ministry was informed with regard to the number and types of rented vehicles and to observe regulations related to each type of vehicle.
- 5- Passes will be issued by the specialized authority at Ministry of Foreign Affairs to Diplomatic cars.
- 6- A sticker has to be fixed on the front and rear glass of the vehicles used in Hajj areas.
- 7-to adhere to regulations related to utilizing vehicles as a means of transporting pilgrims such as the need to register buses with traffic department and obtaining the necessary approval to operate and to enter Holy Mashair.

**Tenth:**

South African pilgrims shall arrive to the Kingdom to perform Hajj either through the official Hajj delegation and under its umbrella, or through a hajj organizer "travel agencies and companies, or charitable organizations" licensed by the government of South Africa, as specified in article 4 above and in compliance with regulations set by Hajj ministry with regard to individual pilgrims which include the following:

- 1- The Hajj organizer should be licensed by the concerned South African body (SAHUC), to attest the license from the Saudi Embassy or Consulate at South Africa. The license should contain the maximum number of pilgrims that entitles the hajj organizer to provide the service so that this number will not be exceeded when signing agreements and contracts.
- 2- The minimum number of pilgrims for each travel agent or company, charity society, or expedition should range between 45 and 50 pilgrims and should not exceed the number mentioned in the license. Contracts that surpass the licensed number will be ignored
- 3- The organizer should be financially capable to meet his obligations; among which are the advance payment related to services charges and the financial guarantees as mentioned in the regulations.
- 4- The organizer shall consider the idea to contract with the company operating Hajj Ministry's Hajj and Umrah Information Center so that he (the Hajj operator) will be able to enter from his country his pilgrims' passport details into the Hajj database. This information will be electronically sent by the Center to the concerned Saudi diplomatic delegation to grant Hajj visas.
- 5- The organizer is not allowed to sign any service contract with Tawafa Establishments other than that under which the country from which the license is issued falls.
- 6- The organizer should approach Saudi Embassy or Consulate in a date not later than the month of Sha'ban each year and apply for a visa to come to the Kingdom to finalize the following requirements:
  - a. Sign accommodation contracts in Makkah and Madinah for pilgrims to perform hajj through him, get these contracts attested by the respective Tawafa establishment in Makkah and National Addilla Establishment in Madinah and then authenticate them from the Hajj Ministry. As for travel agencies and companies and societies that provide

accommodation for their pilgrims through contracting with hotels, they should get these contracts attested by Ministry of Commerce and Industry.

b. Contract with Tawafa Establishment at Makkah with regard to services at Holy Mash air, and with National Addilla Est. with regard to services at Madinah.

c. Sign a contract with General Car Syndicate with regard to transportation between Hajj cities (Makkah- Jeddah - Madinah) and Holy Mash'air

d. Sign a service contract with United Agents Office to make pilgrims' procedures during the arrival and departure stages at points of entry (air, sea and land) easy.

e. To contact Hajj ministry's branches at Madinah and Makkah to get a letter addressed to the Saudi Embassy or Consulate stating that the travel agency, company or society has met the condition of granting it the specified number of visas.

7- Only Hajj organizer himself or his official representative can conclude, sign contracts, and collect approval for visa issuance. In this regard, no authorization can be granted to a Saudi national or to an expatriate residing in the kingdom.

8- The Hajj organizer should be informed not make arrangements or bring pilgrims from countries other than South Africa. In case a hajj operator has branches in other countries, that branch has to deal directly with the Saudi Embassy or Consulate in that country. Expatriates residing in South Africa wishing to perform hajj should be treated in accordance with instructions passed to the concerned Saudi Embassy and not to be included in the number allotted to the republic of South Africa

**Eleventh:**

For the category of pilgrims that require special services, the Ministry of Hajj has no objection to provide such special services as long as it is not at the cost of other pilgrims at large, and provided that such service shall be rendered through the Tawafah establishment and National Adilla in their capacities as the sole entities assigned to serve pilgrims from abroad. No direct agreement shall be concluded with any of the tourist

agencies, trade firms or hotels within or outside the Kingdom for any such service other than through Tawafa and National Adilla establishments.

**Twelfth:**

The South African side shall abide by the following:

1. Prohibit all political propaganda and similar activities that deviate the attention of pilgrims from rituals, such as symposia, meetings ,demonstrations, distribution of pamphlets, photos, flags and books under any title and for any reason whatsoever, in obedience of the holy and wise directions: *“Let there be no obscenity, Nor wickedness, Nor wrangling in the Hajj “*. Surat Al Bagharah (197)
2. To instruct all personnel and all those concerned with Hajj, including agencies, tourist companies and charity societies as to the importance of advising, warning and drawing the attention of pilgrims coming into the Kingdom not to carry any drugs or prohibited material of any name or type. Penalty for such violation shall be through application of the Saudi laws without exception.
3. To be content with only two locations: one for the administrative Delegation and the second is for the medical Delegation. The official flag of the country may be poised on both locations. No other location is allowed for the Delegation.
3. Hajj Delegation should only provide services for South Africans pilgrims.
5. No Hajj arrangements shall be made for pilgrims of other nationalities or South Africans residing in the Kingdom of Saudi Arabia.



4. To abide by the instructions of grouping, which prohibit pilgrims who visited Madina before Hajj to visit it again after Hajj.

7. Only Tawafa and National Adilla establishments shall undertake location of signboards to guide pilgrims to their respective places of residence, using suitable and sufficient numbers of the same.

5. In case the Hajj Delegation, or its authorized representative, is interested to contact ministries and official entities in the Kingdom it shall undertake prior coordination of the same with the Hajj Ministry in its capacity as the entity is in charge of Hajj Delegations and of rendering the necessary facilities.

It is confirmed that the pilgrims' residence represents the main point of the services to be rendered by the South African Hajj Delegation in strict abidance with the housing restrictions and regulations contained in the instructions organizing Hajj affairs as issued and approved by the Government of Saudi Arabia for the residential convenience of the pilgrim in Makkah and Madinah. Total coordination with Tawafah Establishment in Makkah and National Adilla establishment in Madinah, lease of necessary accommodation for the number of pilgrims mentioned in article (four) through the allotment of three (3) square meters for each pilgrim in leased accommodation in Makkah and (4) four square meters for each pilgrim in leased accommodation in Madinah, provided that the number of pilgrims shall not exceed the accommodation capacities of such residences, that the leased residences shall be approved for accommodation of pilgrims, that the representatives of the Hajj Delegation be available while housing pilgrims and that the said representatives be available upon demand . The delegation has been informed that effective this Hajj season of 1423 lease of residence shall be through prior participation with Tawafa and National Adilla establishments and that all residence

shall be provided with beds for the full number of pilgrims in each building and residence.

**Fourteenth:**

The South African Hajj Delegation should finalize certification and authentication of lease contract for rented buildings intended for accommodation of pilgrims, identification of location and depositing of (15%) of rental amount for each lease contract with the respective Tawafa establishment in Makkah and National Adilla in Madina as security for any deficiencies in rented buildings in case of default by the owner or lease holder so as to provide convenience to pilgrims and enable Tawafah and National Adilla establishments to assume their respective duties in serving pilgrims .The Hajj Delegation shall require from the landlords and owners of leased buildings to provide trust boxes for pilgrims to safeguard their monies and valuable material . Pilgrims shall be advised not to carry such valuables with them, unless it is necessary, to avoid loss.

**Fifteenth:**

Regarding accommodation in the holy Mashair, The Saudi side explained that some of South African pilgrims will be accommodated in phase 3 camps comprising developed tents within the limits of Muzdalifah, due to tight area in Mina, provided that transport shall be provided for these pilgrims from camps to Jamrat area. The Delegation undertakes to cooperate with the Ministry of Hajj in grouping pilgrims when going to the Jamrat bridge based on a time schedule (to be agreed upon later on with the concerned entity at the Ministry of Hajj) in order to organize movement of pilgrims from camp tents to the Jamrat bridge effective the tenth to the twelfth day of Dul Hijjaj so as to prevent having traffic congestion and to make it easy for the pilgrims.

**Sixteenth :**

Due to the importance of preventive vaccination to the health of the guests of the holy mosque who came to perform hajj , the following vaccinations must be taken: these vaccinations are prerequisite to obtain hajj visa:

1- Each pilgrim shall be required to submit a meningitis certificate stating that he has taken up such vaccination at least ten (ten) days before arrival into the kingdom and not exceeding 3 years. The concerned health entity in the country of origin shall conduct such vaccination as follows:

a- for adults and children over two years of age use (ACYM 135).

b- Children between six months and two years shall be given two doses of (A) vaccine with three months interval.

2- Saudi Hajj ministry requests all medical delegations to give their pilgrims a dose of either Sproflocine or Riphamcine prior their departure to their home country upon completion of Hajj in order to reduce the possibility of infecting others.

3- Each country should advise its pilgrims to take influenza vaccination (not obligatory) before departing for hajj, especially persons who are more likely to suffer from deteriorations in health conditions for example the elders, those who suffer from respiratory problems, diabetes, kidney's failure, liver or heart diseases.

4- All pilgrims coming from outside the kingdom shall be subject to international health regulation in relation to epidemics, including isolation of suspect cases and monitoring of those that came in contact with them.

**Seventeenth:**

The Hajj Delegation, or its authorized representative, should cooperate with the Ministry of Hajj, the Tawafah and National Adilla establishments and concerned entities within the Kingdom of Saudi Arabia to follow up on natural death cases among pilgrims according to the following:

1. Each Hajj Delegation or Consulate must have a Fax number for direct contact by Government hospitals to facilitate approval for burial.

2. It is necessary to make available an authorized representative of each Consulate and Hajj Delegation to call on Government hospitals and dispensaries to finalize the death cases of their respective pilgrims, taking over hospitalized pilgrims upon recovery for completion of departure formalities. It is always necessary that a sufficient number of members of the hajj Delegation should remain after performance of Hajj rituals for such assignments. They may not leave until the complete departure of all pilgrims.

**Eighteenth:**

For opening of hospitals and health centers for the Medical Delegation, the Delegation should contact the Saudi Ministry of Health to obtain the necessary license and be familiar with the organizing instructions, provided that such shall be excluded to the period from 1.11 to 15.1 in Makkah and Madinah, and that such services should be rendered to South African pilgrims only. In case of violation of such instructions, the Ministry of Health shall take necessary actions against the violating Delegation.

**Nineteenth:**

To ensure the good health and safety of the guests of the holy Haram, the South African Hajj Delegation should abide by the following formalities:

- a- Not to conclude any catering contracts or purchase any foodstuff except from licensed Saudi companies and firms that fulfill the health requirements which should be made in coordination with the Municipalities of Makkah, Madina and Jeddah. The hajj delegation shall undertake to provide the respective Tawafa a copy of such contracts.
- b- To inspect and test persons undertaking cooking and serving meals, and obtain the necessary health certificates from the concerned Municipalities for them.

c- In case of preparation of meals for their pilgrims, respective Hajj Delegations undertake to obtain health certificate for each person working in its restaurants or restaurants the delegation contracts with. Such certificates should be obtained either from the municipality of Makkah or the municipality of Madinah stating that they are free of any microbes and contagious disease. This should be done under the close supervision and responsibility of the Delegation, and that the Delegation shall assume all consequences of such acts when preparing and distributing non healthy meals

**Twentieth:**

The Ministry of Hajj requests all Hajj Delegations to direct, advise and guide pilgrims for slaughter and sheep sale locations allotted by the Government of the Kingdom for HADY, UDHIYA in Mina, as it is not lawfully proved that slaughter in the location entitled Majara-al-kabsh has any significance in Sharia, since some of the pilgrims insist in slaying therein. Hajj Delegations are requested to cooperate with the Tawafah and National Adilla establishments for coordination with the Islamic Development bank to make use of the facilities rendered by the bank to the guests of Al-Rahman in fields of HADY and UDHIYAH, particularly when we recall that the meat of HADY and ADHIYAH will be beneficial to many people in Islamic countries.

**Twenty-first:**

In case the Delegation requires the assistance of local manpower, such requirement shall be satisfied through the concerned Tawafa establishment in Makkah and National Adilla establishment in Madinah. It is absolutely necessary to provide such manpower with identity cards bearing the full name, passport number and legal residence. Such card shall be certified by the respective establishment and the Ministry branch in Makkah or Madinah must be provided with copies of such manpower lists.

**Twenty-second**

The Ministry of Hajj requests Hajj Delegations to urge their pilgrims to wear the metal bracelets to be worn on the wrists of each pilgrim (wherein the name of the pilgrim as well as the necessary health information shall be contained).

**Twenty-third:**

1. Prohibition of restricted foodstuff import with pilgrims will continue in accordance with the respective list issued from the concerned entities in the Kingdom.
2. Implementation of the Ministry of Health circulars no. 246/6/21 dated 2.3.1498H and no. 274/6/21 dated 11.4.1408H and no. 1183/19 dated 15.7.1410H regarding imported foodstuff for trade purposes shall continue.

**Twenty-fourth:**

The United Agents Office will render pilgrim reception services at land ,sea and air ports. It shall also collect the service charges of Tawafa establishments as well as the transport charges in accordance with the instructions organizing the Hajj affairs. The South African hajj delegation shall abide by the terms and conditions of the contract signed with United Agents Office along with the Tawfa and transportation establishments 'charges of pilgrims coming under its umbrella.

**Twenty-fifth:**

The South African side confirmed its knowledge and acceptance of the fact that the transport charges among the holy Mashair are not recoverable.

**Twenty-sixth:**

The Hajj ministry emphasized that all detailed contracts for the services the south African hajj delegation shall enter with the respective National Tawafa establishment in

Makkah, National Adilla establishment in Madinah, The united agents office, and General car syndicate will be governed by this minutes and in line with its articles.

Praying for success and soundness

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Saudi Party

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South African Party

\_\_\_\_\_  
Iyad Bin Amin Madani  
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Dr. Rasheed Saloojee

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Hajj Minister  
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Kingdom of Saudi Arabia