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**ŞŪFĪ ŞĀHĪB'S [1850-1911]
CONTRIBUTION TO THE EARLY
HISTORY OF ISLAM IN SOUTH
AFRICA**

by

YUNUS SAIB

Submitted in fulfilment of the requirements for the degree of MASTER OF ARTS in the Department of Islamic Studies in the Faculty of Arts at the University of Durban-Westville.

SUPERVISOR:

PROFESSOR SYED SALMAN
NADVI

JOINT SUPERVISOR:

MR AHMED FAROUK VANKER

DATE SUBMITTED:

DECEMBER 1993

DEDICATED TO MY PARENTS

ACKNOWLEDGEMENT

All praise is due to Allah [S.W.T.] for whose sustenance I was able to complete this thesis.

This work would not have been completed without the invaluable concern on the part of those who assisted me in its completion, faced as I was with a dearth of recorded material on the subject of my thesis.

I wish to express my thanks to:

- i) Professor Syed Salman Nadvi and Ahmed Farouk Vanker of the Department of Islamic Studies, University of Durban-Westville, as supervisor and co-supervisor respectively of this thesis.
- ii) To the family of Ṣūfī Ṣāhib especially Muḥammad Sa'īd Ṣūfī, 'Abd al-Aziz Ṣūfī and Mawlānā 'Abd al-Ra'ūf for their invaluable assistance.
- iii) Muḥammad Farouk Hoosain and Saber Ahmed Jazbhay for editing the manuscripts; and
- iv) Finally, my wife, Zulekha, and sons, Muḥammad Zubayr, Aarif and Muzaffar for their patience and encouragement in completing this thesis.

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INTRODUCTION

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

That he managed almost single-handedly to establish so many *masājid* and *madāris* (religious schools) and also to accomplish his goals within such a short period deserves a detailed study of facts and data and an investigation into the reasons of his arrival and accomplishment in South Africa. As yet, except a short article by G R Smith, no serious study of

him has been made to evaluate his contribution to the early history of Islam in South Africa. This study proposes to evaluate *Ṣūfī Ṣāhib*'s contribution to the early history of Islam in South Africa.

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

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

Due to the paucity of written literature on *Ṣūfī Ṣāhib* I have referred to minimally available written academic source material and to relevant documents in the possession of the present descendants of *Ṣūfī Ṣāhib*. Most of the material has been obtained

through the two academically researched articles by G R Smith and A F Vanker and also through qualitative interviews with the descendants of *Ṣūfī Ṣāhib*, the trustees of the various *Ṣūfī* complexes and from brochures published by the *Ṣūfī* institutions.

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

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

CHAPTER ONE

A SHORT BIOGRAPHY

EARLY LIFE

The main thrust of this chapter is to focus on *Ṣūfī*¹ *Ṣāhib*'s life history. In order for the analysis to succeed, I will as an exercise in historiography focus on his biodata culled from brochures, pamphlets, a pioneering article by G R Smith, an article by A F Vanker and interviews with the descendants.

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

¹The word "*Ṣūfī*" is derived from "*ṣuf*" meaning wool because of the early *Ṣūfīs*' habit of wearing simple clothing made of wool.

²The Urdu version of the genealogy is in possession of *Mawlānā 'Abd al-Ra'ūf*, *Imām* of the Westville Masjid.

critique of the genealogy see Appendix 2.]

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

It should be noted that although Ghulām Muḥammad came from a family which produced *Qaḍāt* (Islamic judges - singular: *Qāḍī*) and were well versed in *Fiqh* (Islamic Jurisprudence), no one in his family before him manifested any *Ṣūfī* leanings².

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

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

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

Islamic education namely Arabic, Persian, *Tafsīr*,¹
*Ḥadīth*² and *Fiqh* in Kalyan.

PATH TOWARDS SUFISM

In 1892, while delivering a detailed *tafsīr* on the Quranic verse "And perform *ḥajj*³ and *'umrah*⁴ for the sake of Allah", Ghulām Muḥammad experienced a tremendous urge compelling him to proceed for *ḥajj*. He travelled to Makkah in 1892, accompanied by his mother, his wife and his infant son, 'Abd al-Qādir. His mother was old and frail, unable to perform *ṭawāf*⁵ and *sa'y*⁶, Ghulām Muḥammad tied his mother to his back with his shawl and

1Commentary of the Holy Quran

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

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

4*Umrah* refers to the minor pilgrimage as distinct from *Hajj*.

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

6 Ritual running between the hills of *Ṣafā* and *Marwah*.

completed the *ṭawāf* and *sa'y*.

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

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

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

He then left for Baghdad where he visited the tomb

¹Smith, G R, "A Muslim Saint to South Africa".

of 'Abd-al-Qādir al-Jīlānī¹. There he met Shāh² Ghulām Muṣṭafā Effendī, a prominent follower of the Qādirīyah order,³ who accepted him as his *murīd* (disciple). It was Shāh Ghulām Muṣṭafā who first called him Ṣūfī after he proved to be his devoted disciple. After about six or eight months, Ghulām Muḥammad Ṣūfī was despatched by his *murshid* to Hyderabad, in India, where he met the Chishtī Ṣūfī, Ḥabīb 'Alī Shāh (d. 1904).

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

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

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

3 The Ṣūfī orders are classified into four prominent orders or *silṣilās*, namely: Qādirīyah, Chishtīyah, Suhrawardīyah and Naqshbandīyah.

4 Reciting of devotional and mystic poetry.

As the report has it, although the two had not met before, Ḥabīb 'Alī Shāh recognised the newcomer and having cast a spiritual gaze (*tawajjuh-e-'ayn*)¹ at Ghulām Muḥammad Ṣūfī, causing the latter to transcend into a different level of being, which lasted two days.²

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

ḤABĪB 'ALĪ SHĀH

The research will now shift its focus briefly to the

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

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

³ The religion of Islam forbids prostration to anyone other than the Creator.

murshid of Ghulām Muḥammad Ṣūfī, Ḥabīb 'Alī Shāh, in order to determine his influence on the former and also assist in focusing upon the life of Ghulām Muḥammad Ṣūfī. Not much is known about the life of Ḥabīb 'Alī Shāh except what is given below.

Ḥabīb 'Alī Shāh (d. 1904)¹ was born in Hyderabad, India. He was the fourth son of Nawwāb Ahmad Yār Khān Muḥī al-Dawlā. He was the *murīd* and *khalīfah*² (successor) of Khwājā Ḥafiz 'Alī Shāh who is buried in Khairabad, some 32 kms from Lucknow, India. He belonged to the Chishtiyah Ṣūfī order.

The successors and disciples of Ḥabīb 'Alī Shāh are scattered throughout India, the Middle East and

1 "Hazrath Habib Ali Shah (R.A.)" in "Souvenir Brochure - Opening of the Renovated Mazaar and the Extended Musjid of Hazrath Soofie Saheb (R.A.) Riverside", 1988, p.14 by the descendants.

2 *Khilāfah* means succession and a *khalīfah* is a successor. *Khilāfat* is bestowed by a *murshid* on a *murīd* who is well-educated in Islamic law (*shari'ah*) and has traversed the ṣūfī way (*ṭarīqah*). The *khalīfah* directly represents his *murshid* in the particular order in which his *murshid* has endowed him with *khilāfat*. The *murīds* in turn train others to execute Islamic duties along the ṣūfī path.

Africa. He died in 1904 in Bombay and was buried in his *khānqah* at Hyderabad.¹ A tomb has been erected over his grave. [Appendix 3].

THE FAMILY OF GHULĀM MUḤAMMAD ṢŪFĪ

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

Since the children of Ghulām Muḥammad ṢŪfĪ played a significant role in extending the work in the fields of *da'wah* (propagation of Islam), propagating the ṣūfī doctrines, feeding of the destitute and establishing *madrāsah* classes (religious school) for children, focus will now shift towards the lives of

1. "They Call Him Shah Saheb (R.A.)", 1991, p.19, by the descendants.

his sons.

The biodata of Ghulām Muḥammad Ṣūfī's sons is as follows:

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

Ghulām Muḥammad Ṣūfī introduced Muḥammad Ibrāhīm to his *murshid*, Ḥabīb 'Alī Shāh, for spiritual guidance in 1901. He remained in the *khānqah* at Hyderabad from 1901 to 1904. Ḥabīb 'Alī Shāh conferred the *khilāfat* in various spiritual orders (*ṣilṣilā's*) including that of the Qādirīyah in 1904 upon Muḥammad Ibrāhīm. [Appendices 5 and 6].

¹ "They Call Him Shah Saheb (R.A.)", 1991, p.9.

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

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

In 1911, five months after his father's death, Muḥammad Ibrāhīm came to Durban and officially appointed his brother 'Abd al-'Azīz as the *sajjādah nashīn* of the various institutions in South Africa established by his father and gave his brother power of attorney to run their affairs. He returned to India in 1912.

In 1950¹ he paid a visit to South Africa and appointed his nephew Ghulām Muḥammad Thānī (son of his brother, 'Abd al-'Azīz), [Refer Appendix 8] as the *sajjādah nashīn* of the *khānqah* in Riverside, whilst also bestowing upon him his own *khilāfat*.

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

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

On 29 June 1911,³ when Ghulām Muḥammad Ṣūfī

¹ "They Call Him Shah Saheb (R.A.)", 1991, p25.

² "They Call Him Shah Saheb (R.A.)", 1991, p.28.

³ G R Smith mentions 1910 as the year of Ghulām Muḥammad Ṣūfī's death. However, according to an obituary published in the "Natal Mercury" of 1 July 1911, Ghulām Muḥammad Ṣūfī died on Thursday, 29 June 1911. [Appendix 1]. This is confirmed by the title deeds of the Pietermaritzburg *Masjid* complex. [Appendix 10].

passed away, the complexes established by him were now placed temporarily under 'Abd al-'Aziz, because his elder brother, Muḥammad Ibrāhīm, was still in India.

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

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

1. Muḥammad Ḥabīb - Springfield [Alpine Road];
2. Ghulām Farīd - Overport [Glenearn Road];

3. Ghulām Ḥafīz - Sherwood [45th Cutting];
4. 'Abd al-Qādir - Pietermaritzburg [East Street].

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

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

He was asked by his brother 'Abd al-'Azīz to administer the affairs of the Ṣūfī complex in Pietermaritzburg in the 1920's. He efficiently fulfilled this obligation until his death in 1940. The people of Pietermaritzburg looked up to him as a spiritual luminary. Family counselling, faith healing, and daily feeding of the poor and needy and educating the Muslims in religious matters are some of the services for which he is remembered. He is buried at

Riverside.

4. GHULĀM ḤĀFIẒ, popularly known as *Bhā'i Jān* (respected brother), (d. 1953) was the fourth son of Ghulām Muḥammad Ṣūfī. He administered the running of the Ṣūfī complex at Sherwood, Durban.

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

5. MUḤAMMAD ḤABĪB, popularly known by an endearing title *Bhā'i Miyā* (respected brother), (d. 1969) the fifth son, was born in Bombay, India in 1896.

He became the *murīd* of ḤāfiẒ 'Alī Shāh, eldest son of Ḥabīb 'Alī Shāh. He was proficient in Persian and Urdu and was also a great poet (*Shā'ir*). He was known as Jhandā Pīr, a title given to him by his father, since as a child he had been given the task of regularly hoisting the Chishtiyah flag at the Riverside *khānqah*.

Muḥammad Ḥabīb was endowed with *khilāfat* whilst still in India by Ḥafīz 'Alī Shāh. He returned to South Africa in the early 1920's. He married in 1926 at the age of 30. He taught at the Verulam Madrasah for a number of years.

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

6. GHULĀM FARĪD (d. 1974) was the sixth son. He was the only child of Ghulām Muḥammad *Ṣūfī*'s second wife, Ḥanīfah Bibī.

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

7. The youngest son was Mūsa Miyā. He died in

India of chicken pox at the age of 5.

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

1. Hājirah Bī: married to Ḥāfiẓ Ḥusayn of Tongaat.
2. Ḥabīb Bī: married to 'Ārif who arrived in Durban with Ghulām Muḥammad Ṣūfī on his second trip to this country.
3. Khwājā Bī married: to Imām 'Abd al-Ṣamad ibn Ahmad Qāḍī (d. 1967) (former Imām of Grey Street Masjid, Durban).

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

THE *KHULAFĀ'* OF GHULĀM MUḤAMMAD ṢŪFĪ

The *khulafā'* [singular *khalīfah*] of Ghulām Muḥammad Ṣūfī were:-

1. *Mawlānā* `Abd al-Laṭīf Qāḍī (d. 1916). He was based in Cape Town and is buried in a tomb next to *Masjid Ḥabībīyah* in Rylands, Cape Town. [Appendix 12].
2. Muḥammad Ibrāhīm, eldest son and "*sajjādah nashīn*" (successor).
3. `Abd al-`Azīz, second son of Ghulām Muḥammad Ṣūfī.
4. Yūsuf `Alī Shāh (d. 1953) who was based at the Ṣūfī complex at Westville, Durban.
5. Ḥāfiẓ Ḥusayn, eldest son-in-law of Ghulām Muḥammad Ṣūfī who was based at the Ṣūfī complex in Tongaat, Durban.
6. Muḥammad Yūsuf Munshī who was stationed at the Ṣūfī complex in Ladysmith, Natal.

When Ghulām Muḥammad Ṣūfī died on 2 Rajab 1328 AH/ Thursday, 27 June 1911, he was buried in Riverside. He himself had ordered the construction of his tomb

during his lifetime. [Appendix 13]. According to reports it is believed that he had built the tomb at the behest of his *murshid* Ḥabīb 'Alī Shāh.

CHAPTER TWO

ṢUFĪ ṢĀHĪB'S ARRIVAL IN SOUTH AFRICA AND HIS SUBSEQUENT RETURN TO INDIA

INDIAN IMMIGRATION TO SOUTH AFRICA

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

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

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

²"Passenger Indian" refers to that person who made his own travel arrangements and came for the purpose of conducting trade.

rule and complicated by race and class division, the possibility of people losing their religious and cultural roots was very strong.

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

GHULĀM MUḤAMMAD ṢŪFĪ'S ARRIVAL IN SOUTH AFRICA

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

Ghulām Muḥammad Ṣūfī - whose home tongue was Urdu - travelled alone and when he arrived in Durban, he experienced difficulty in communicating with the local inhabitants. Indentured Indian workers belonging to different linguistic groups had been brought from different parts of India to Natal.

Although many non-Muslims had embraced Islam, they could not speak Urdu, and spoke mostly Hindi and Tamil ¹.

Nevertheless, Ghulām Muḥammad Ṣūfī managed to find his way to the Grey Street *Masjid* (corner of Queen Street and Grey Street, Durban). It was a common practice for Muslim travellers and strangers to stay temporarily in the *masjid*. It is said² that from there he was driven out by the *mu'adhdhin*,³ although the practice of seeking shelter in the *masjid* prevailed from the inception of Islam and is done even today.

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

¹ Interview - Mawlānā 'Abd al-Ra'ūf.

² Interview - Mawlānā 'Abd al-Ra'ūf.

³ A person who calls out the *adhān* [call of prayer] five times a day.

The *Imām* inquired of him what wrong he had committed to which the *mu'adhdhin* replied that he had merely chased a stranger dressed in yellow from the *masjid*. The *Imām* reminded the *mu'adhdhin* of the age old custom of permitting strangers to take shelter in the *masjid*. Whether the yellow clothing, a mark of the Chishtiyah order, also meant anything to the *Imām* is uncertain, but he advised the *mu'adhdhin* to find the stranger, apologise to him and allow him sanctuary within the precincts of the *masjid*. Only when the *mu'adhdhin* had done this, was he able to sleep in peace with his bed intact. The Grey Street *masjid* became the temporary shelter for Ghulām Muḥammad *Ṣūfī*.

SHAYKH AḤMAD [BĀDShĀH PĪR] ¹

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

¹ Meaning King of Saints.

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

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

¹ "Hazrath Sheik Ahmad Badsha Peer (RA)" in "Your Visit to the Soofie Saheb Badsha Peer Mazaar", 1988, p.8, by the descendants.

Durban included many from the Hindu community who had embraced Islam superficially and had retained much of their earlier Hinduistic beliefs. Ghulām Muḥammad Ṣūfī complained that they were deviating from correct Islamic practices and obligations. He also observed that Muslims in general were deviating from Islam because of cultural assimilation with the Hindu majority.

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

GHULĀM MUḤAMMAD ṢŪFĪ'S PURCHASE OF RIVERSIDE PROPERTY

The indentured Indian workers brought from India to work in the sugar plantation in Natal came in their largest numbers between the years 1860 and 1911. It is believed that through spiritual contact with Ḥabīb 'Alī Shāh in India that Ghulām Muḥammad Ṣūfī was guided to the Riverside area of Durban North, a little distance from the Umgeni River where a number of Indians had already settled.

It is related¹ that when Ghulām Muḥammad Ṣūfī settled at Riverside he was told of a dangerous python which inhabited the vicinity of a large boulder near an old temple and terrorised the neighbourhood. Hearing of the newly arrived pious man, the Hindu religious leader (*gurū*) sought his assistance in removing the reptile. Ghulām Muḥammad Ṣūfī was shown its hiding place, and by merely ordering the snake to leave, he was able to make it leave the place for good. Subsequently, Ghulām Muḥammad Ṣūfī bought the land from the Hindu *gurū* in 1895. (Refer to the land purchase document Appendix 15). It may be of interest to note that M.K. Gandhi (later known as *Mahatma*) served as conveyancer.

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

¹ *Mawlānā Sayid Tajammul*, "Riyaze Ṣūfī", 1331AH/1913, pp. 11-12.

CHAPTER THREE

REASONS FOR HIS RETURN TO SOUTH AFRICA

According to some¹ Ghulām Muḥammad Ṣūfī's return in 1895 was due to the fact that he found life intolerable under conditions wherein Muslims were uneducated in the religious sphere and moreso, indifferent to Islamic teachings. His initial endeavours to ameliorate the religious condition of the Muslims in Durban proved to be overwhelming, the task being too awesome and daunting for him to generate an Islamic renaissance.

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

¹This has been reported by *Mawlānā 'Abd al-Ra'ūf*.

A divergent view¹ relating to Ghulām Muḥammad Ṣūfī's departure is that he returned in 1895 to Hyderabad, India not because he found life reputedly intolerable; his real purpose was to consult his *murshid* regarding the state of affairs in South Africa and also to bring his family to this country. He had originally come to South Africa on the express instructions of his *murshid*, Ḥabīb 'Alī Shāh. It must be pointed out that within the structure of sufism [*taṣawwuf*] a *murīd* does not question the intentions or instructions of his *murshid*. The viewpoint that Ghulām Muḥammad Ṣūfī's return to India, was motivated on the grounds that he found life intolerable in South Africa, may, therefore be regarded as less tenable. The purpose in questioning this view is that since Ghulām Muḥammad Ṣūfī was regarded as one of the best of the *murīds* of Ḥabīb 'Alī Shāh, it is unlikely that his return to India was motivated by any intention to give up the vocation assigned to him by his *murshid*. It is more than likely that his return to India - after having stayed a few months in South Africa -

¹As given by the current *sajjādah nashīn*, Muḥammad Sa'īd Ṣūfī.

was more in the manner of a consultative visit by a *murīd* to his *murshid* and to benefit from the company of his *murshid*, a custom which is quite common.

Furthermore:

1. According to a legal document dated 5 December 1984, the Riverside property that Ghulām Muḥammad Ṣūfī purchased was subdivided in 1895. At the time of survey (1895) the construction of the Riverside *masjid* had been in operation or even completed. (Appendix 16).
2. According to the Deed of Transfer dated 28 April 1896, (Appendix 15), power of attorney had been given to Advocate William Edmund Pitcher on 5 March 1896 by a certain Mr Soobier in order to transfer the property to Ghulām Muḥammad Ṣūfī.¹ The date of Ghulām Muḥammad Ṣūfī's return to Durban is recorded as 17 March 1896 [Appendix 8]. It may be safely assumed, that since he had purchased the Riverside property

¹ Ghulām Muḥammad Ṣūfī's name appears as Hajee Shah Goolam Mahomed.

the year before (1895), he had already made long term arrangements to continue his work in South Africa.

On his return to South Africa in 1896 Ghulām Muḥammad Ṣūfī was accompanied by his brother-in-law, Mawlānā `Abd al-Laṭīf Qāḍī and his second son `Abd al-`Azīz.

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

Serial Number	: 276
Colonial Number	: 10539
Date of Arrival	: 17 March 1896
Name of Ship	: S Umzinto XI
Place of Registration	: Ghazipur
Date of Registration	: 20 January 1896
Number in Register	: 23
Name	: Mahomed
Father's Name	: Ebrahim Soofie

Age : 36 years
Sex : Male

The age reference appears to contradict the oral evidence supplied by the *Ṣūfī* family that he was born in 1850 CE and therefore at this time (1896) he was 46 rather than 36 years of age.

Ghulām Muḥammad *Ṣūfī* built a *masjid* and a *khānqah* which became a pivotal centre for his spiritual activities. The *masjid* (known as the *Masjid Ḥabībiyah*)¹ complex was completed in 1896. He was then able to turn his efforts towards preaching Islam and imparting religious instruction to the Muslim community. From then onwards, he came to be known popularly as *Ṣūfī Ṣāḥib*² by his followers. [Appendix 18].

¹ Both *masājid* at Riverside (Durban) and Rylands (Cape Town) have been named *Masjid Ḥabībiyah* after Ghulām Muḥammad *Ṣūfī*'s *murshid*, Ḥabīb 'Alī Shāh. "*Ḥabībiyah*" is spelt as *Habibia* presently in South Africa.

² The Arabic term *ṣāḥib* means a companion. In popular Urdu usage it means "a respectable". The term "*Ṣūfī Ṣāḥib*" is italicised because it was used as a term of respect rather than his registered name which was Ghulām Muḥammad Ibrāhīm.

In the Certificate of Domicile issued by the Immigration Restriction Department of the Colony of Natal, Certificate Number 4834, *Ṣufī Ṣāhib*'s signature in *Urdu* reads: *Ḥajī Shāh Ghulām Muḥammad*. [Appendix 19]. *Ṣufī Ṣāhib*'s passport issued by the Administrator of the Colony of Natal also bears the signature: *Ḥajī Shāh Ghulām Muḥammad*. [Appendix 20].

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

Ṣufī Ṣāhib's efforts to teach and preach to the Muslim community of Durban and to reinforce Islamic identity continued until 1900. Throughout his

teaching of Islam, he had met many wishing to join him as *murīds*, but as yet he had no authority (*khilāfat*) to accept anyone as his disciple. It became evident that he had to obtain from his *murshid*, Ḥabīb 'Alī Shāh, the authority of *khilāfat*, for this purpose.¹

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

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

¹ This has been reported by Mawlānā 'Abd al-Ra'ūf.

² This has been reported by Muḥammad Sa'īd Ṣūfī.

It was at this stage that he began to expand his teachings to other parts of southern Africa where Muslims lived. Under his direction, *masājid* were built in a number of places, from Cape Town to Lesotho, and especially in Natal. He personally supervised the building of various *masājid* over the next ten years, until his death in 1911.

In 1904, upon the death of Ḥabīb 'Alī Shāh, Ṣūfī Ṣāhib departed in order to visit his *dargāh* (tomb) in Hyderabad. At Kalyan, (his home-town), he purchased a piece of land for the purpose of building a *Dār al-'Ulūm*¹. On receiving the news of the illness of his father-in-law, Qāḍī Muḥammad Yūsuf, in Durban, Ṣūfī Ṣāhib delegated the task of completing the *Dār al-'Ulūm* to one of his *murīds*, Shaykh Dāwūd ibn Shaykh Sulaymān and left India to arrive in Durban in 1905.

¹ An institution for higher Islamic education.

CHAPTER FOUR

MAIN OBJECTIVES OF *ŞUFĪ ŞAĦĪB*'S MISSION

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

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

¹Interview - Muḥammad Sa'īd Şufī.

al-ṣalāh (fasting and prayer) and *jihād bi al-nafs* (striving against one's baser self).

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

1. He wanted to assist the Muslim community in retaining their sense of identity as Muslims in a non-Muslim milieu. (The Indian Muslim lived side by side with the larger Hindu majority within a larger Christian environment.
2. He wished to forge a community of practising believers in Islam and to this end he set out to establish *masājid*, *madāris* and *yatimkhānas* (orphanages).
3. In order to attain the above objectives he promoted the doctrines of the Chishtīyah *Ṣūfī* order. (Although he had come to South Africa with a mission to educate the Muslims, he at the same time trained disciples in *taṣawwuf*).

EDUCATION

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

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

He utilised the Urdu language as an effective medium of education it being noted that the sources of Islamic information from the Indian sub-continent are mainly in Urdu. Some of the Muslims in South Africa hailed from South India and employed Tamil¹ as their mother tongue and a significant

¹ Smith, G R, "A Muslim Saint to South Africa".

number who had converted to Islam from Hinduism spoke Hindi. It goes to the credit of *Ṣūfī Ṣāhib* that Urdu was retained for decades as the religious lingua franca of the Muslims in South Africa.

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

The primary concern of *Ṣūfī Ṣāhib* in his religious teachings was to assist his community to become better Muslims. On the whole it precluded any special concern with missionary work amongst non-Muslims. However, among many Hindus he was regarded as a man of extraordinary spiritual powers having come invariably on to their assistance in times of affliction and misfortune. His tomb at Riverside is still visited to this day by many Hindus.

He subscribed to the *Shāfi'ī* school of Islamic Jurisprudence. However, he did not impose the tenets of the *Shāfi'ī madhhab*¹ upon the generality of Muslims who belonged to the *Ḥanafī madhhab*. Moreover, he laid no compulsion upon others to enlist as disciples to *taṣawwuf* (sufism).

Ṣūfi Ṣāhib was the first Muslim in South Africa to establish an official link with prison authorities² in order to educate prisoners and cater for the deceased (i.e. arrange for Islamic burials). Until then deceased Muslim prisoners had been administered "paupers' funerals" and not buried according to Islamic rites. He arranged for the deceased to be bathed, enshrouded and buried after the funeral prayer (*janāzah*) was recited over them.

1 The term "*madhhab*" (school) refers to one of the schools of Islamic jurisprudence, for example, *Ḥanafī*, *Shāfi'ī*, *Hanbalī* and *Mālikī*.

2 "Hazrath Soofie Saheb (R.A.)" in "Souvenir Brochure - Opening of the Renovated Mazaar and the Extended Musjid of Hazrath Soofie Saheb (R.A.) Riverside", 1988, p.9 by the descendants.

TASAwwUF

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

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

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

¹ The Chishtīyah discipline, as with the Qādirīyah, is divided into four stages namely the absolute adherence to the *shar'iah* [Islamic law]; *ṭarīqah* [the mystic path]; *ma'rifah* [gnosis] and finally *ḥaqīqah* [the truth].

had to be voluntary. Those who had opted to become his *murīds* were taught the Chishtīyah doctrines and practices. *Ṣūfī Ṣāhib* also accepted those *murīds* who made a special request to be educated in the Qādirī doctrines as well.

DOMESTIC PROBLEMS

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

Amongst *Ṣūfī Ṣāhib*'s close acquaintances was Mohandas Karamchand Gandhi (known popularly as *Mahatma* Gandhi). According to his descendants¹, Gandhi on many an occasion attended *Ṣūfī Ṣāhib*'s *khānqah* at Riverside. Although there is no written documentary evidence it was quite probable that Gandhi and *Ṣūfī Ṣāhib* had met frequently as Gandhi

¹ Interview - 'Abd al-'Azīz Ṣūfī.

was his conveyancer. He was responsible for drawing up the Deed of Transfer for *Ṣūfī Ṣāhib*'s Riverside property in 1896. It is not improbable that the latter days of Gandhi's stay in South Africa were influenced somewhat by the spiritual values of the Chishtiyah order.

ORPHANS

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

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

well.

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

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

ADMINISTRATION

Ṣūfī Ṣāḥib's administrative abilities were commendable. Senior students, including his own sons were allocated special duties to be performed; some were appointed to clean the *masjid* carpets, whilst others were given the duties of hoisting the Chishtiyah flag. Some were in charge of feeding the horses, whilst others were in charge of filling up the pond (*hauz*) for ablution. Yet others executed the task of lighting the lanterns each evening. As an incentive each member was materially rewarded.

Ṣūfī Ṣāhib placed responsible people in charge of the complexes which he established. The progress of these people was carefully monitored by him and he periodically visited them without prior notice. At all his *masājid* and *madāris* complexes (Riverside, Springfield, Tongaat, Overport, Sherwood, Westville, Pietermaritzburg, Cape Town and Ladysmith) his representatives were issued with instructions to offer free education, free burial services and public meals after burials and on every Friday after *ṣalāt al jumu'ah* (the congregational prayer). The practice of feeding the public after *ṣalāt al jumu'ah* continues to this day at two of the *masājid*, at Springfield and Kenville respectively.

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

Annual religious functions, for example, *Milād al-Nabī* (Celebration of the birth of Prophet Muḥammad

<P.B.U.H.>) and 'Urs Sharīf (Death anniversary of Haqrat Mu'īn al-Dīn Chishtī)¹ were encouraged in order to gather the Muslims so that a sense of spiritual identity would be forged. [Appendix 21]. Thus, all the complexes established by Ṣūfī Ṣaḥīb were managed and well maintained.

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

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

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1. Mu'īn al Dīn Chishtī is regarded as the founder of the Chishtīyah Sufi Order in India. He died in 1236 and is buried in Ajmer, India.

common to all the Title Deeds. This serves the purpose of binding his descendants to serve as *Imāms*, Trustees and guardians of their respective institutions.

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

1. The Trustee should be a male descendant of *Ṣūfī Ṣāhib*.
2. The Trustee must be a capable person who is willing to serve the institution.
3. In the absence of a male descendant of *Ṣūfī Ṣāhib* a Trustee should be elected by members of the Muslim community within a three mile radius (approximately 5 kilometres).
4. Each institution must be financially and administratively independent, with its particular Trustee managing the affairs of that institution exclusively.

In the preparation of his legal documents *Ṣūfī Ṣāhib*

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

CHAPTER FIVE

SURVEY OF THE CONSTRUCTION OF
MASĀJID AND MADĀRIS COMPLEXES
BUILT BY ṢUFĪ ṢĀḤIB IN SOUTH
AFRICA

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

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

the barest financial resources (from the Muslim community) at his disposal.

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

1. RIVERSIDE, DURBAN (NATAL)

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

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

In 1907/1908, *Ṣūfī Ṣāḥib* had his own *mazār* (tomb) constructed in which he was interred upon his demise in 1911. It is believed that he had done so at the

behest of his *murshid*. The tomb also contains the grave of his mother, Rabi'ah, who died in 1913 and was buried beside him.

According to reports from one of the descendants¹ of *Ṣūfī Ṣāhib*, a certain Mr Rustomjee (*Parsi* by faith) who had been arrested and charged for importing opium appealed to *Ṣūfī Ṣāhib* for assistance. It is reported that *Ṣūfī Ṣāhib* demanded that he repent sincerely of his deed and commit himself to abstain from such activity forever. Mr Rustomjee was eventually acquitted of the charge. In appreciation, he contributed towards the building costs of the *madrasah*.

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

¹ This have been reported by Muḥammad Sa'īd Ṣūfī.

of a simple octagonal building on a podium with a green steel roof.

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

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

Ghulām Muḥammad Ṣūfī's eldest son, Muḥammad Sa'īd, who is the present *sajjādah nashīn*, succeeded him after his demise in 1978. He is assisted by his brother, 'Abd al-'Aziz.

The complex covered a span of three acres, extending from the Umgeni River in the south to a hill upon which the tomb is situated - overlooked the Indian Ocean. [Appendix 24].

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

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

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

¹ Vanker, A F, "The Tomb of Soofie Saheb", in Al-Ilm, 1983.

of the Muslim community was rejected in favour of the State's contention that since the buildings were in the exclusive control of the Ṣūfī family, they could not, therefore, be regarded as "public" religious institutions.

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

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

Over the nine decades since its construction, the *dargāh* has been effectively maintained by the successive *mutawallīs* (custodians). The present *mutawallī* is Muḥammad Sa'īd Ṣūfī, a great grandson of Ṣūfī Ṣāhib, who is the present *sajjādah nashīn* (spiritual successor). [Appendix 25].

In 1980 the first major renovation and extension to the *masjid* was completed. [Appendix 26]. This was followed by renovation of *Ṣūfī Ṣāhib*'s tomb in 1988. [Appendices 27 and 28]. In 1992 a museum and library was established. Appendix 28]. There are several relics of *Ṣūfī Ṣāhib* that have been preserved, and are to be seen at the *Ṣūfī Ṣāhib* museum. These include inter alia a sword presented to him by the Sultan of Zanzibar [Appendix 29].

Special mention must be made of the *khilāfat nāmāh* (investiture of succession) in the handwriting of *Ḥabīb 'Alī Shāh* that the latter had granted to *Muḥammad Ibrāhīm*, eldest son of *Ṣūfī Ṣāhib* (See Appendix 5).

2. KENVILLE, DURBAN [Appendix 30]

A *madrasah* and *jamā'at khānah* (prayer room) was established at Sea Cow Lake, (a portion which is today called Kenville) in 1906/1907 by *Ṣūfī Ṣāhib*. The *madrasah* was destroyed (circa 1950/51) by fire (apparently through arson). 'Abd al-Ṣamad, son-in-law, of *Ṣūfī Ṣāhib* rebuilt the *madrasah* and *jamā'at*

khānah in the same year. In 1963 a piece of the property was expropriated by the Government for the building of a railway tunnel. Five years later the Trustees decided that the existing *madrasah* and *jamā'at khānah* be demolished to make way for the construction of a new *madrasah* and *masjid*. In addition a *yatimkhānah* was also established. This was necessitated on account of the expropriation of the property at Riverside under the Group Areas Act by the State.

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

In 1982 a nursery school was opened to cater for pre-school children as a preparatory to their entry into Government schools. In 1985 *ḥifẓ* classes were introduced. The present trustee of the Kenville *masjid* complex is Muḥammad Sa'īd Ṣūfī (who is also the trustee of the Riverside complex).

3. IN SPRINGFIELD, DURBAN [Appendix 31]

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

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

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

According to reports by his descendants the living

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

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

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

By 1975 Nūr Muḥammad and his two sons Jāvid and Khālid jointly managed the affairs of the Springfield complex.

In 1978 an extensive renovation of the *masjid* and *madrasah* was effected which brought the structure to its present size. In this expensive venture members of the Muslim community, especially, the A.G. Joosab family provided financial assistance. In 1986 a *jamā`at khānah* for women was built adjacent to the *masjid*.

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

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

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

a *jamā'at khānah* for women.

4. PIETERMARITZBURG, NATAL [Appendix 32]

In 1909 *Ṣūfī Ṣāhib* established a *masjid, madrasah* and *Imām's* quarters in East Street, Pietermaritzburg, near Durban.

'Abd al-Qādir, the 3rd son of *Ṣūfī Ṣāhib*, was posted to administer the affairs of the *Ṣūfī* complex in Pietermaritzburg by his brother 'Abd al-'Azīz in the 1920's. He continued in this post until his demise in 1940.

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

His difficult period of administration eventually took toll on his health. Some of 'Abd al-Qādir's well-known contemporaries include Cassim Bāwā and

Sa'īd Bāwā (regarded as saints by the people of Pietermaritzburg) who spent most of their time with him. Sa'īd Bāwā bequeathed, in his own lifetime, his house in East Street for the use of the *Imām*.

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

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

The appointment of the new trustee was contested in the Supreme Court of South Africa in 1981¹.

This dispute proceeded for about 5 years but it was

¹ Case number M469 of 1981, Supreme Court of South Africa, Pietermaritzburg, Natal.

finally decided in favour of the Ṣūfī Trust in an out of court settlement. The agreement was that henceforth (from 31 March 1986) a management committee composed of two members appointed by the Ṣūfī Trust (Muṣṭafā 'Ārif and Ghulām Mu'īn al-Dīn Ṣūfī), together with two members appointed by the Nizamia Muslim Society, and Ghulām Muḥammad Ṣūfī as trustee and Chairman of the committee should run the Pietermaritzburg complex.

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

5. CAPE TOWN, CAPE PROVINCE

Until 1900 the Indian expatriates in and around Cape Town were few in number. They were largely followers of the Ḥanafī School, whilst the generality of Muslims (who of Malay origin) subscribed to the Shāfi'ī school. The distinction

between the Ḥanafī and Shāfi'ī¹ Muslims became more and more pronounced as the number of Muslims of Indian origin increased.

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

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

¹ The terms Ḥanafī and Shāfi'ī pertain to followers of the schools of jurisprudence whose founders were Imām Abu Ḥanifa (d. 150 A.H.) and Imām Shāfi'ī (d. 204 A.H.) respectively.

Once he arrived in Cape Town, *Ṣūfī Ṣāhib* set out to find land for building a centre for the teaching of Islam. Within a short time he succeeded in purchasing a land from a Doornhoogte farmer (today known as Rylands). Soon after a *masjid*, *khānqah* and *yatimkhānah* arose on this site in 1905. He also named these after his *murshid*, *Ḥabīb 'Alī Shāh*. He appointed his brother-in-law, *Mawlānā 'Abd al-Laṭīf Qāḍī*, in charge of the *Ḥabībīyah Masjid* and *yatimkhānah* which are currently situated in Rylands, Cape Town.

By establishing the first orphanage at the Cape *Ṣūfī Ṣāhib* brought about a noteworthy step towards the direction of Muslim social welfare.

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

After his demise in 1916 he was succeeded by

Muḥammad Yūsuf Ḥabībi who administered the affairs of the Ḥabībiyah Ṣūfī complex in Cape Town until his death in 1939.

From 1939 to 1986 'Abd al-Karim Qāḍī served as a trustee. Thereafter until now 'Abd al-Laṭīf Purkar served as trustee.

6. OVERPORT, DURBAN

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

After his demise the Muslim community in the Overport district took upon themselves the task of administering the affairs of the *masjid* complex. This continued up to 1930 when Ghulām Farīd Ṣūfī¹ (d. 1974) was appointed to take charge of the affairs of the *masjid* complex. Upon his demise his son Nizām al-Dīn has administered the affairs of the *masjid* and *madrasah* as trustee.

¹ He was the son of Ṣūfī Ṣāḥib and his wife (second) Ḥanifah Bībī.

7. WESTVILLE

A *madrasah*, *masjid*, cemetery and *Imām*'s quarters was established in Westville in 1904 on the land that was donated by one of *Ṣūfī Ṣāhib*'s *murīds*, Shaykh 'Alī.

Yūsuf 'Alī Shāh (d. 1953), a *khalīfah* of *Ṣūfī Ṣāhib*, was appointed trustee of the complex, a position which he held until his death.

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

8. SHERWOOD [45TH CUTTING], DURBAN

Ṣūfī Ṣāhib had laid the foundations of the *masjid* on the land donated by Alṭāf Ḥusayn¹. Initially the donor had insisted upon being appointed as trustee of the *masjid* complex, yet to be constructed. However, *Ṣūfī Ṣāhib* prevailed upon him with the

¹ He had been a Hindu who embraced Islam.

argument that a trustee had to be one who was sufficiently grounded in Islamic teachings and administrative capability. Alṭāf Husayn retracted and subsequently a *madrasah*, *jamā'at khānah*, *Imām's* quarters and a cemetery was established by Ṣūfī Ṣāhib in Sherwood in 1906.

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

9. TONGAAT (NATAL)

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

Ṣūfī Ṣāhib's son-in-law Ḥāfiẓ Ḥusayn (d. 1948) was the first trustee of this complex. His son, Ghulām Ḥāfiẓ, served as trustee until his death in 1964.

Thereafter - until the present - members of the Muslim community have administered the affairs of the complex.

10. VERULAM (NATAL)

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

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

11. LADYSMITH (NATAL)

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

Ṣūfī Ṣāhib's *khalīfah*, Muḥammad Yūsuf Munshī, was stationed at this complex.

In 1914, Muḥammad Yūsuf Munshī left for India and handed the control of the affairs of the *masjid* complex to the Ladysmith Muslim community. The complex was renovated a few times owing to floods.

12. COLENZO (NATAL)

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

13. BUTHA BUTHE (LESOTHO)

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

All the *masājid* and institutions established by Ṣūfī Ṣāḥib, with the exception of the Verulam *madrasah*,

are still in operation providing innumerable services for the religious needs of the Muslim community.

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

CHAPTER SIX

ASSESSMENT OF *ŞŪFĪ ŞAĦĪB*'S
CONTRIBUTION TO THE EARLY
HISTORY OF ISLAM IN SOUTH
AFRICA

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

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

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

ŞŪfĪ ŞaĦĪb's major contribution was in the areas of

Islamic religious education and the improvement of the human condition of the oppressed and destitute Muslim and inculcating in them the capacity to sustain themselves through Islamic spiritual consciousness in a materialistic and demanding world.

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

Ṣūfī Ṣāhib strived to educate the Muslims in inculcating the spirit and teachings of Islam. In order to achieve this end, he strove to establish *masājid* and as well as *madāris* wherever Muslims resided in large numbers. These served as centres which played a pivotal role in educating the Muslims and transforming ignorant and illiterate people into practicing believers. The success of his work may be gauged by the fact that almost all of these institutions are playing an effective functional role in serving the needs of the Muslims. The Islamic work that he initiated for the upliftment of the Muslim community has been effectively promoted by successive generations up to the present day.

Significantly therefore, the Ṣūfī establishments (*masjid* and *madrasah* complexes) have consistently played an important role of religious upliftment in the Muslim community. They served a multi-purpose function. The *masājid*, rather than being places of worship alone were used to impart Islamic education and instruction. The Ṣūfī *masājid*, wherever it was established, formed the hub of Islamic activities which was relevant to the community that it served.

Furthermore, the *Ṣūfī* establishment served to bring the Muslims together, thus enabling the *masjid* to function as a religiously unifying and socially cohesive force. The *masjid-madrasah* complexes also offered opportunities for members of the Muslim community to get to know one another and to share their moments of joy and grief, thus bringing about understanding and co-operation amongst the believers.

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

Moreover, his step in training *Munshīs* (Chapter 4) and posting them to different *Ṣūfī* centres served a primary need amongst Muslims who were deprived -

through social, political and economic circumstances
- of basic Islamic education.

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

As Şūfī Şāhib belonged to the Chishtī and Qādirī orders it was quite natural on his part to promote the Chishtīyah and Qādirīyah doctrines to those who wanted to be trained in *taşawwuf*. Indeed the şūfī doctrines popularly propagated today in South Africa are those of the Chishtīyah and Qādirīyah.

As for Islamic education, Şūfī Şāhib, believed that to confine it within the walls of the *madāris* was to exclude a large section of the community from acquiring it. He therefore encouraged and promoted religio-cultural activities such as *Milād al-Nabī*

and 'Urs Sharīf in order to gather common Muslims on Milād and 'Urs occasions so that education could be imparted and an Islamic identity forged. His success in imparting religious knowledge in the Muslim community through a long-term process of personal contact, association and participation in religio-cultural life may be gauged by the fact that the Milād al-Nabī and 'Urs Sharīf continue to be celebrated popularly to this day at each of the Ṣūfī complexes and at the private residences of many a Muslim family.

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

Ṣūfī Ṣāhib armed the Muslims in South Africa with an ideological defence that could not be broken easily although they lived as a minority within a largely non-Muslim religious and cultural environment. He

strove to alleviate the condition of the destitute by establishing schemes for the provision of food, groceries and medicine for common ailments free of charge to the destitute of all faiths. His work served as the foundation for welfare activity in the Muslim community in South Africa. It also gave birth to aspirations for an Islamic cultural revival, as became manifest in the proliferation of Muslim community and welfare organisations established throughout the rest of the 20th century²².

²²Refer Mahida, E.M.: History of Muslims in South Africa: A Chronology for a historical account of Muslim organisations established in this country.

CONCLUSION

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

Ṣūfī Ṣāhib's popularity has not yet faded and one can safely opine that, in the spiritual development of the Muslims in South Africa his contribution can not be ignored.

There is no doubt that through his teaching and practical campaign, he succeeded in contributing immensely to the successful growth and revival of Islam in South Africa.

A P P E N D I C E S

1. Obituary - Şūfī Şāhib in the "Natal Mercury", dated 1 July 1911
2. Genealogy of Şūfī Şāhib
3. Tomb of Ḥabīb 'Alī Shāh - Hyderabad, India
4. Certificate of Identity - Muḥammad Ibrāhīm [Eldest son of Şūfī Şāhib]
5. Ḥabīb 'Alī Shāh confers Khilāfat upon Muḥammad Ibrāhīm
6. Ḥabīb 'Alī Shāh informs Şūfī Şāhib that Khilāfat has been conferred upon Muḥammad Ibrāhīm
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8. Muḥammad Ibrāhīm appoints Ghulām Muḥammad Thānī as his Khalīfah and Sājjādah Nashīn of the Ḥabībiyah Masjid and Khānqah in Riverside
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APPENDIX 1

OBITUARY - ŞŪFĪ ŞĀḤĪB in the "NATAL MERCURY", dated
1 JULY 1911

["THE NATAL MERCURY", SATURDAY, 1 JULY 1911]

OBITUARY

A Well-known Mahomedan Priest

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

The deceased came to this Colony about 16 years ago, and started his mission to ameliorate the condition of the Mahomedan orphans, of whom to-day over a thousand are being fed, clothed, and educated at different orphanages, schools, and mosques started as the result of his laborious work at Durban, Tongaat, Verulam, Maritzburg, Ladysmith, Johannesburg, Capetown, and other places in South Africa. His appeal to the well-to-do Indians was promptly responded to, and the establishments are being conducted on the charitable contributions of merchants and store-keepers. To cope with the heavy traffic of the people of the community concerned who had been to Umgeni to pay their last respects, the tramway department kindly arranged a special service of tramcars to and from Umgeni.

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The annual festival of Umgeni is coming on to-morrow, when large numbers usually spend their time outdoors, and it is coincidental with a similar festival held in India in honour of the patron saint of Mahomedans, Khaja Moinoodin. The deceased, as usual, sent invitations all round the Colony to celebrate the anniversary, but it was not decreed by Providence that the host should personally take part in the festivity.

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

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APPENDIX 2

GENEAOLOGY OF ŞUFĪ ŞĀHĪB

Genealogy Of Hazrath Soofie Saheb (r.a.)

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

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

GENEALOGICAL TREE

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

The genealogy is problematic since it raises several simple arithmetical errors. In the first instance, if a generation is taken as an average thirty years then (according to the genealogical tree), commencing with Abu Bakr Siddiq [first Caliph of Islam] born in 573 CE and proceeding to Ghulam Muhammad [*Ṣūfī Sāhib*] born in 1850 CE, the years calculated would total 1 050 years which leaves 227 years in question.

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

APPENDIX 3

TOMB OF ḤABĪB 'ALĪ SHĀH -
HYDERABAD, INDIA



*Aastana -e- Aaliya, Hyderabad
Khwaja Habeeb Ali Shah (rahmatullahi alaihi)*

APPENDIX 4

691-27/11/53-NO 210. B.

W292. D.I. No. 88.

UNION OF SOUTH AFRICA. IMMIGRATION DEPARTMENT.

"THE IMMIGRANTS REGULATION ACT, 1913."

CERTIFICATE OF IDENTITY. 1953

Fee: Two Shillings and Sixpence (2/6).

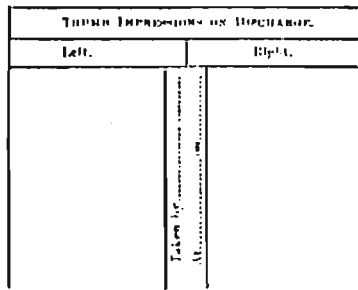
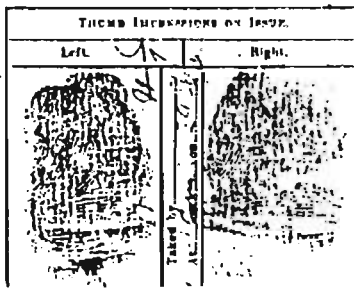
File No. 10537

It is certified that Mahomed Ibrahim bin Saad... having appeared before... for the purpose of supplying the means of identification... himself/herself from the Province of... for a period not exceeding three years from the date of issue on a visit to... this document is issued to the said... subject to the conditions enumerated below... the identity of the said... on his/her return. Date of Issue... Place of Issue... Immigration Officer...

Conditions under which this Certificate is issued.

- 1. This Certificate shall be valid for one visit only, and on the return of the person referred to herein to the Province of... this Certificate shall be surrendered to the Examining Immigration Officer, and returned by him to the issuing Officer. 2. If the person referred to herein seeks to re-enter the Province of... after a period of three years has elapsed from the date hereof, the protection afforded by this Certificate shall be deemed to have lapsed, and he/she shall be required to satisfy the requirements of the Act. 3. This Certificate may be held to be invalidated if the person named herein is shown to the Immigration Officer to have made a false declaration in a material point when applying for such Certificate, and the person or persons concerned liable to the provisions of the Immigrants Regulation Act.

The conditions of this Permit interpreted by me to the person concerned in... Signature of Interpreter... I accept this Certificate on the terms and conditions described. Signature... Witness... Identification Number... Age... 40 years... Box... Nationality...



Stamp: THE IMMIGRATION DEPARTMENT, UNION OF SOUTH AFRICA. This Certificate is issued in accordance with the provisions of the Immigrants Regulation Act, 1913.

Habib Ali Shah (R.A.) announcement to Soofie Sahib (R.A.)

The most favoured of humble, Mia Hajee shah Goolam Mohammed Soofie Chisiti Nizami, may he live long.

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

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

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

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

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

Written 06th Rajab 1321 A.H.

Signed : Sayed Muhammed Habibi Ali Shah Radawi Madani Chisti Nizami

May Almighty Allah forgive him and hide his weaknesses

Signed by his son : Sayad Hafiz Ali Shah Radvai Madani Chisti Nizami, Hafizi Al Habibi

May Allah forgive his sins and hide his weaknesses

Translation by Maulana Abdur Raof.

بے نیاز، پیر و اولاد ان فراموش ہو کہ اللہ تعالیٰ نے ان کو اپنی بیرونی عشق و محبت میں بنا دیا اور سنا سنا ہی اور قیامی فیض میں روز افزون ترقی صدقہ کے جمیع پیر انعام رحمت اللہ علیہم اجمعین کی عطا فرما دے ہر صاحب اجازت کو ایک اہل سجادہ نشین ضروری ہے کہ اللہ تعالیٰ نے تمہارے گھر میں ہی اس نعمت کو عطا فرمایا اور یہ کہ تمہارا فرزند اور جند میاں شاہ محمد ابراہیم کی اہل محلہ اور گوانی تعلیم و تربیت کے بعد دعا گو نے خلافت و اجازت سے پیرانہ عظام کے دربار میں سرفراز کیا اور آئندہ کے لئے ان کی تائید یہ تمہارا تمام مقام و سجادہ نشین ہیں کہ جتنے تمہارے سے ارادت رکھتے ہیں ان سب کو اس نایت سے پیرانہ عظام کے آگاہ کیا جاوے تاکہ وہ اس کی پابندی کریں اور جتنے اپنی ہجو و تحفظ سے خلافت کی تائید اور گوانی لکھ کر دیاجیے۔ اور ایک عطا فرمایا اپنی ہجو و تحفظ سے اس میں خوف کیا ہوں اسکو آئینہ دار خانہ میں نصب کر کے خانقاہ میں لگا دو اور تمہارے جانب سے یہ ایک اعلان بضرع شہید تیار فرمادیں جو ہر بار اس کی تائید کرنا سب اہل اللہ اور یہی ہے اس کے طبع کر کے پیرانہ کیونکر وہ مطیع نہیں ہی تم اس تحریر اپنی دستخط کر کے اپنے ہر ذمہ نفع سے کہ دو تمام پیشواؤں کو بھی بطریقہ ہی کہ اپنی حیات میں ہی سیکھ لائیں کہ پیرانہ عظام اور اپنا تائید مقام و سجادہ نشین کر دینی ہیں انکو آئندہ سلسلہ جاری رہے اور انتظام خانہ ان کی سے رہے اور آئندہ کس قسم کا تہذیب و ناساد باقی نہ رہے اور اپنے پیرانہ عظام کی اسرار پر ہم سے امید ہے کہ ہر وقت کر شاہ محمد ابراہیم کو اور ان کی اولاد کو در اولاد کو پیرانہ عظام کی بارگاہ سے اور انکو پیرانہ عظام کی روش پر رہیں آمین یا رب العباد بحسب محمد و آلہ اطہر علیہم السلام و صلوات اللہ علیہم اجمعین و ۱۰ المرقوم ہر جب ہر جب اللہ

سید محمد علی شاہ رادوی مدنی چستی نزامی
سید حافظ علی شاہ رادوی مدنی چستی نزامی حنفی حنفی الحنفی غلام محمد رادوی

APPENDIX 7

Announcement

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

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

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

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

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

With Salaam

The Profound, Humble servant

Haji Shah Goolam Muhammad Soofi Chisti Nizami Fakhri Hafizi Habibi

The Province of Natal, the city of Durban.

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

اعلان

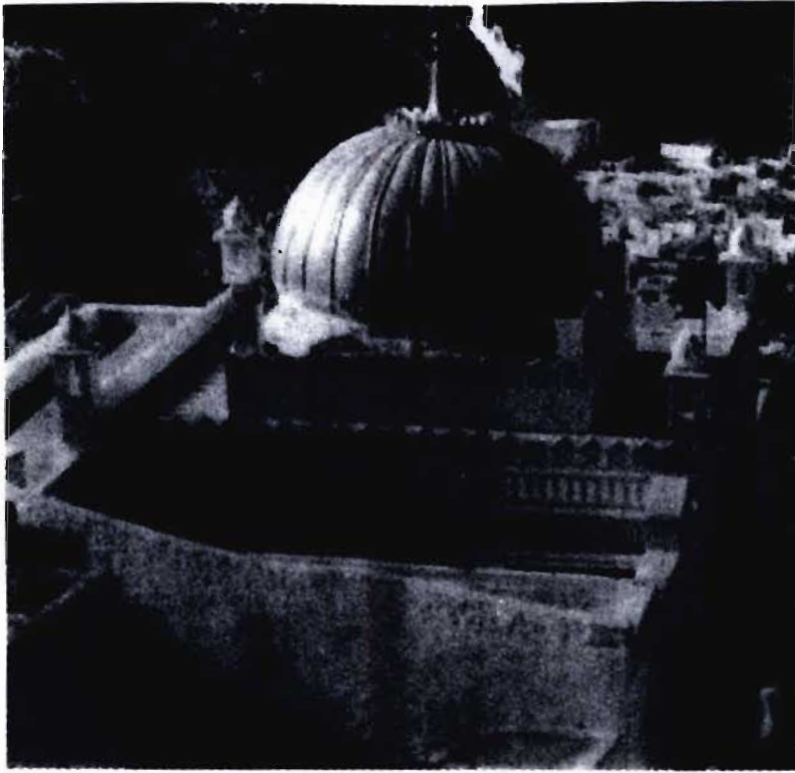
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلوة والسلام على رسول الله واصحابه جميعا اولياء الله
تقدیر سے مجھ پر ان مقام قدس مسماہم کے سیر و سنگھارناہ عالم دعالیان شاہ و جانان
جانان سنگھار و نازگان تو بڑی گمان کارکنی بکاران سلطان العابدین محبوب المرشد بن
عاشق العشق انصافنا اور شہنا مولانا شہنا حضرت خواجہ صاحب محمد مصیب علیشاہ غوری
الدینی چشتی نظامی الغفری النوری السیماانی الحافظی حبیبی اباہی اداہم اللہ تعالیٰ کا نام علی اہل
الطالین المستترین الیوم الدین براہ غلام نوازی دروزازی سیر فرزند دلبر خور و اریان
شاہ محمد ابراہیم طعمہ کو مدد غافل چشتی نظامی حنفیہ قادریہ عالیہ وغیرہ اس سلسلے سے مرزا
کر کے جو ایزد فریق کی قائم نمائی رسپا در نشینی سبھ صیدہ خانقاہ صیدہ و صیدہ وغیرہ کی ہی عات
فرمانی اور اسل سندھری و شہنشاہی خاص مٹا کر کے براہ غلام نوازی ایک اعلان بھی ہے حضرت صاحب
تقدیر اداہم اللہ تعالیٰ نے اپنے ہر وقت مبارک سے اور حضرت محمد و آلہ علیہن السلام سے مبارک
حضرت صاحب قلم حضرت خواجہ صیدہ خانقاہ علیشاہ صاحب غوری الدینی چشتی نظامی الغفری النوری
السیماانی الحافظی السیماانی حنفیہ قادریہ مدظل انصاف علیا الیوم الدین کی ہی اپنی دستخط مبارک سے
نیز کہ کے فقیر کے پاس فرض نہیں روانہ فرما سے ہیں لہذا دعا گو اس مبارک خوشخبری کو اپنے
تمام احباب اور باندوں کے اطلاع و دست کے لئے اس تحریر کے ذریعے سے شائع کیا جا رہا ہے

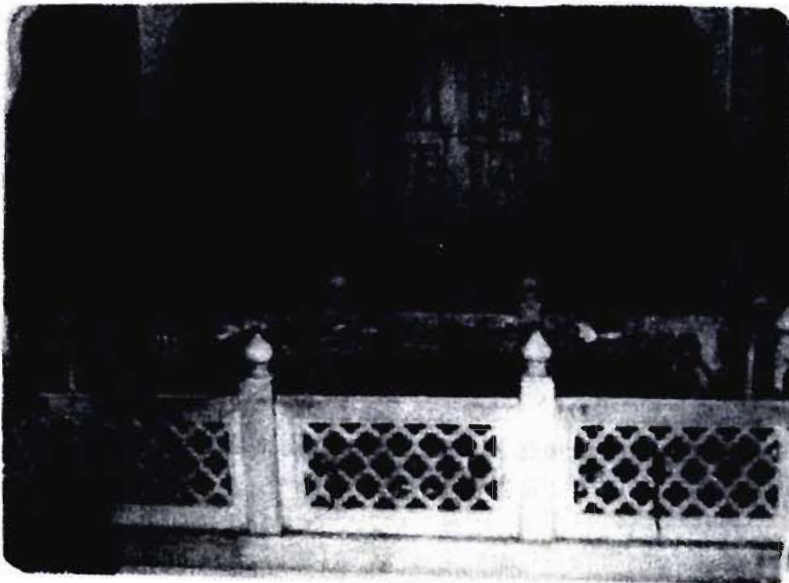
الداعی دعاگو

حاجی شاہ غلام محمد صوفی چشتی نظامی الغفری الحافظی الجیبی ملک ناٹال
شہر دربن مقام امگینی نظام آباد محلہ مخمرہ خانقاہ حبیبیہ

95
APPENDIX 9



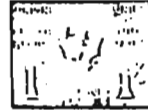
TOMB OF MUHAMMAD IBRĀHĪM IN AJMER, INDIA



INTERIOR OF THE TOMB OF MUHAMMAD IBRĀHĪM
IN AJMER, INDIA

APPENDIX 10

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



[Handwritten signature]

Conveyancer.

Prepared by me,

[Handwritten signature]

Conveyancer

POWER OF ATTORNEY TO TRANSFER

WHEREAS by Deed of Transfer No. 1102/1909 one, HAJEE SHAH GOOLAM MAHOMED is the registered owner in trust for the uses of the Mahomedan Religion of a certain piece of land being the Remainder of Lot 254 of the Town Lands of Pietermaritzburg, situate in the Borough of Pietermaritzburg, Province of Natal, in extent Two Acres Nineteen decimal Four Perches (2.acres 19.4 perches).

AND WHEREAS the said HAJEE SHIH GOOLAM MAHOMED died on the 29th day of June 1911.

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

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

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

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

[Handwritten signature] the/

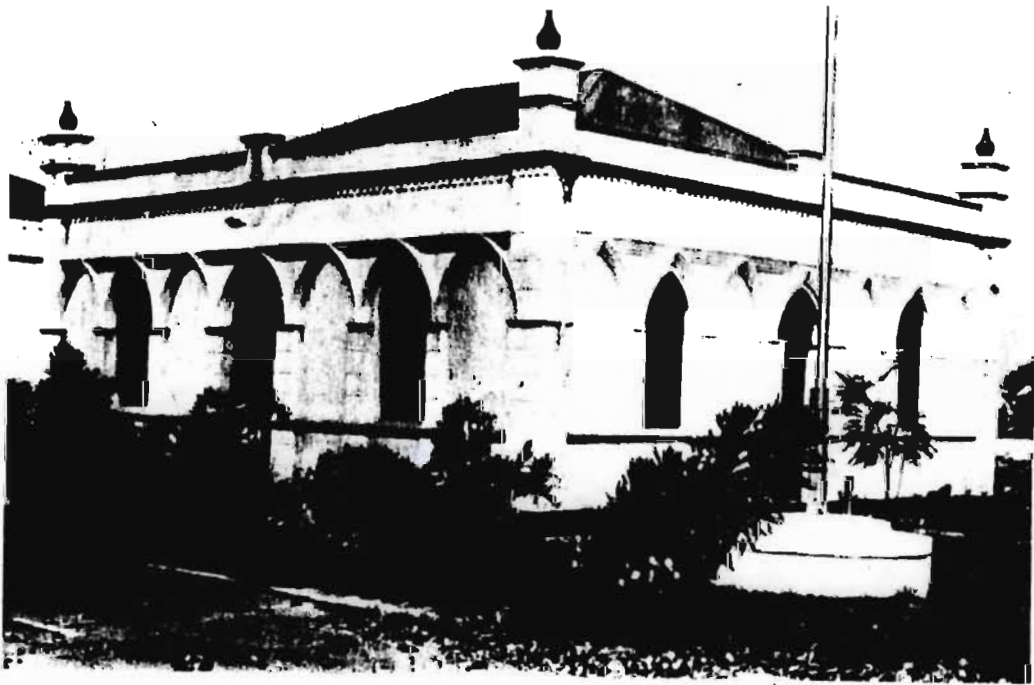
Riverside



1. Grave of Hazrath Shah Abdul Aziz Soofie I (R.A.) 2nd son of Hazrath Soofie Saheb (R.A.) and Hazrath Shah Saheb's Deputy.
2. Grave of Hazrath Hajee Shah Goolam Mohammed Soofie II Sajuda Nasheen and Khaliah-E-Azam of Hazrath Shah Saheb (R.A.)
3. Grave of Hazrath Shah Mohammed Habib Soofie (R.A.) 5th son of Hazrath Soofie Saheb (R.A.) who was incharge of Soofie Darbar Springfield.
4. Grave of Hazrath Hajee Shah Abdul Kader Soofie (R.A.) 3rd son of Hazrath Soofie Saheb (R.A.) who was incharge of Soofie Darbar - P.M. Burg.
5. Grave of Hazrath Hajee Shah Goolam Fareed Soofie (R.A.) youngest son of Hazrath Soofie Saheb (R.A.) who was incharge of Soofie Darbar, Overport.
6. Grave of Hazrath Yusuf Ali Shah Habibi (R.A.) one Khalifah of the Hazrath Soofie Saheb (R.A.) who was incharge of Soofie Darbar Westville.
7. Grave of Hazrath Hifiz Hussain (R.A.) one of the sixth Khalifah of Hazrath Soofie Saheb (R.A.)
 Hazrath Shah Goolam Hafiz Soofie (R.A.) 4th son of Hazrath Soofie Saheb (R.A.) is buried in Soofie Darbar, Sharwood.

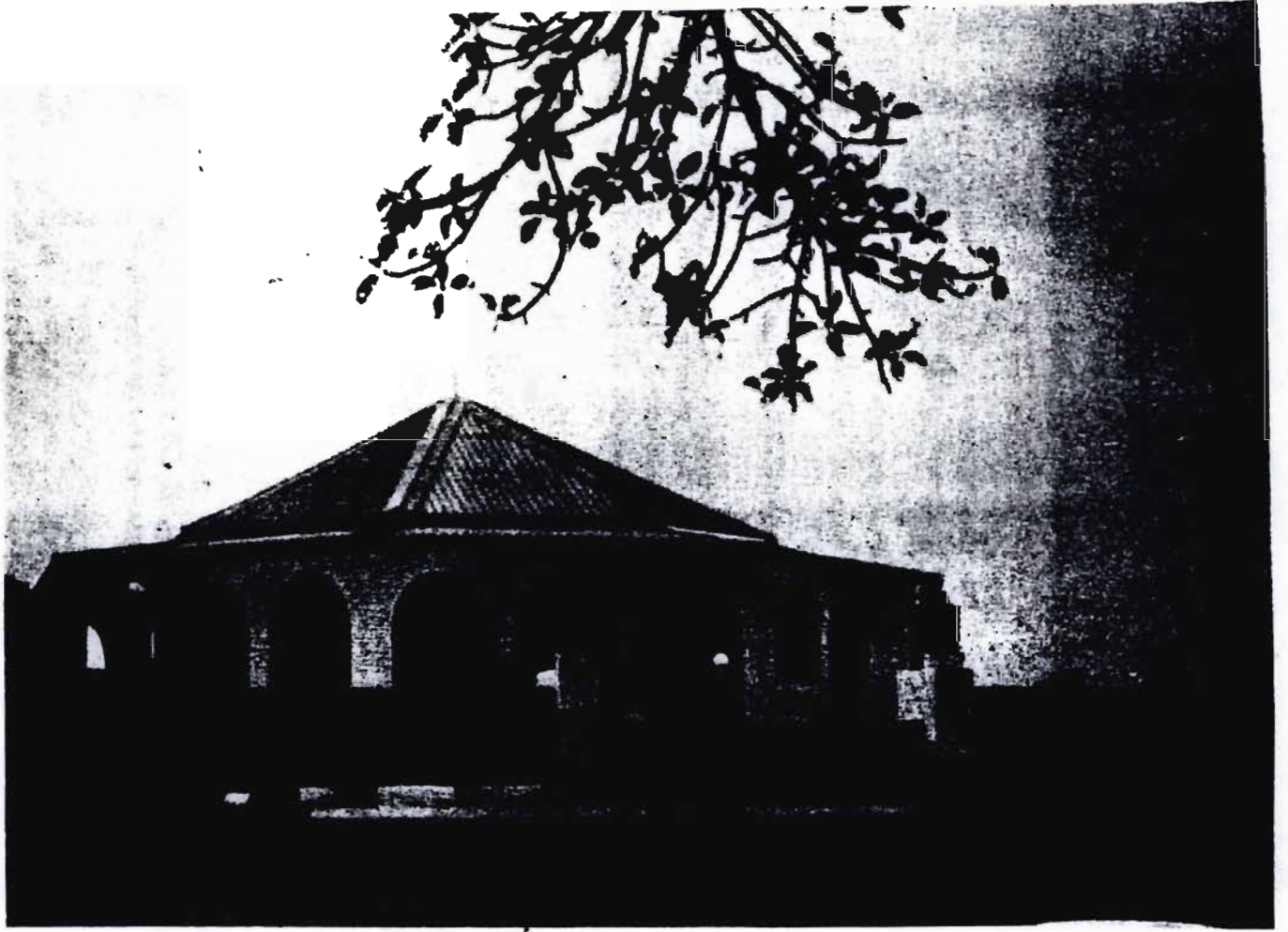
RIVERSIDE CEMETERY - GRAVES OF ŞŪFĪ ŞĀHĪB'S SONS AND KHULAFĀ'

APPENDIX 12

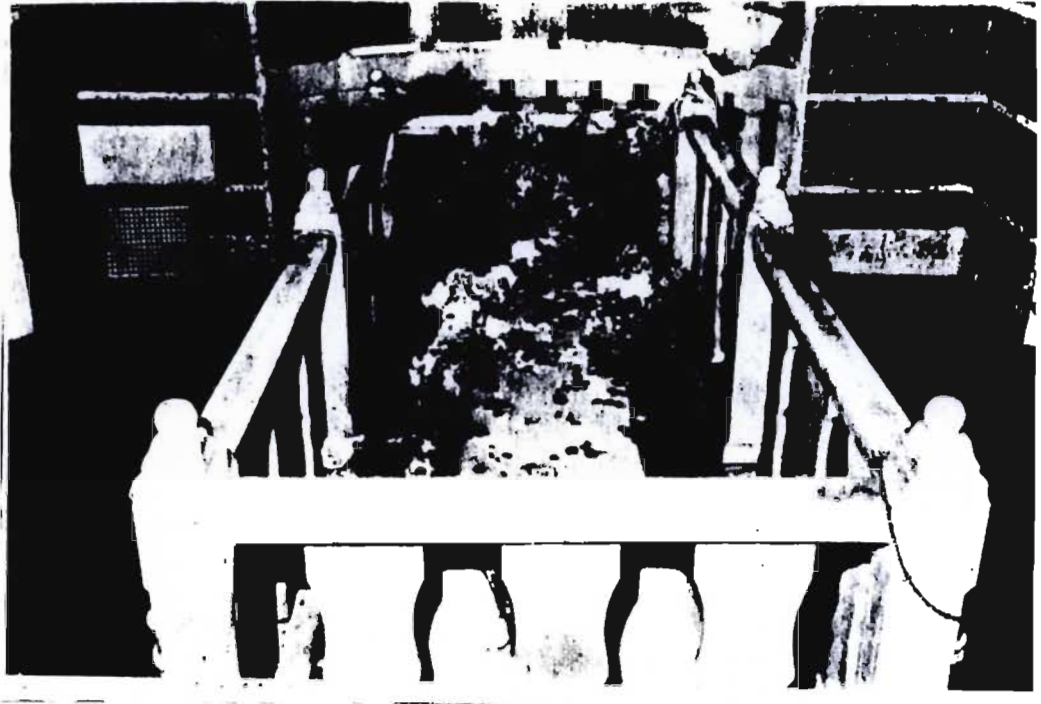


TOMB OF MAWLĀNĀ 'ABD AL-LAṬĪF QĀDĪ -
CAPE TOWN

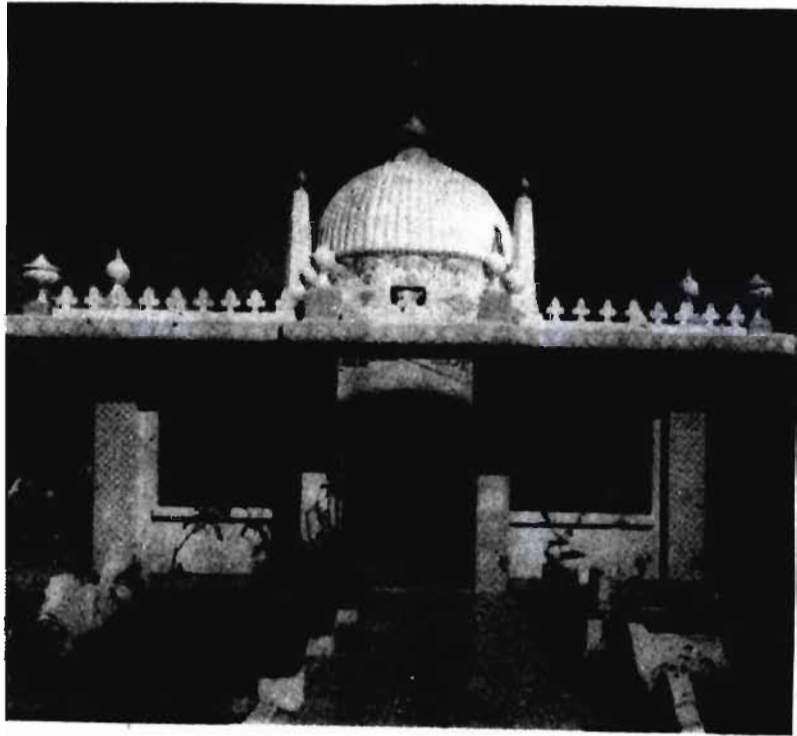
APPENDIX 13



TOMB OF ŞUFÎ ŞÂHIB - RIVERSIDE, DURBAN



INTERIOR OF THE TOMB OF SHAYKH AḤMAD BĀDShĀH PĪR - DURBAN



TOMB OF SHAYKH AḤMAD BĀDShĀH PĪR

APPENDIX 15

TITLE DEEDS OF THE RIVERSIDE, DURBAN PROPERTY

1895

Final

DEED OF TRANSFER,

BY VIRTUE OF A POWER OF ATTORNEY.

Know all Men whom it may concern

That William Edmund Sitcher

of the name of Sitcher in the Colony of Natal Advocate

appeared before me, Registrar of Deeds, &c the said

William Edmund Sitcher

being duly authorized thereto by a Special Power of Attorney granted to him by Seebier of Umgweni County of Victoria Colony of Natal Master

dated the 11th day of March 1894 A.D. and drawn up

at Gurbar in the presence of and certified by

one competent Witness which Power of Attorney was ex-

hibited to me on this day; and the said Appraiser declared that

his Principal the said Seebier

had truly and legally sold, and that &c the said Ap-

praiser, in his capacity as Attorney to the said

Seebier

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

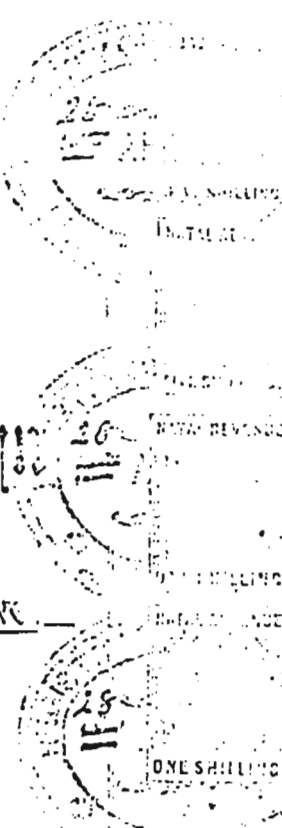
property to and on behalf of Heisei Shahi Gekasso

of the name of Gurbar in the Colony of Natal He is

an Exchequer, Administrator, & Assigns, certain

lots of Freehold Land situated and being

Vertical stamp: Registrar of Deeds, Natal



The Subdivision of Portion D' is in extent 3 Roods 13.119 Perches bounded North by Subdivision F of Lot 1, East by Portion C1 South by Subdivision 1 of Portion L1 and West by Remainder of Portion D'.

The Subdivision of Portion L1 is in extent 2 Roods 20.77 Perches bounded North by Subdivision 1 of Portion D' East by Portion K1 South by Ungani River and West by Remainder of Portion L1.

As will more fully appear reference being had to the Original Diagram of the said Lot 1 annexed to the Deed of Grant in favour of Lloyd Evans Masham dated the 17th day of August 1847. The Diagram of the Subdivision G annexed to the Deed of Transfer thereof in favour of W. R. Wilson, dated the 5th day of ~~January~~ June 1853 the Diagram of the Portion Q' of Grant L1 of 16 annexed to the Deed of Transfer thereof in favour of Carraman a free Indian Immigrant c. 18120 (deceased) dated the 30th day of October 1895 and the Diagrams of the Subdivisions now hereby transferred attached to the Deed of Transfer in favour of Applicant Principal, dated the 3rd day of December 1895.

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

Wherefore the Applicant the said William Edmund Fisher renouncing all the Right and Title which his Principal heretofore had to the Premises, on behalf as aforesaid, did in consequence, also acknowledge the said

Sober

to be entirely dispossessed of and disentitled to the same; and that by virtue of these presents, the said

Haji Sha. Goolam Mahomed
His Heirs, Executors, Administrators, or Assigns, now is and henceforth shall be entitled thereto conformably to local custom and laws

us also to clear it from all Encumbrances and Hypothecations, according to the Laws respecting the Purchase and Sale of Landed Property; Government, however, reserving its right, and finally acknowledging his Principal to be satisfactorily paid the whole of the Purchase Money, amounting to a sum of

One Hundred and Eighty Five Pounds
Stg. (£185 : 0 : 0)

In Witness whereof, I the said Registrar, together with the Appraiser, &c., have subscribed to these presents.

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

In my presence

Wm. du Toit
G. du Toit
Registrar of Deeds

Registered Transfer Register La M fol. 1402
No. I Folio 759. 760
28th April, 1896.

G. du Toit
Registrar of Deeds.

Prepared by

W. G. van der Merwe

Comptroller

APPENDIX 16

A PART OF THE LAND SURVEYOR'S (WOODLAND H. JEFFRYES)
REPORT ON THE INVESTIGATION INTO THE SITUATION OF AND
IDENTITY OF THE RIVERSIDE MASJID DATED 5 DECEMBER 1984

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

D. OBSERVATIONS

- 1) I am advised that in 1895 a Mosque was built on land described as Sub L1 and Sub D1, both of Lot 1 No. 1550, which properties were, in October of the same year, subdivided into Sub 1 of L1 etc. and the Rem of L1 etc. as well as Sub 1 of D1 and Rem of D1.
It is not evident as to the month in which the Mosque was built, but the survey did take place late in the year, so it is more than likely that the building was there or under construction at the time of the survey.
- 2) My interpretation of the Deed of Transfer 765/1900 is that Sub 1 of D1 and Sub 1 of L1 were transferred by Narrainien to Soobier in March 1896 and then in April 1896 to H.S.G. Mahomed. It was in turn transferred to H.S.G. Mahomed Trust in 1900. The Deed clearly refers to a Mosque thereon.
- 3) My interpretation of the other Deed dated the 1st December 1913, is that Rem of D1 and Rem of L1 was also transferred by Narrainien and afterwards to others, ending in a transfer to Abdul Aziz in April 1912. These properties were then transferred to the Abdul Aziz Trust in 1913. This deed clearly refers to premises erected on the land.
- 4) All the evidence of diagrams and deeds, and photographs of the Mosque, Madrassa, shrine and residence, and information given on plans, indicate that the existing Mosque is in fact of the Remainder of L1 and the Remainder of D1 and is not on the properties described in the 1900 Deed of Transfer. If the topographical and photographic evidence is to be believed, then the residence was on Sub 1 of L1 and not on the property described in the 1913 Deed of Transfer. The buildings are shown on the attached plan lettered Plan "Y".
- 5) All but a small portion of the Rem of L1 and the whole of Sub 1 of L1 were, in 1973, consolidated with other properties to form Lot Prospect Hall No. 15070. The Mosque is situate mainly on the Rem of D1 and a small portion on the Rem of L1, now referred to in the papers as Sub 3 of L1. Refer to Plan "Z". This plan also shows the current position of the Subdivisions and Consolidations.

E. CONCLUSION

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

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

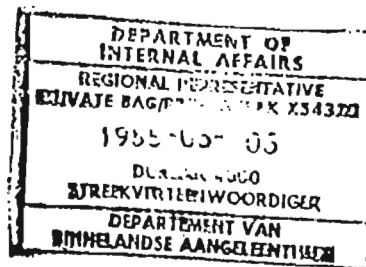
APPENDIX 17

B. 112

DEPARTMENT OF INTERNAL AFFAIRS
COPY OF SHIP'S LIST OF INDIAN IMMIGRANT

Serial Number	:	276
Colonial Number	:	10539
Date of Arrival	:	17.03.1896
Name of Ship	:	S.S. UMZINTO XI
Place of Registration	:	GAZIPUR
Date of Registration	:	20.01.1896
Number in Register	:	23
Name	:	MAHOMED
Father's Name	:	EBRAHIM SOOFIE
Age	:	36 YRS
Sex	:	MALE
Caste	:	CHUTHRI
District	:	RATNAGIRI
Thanna/Taluq	:	SAIDAT
Village	:	KALYAN
Height	:	—
Bodily Marks	:	—
Name of Next-of-Kin	:	—
Relations Accompanied	:	—
Small Pox/Vaccinated	:	VACCINATED
Remarks	:	—

Certified a true copy.



D. Duran
REGIONAL REPRESENTATIVE

APPENDIX 18

NATAL HARBOUR DEPARTMENT

IMMIGRATION RESTRICTIONS

(Act No. 1897)



CERTIFICATE OF DOMICILE.

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

Name *Şufi Şahib (Kudat)*

Age *38 1/2 years*

Height *74* in.

Distance from Durban *Imani, Durban, Natal*

Country of Birth *India*

Trade or Profession *Merchant*

Place of Domicile *Durban, Natal*

Secretary's Office, Point

16 September 1898

G. W. DICK
for Secretary.

CERTIFICATE OF DOMICILE ISSUED TO ŞUFİ ŞAHİB ON
16 SEPTEMBER 1898

APPENDIX 19

CERTIFICATE OF DOMICILE ISSUED TO ŞŪFĪ ŞĀHĪB ON
21 DECEMBER 1909

Issued in exchange for passport Certificate No. 7052.

110

I.R.D. 1570
1909

COLONY OF NATAL.

No 4834

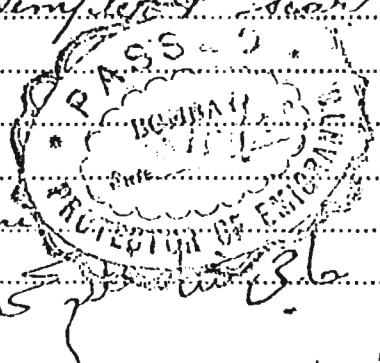
(Fee ~~2/-~~ Paid.)

Immigration Restriction Department,
(ACT No. 30 OF 1902.)

CERTIFICATE OF DOMICILE.

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

Name Abjee Shahu Godam Mohamed alias Sooje Sahib
 Nationality Indian Place of Birth Bombay
 Age 46 years Sex male Height 5 ft 6 3/4 in
 Trade or Profession Priest
 Caste Mohammedan Married or Single married
 Distinctive Marks Wole Left Temple Scar
Below Left Knee.
 Place of Residence in Natal Umgeni
 Signature of Holder [Signature]



Issued at the Immigration Restriction

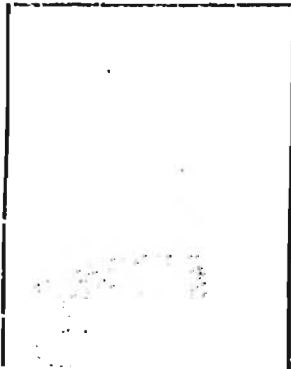
Office, Point, Port Natal,

on 21st December 1909.

[Signature]
P.I.R. Officer.

Left Thumb Impression

Right Thumb Impression



DEC 22 1909
93520



APPENDIX 20

PASSPORT ISSUED TO ŞŪFĪ ŞĀHĪB BY THE ADMINISTRATOR
OF THE COLONY OF NATAL ON 21 JULY 1909



This Passport

IS GRANTED TO

— Hajee Shah Goolam Mahomed —

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

Henry Dale

Administrator
Governor of the Colony of Natal,

2 Feb July 1909



3, Henry Bale
~~MATTHEW NATHAN~~, Lieutenant-Colonel, Royal Engineers,
 Knight Commander of the Most Distinguished Order of Saint
 Michael and Saint George, ^{King's Counsel, Administrator,} Governor and Commander-in-Chief
 in and over the Colony of Natal, Vice-Admiral of the same,
 and Supreme Chief over the Native population,

Request in the Name of His Britannic Majesty, all those whom it may
 concern to allow Hajee Shah Goolam Mahomed
 his wife Hajee Jainabi, two sons Goolam
 Hafiz and Mahomed Habeebee, and one
 daughter Khajabi
 travelling in India and Arabia
 to PASS FREELY, and to afford them every assistance and
 protection of which they may stand in need.

Given at ^{King's House, Durban,} ~~Government House, Bloemfonteinburg,~~ in the
 Colony of Natal, the Twenty-first
 day of July, 1909.

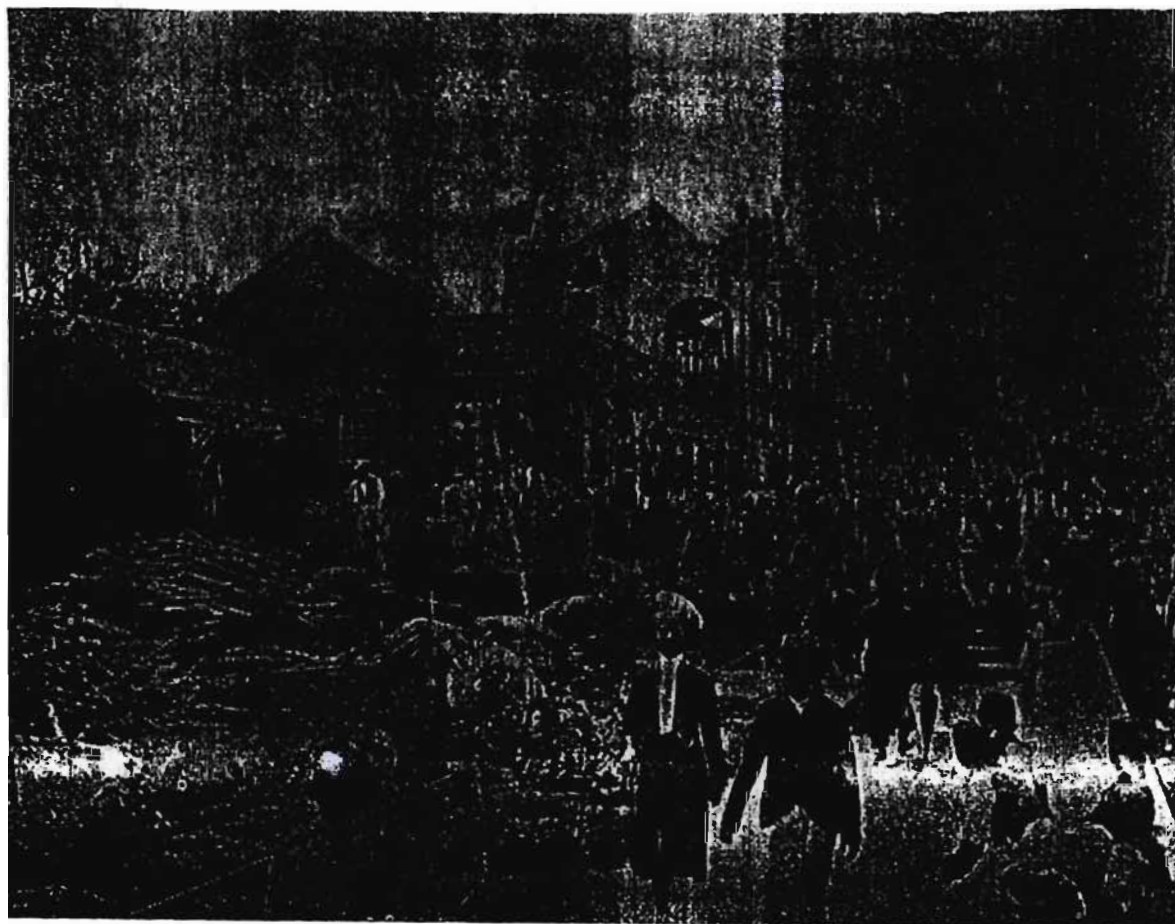
Henry Bale
 Administrator,
 Governor.

Signature of the Bearer:—

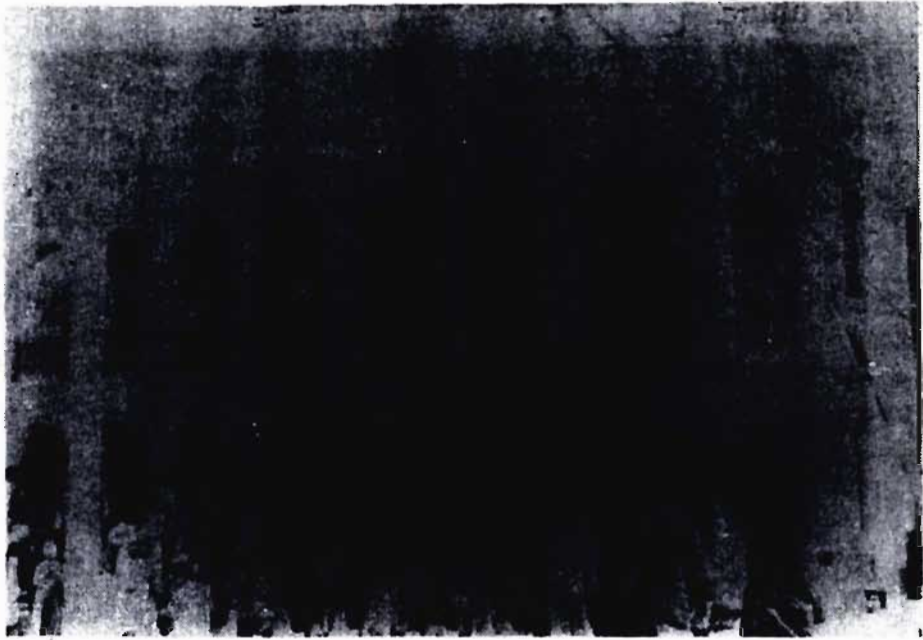
* حاجی شاہ محمد علی

APPENDIX 21

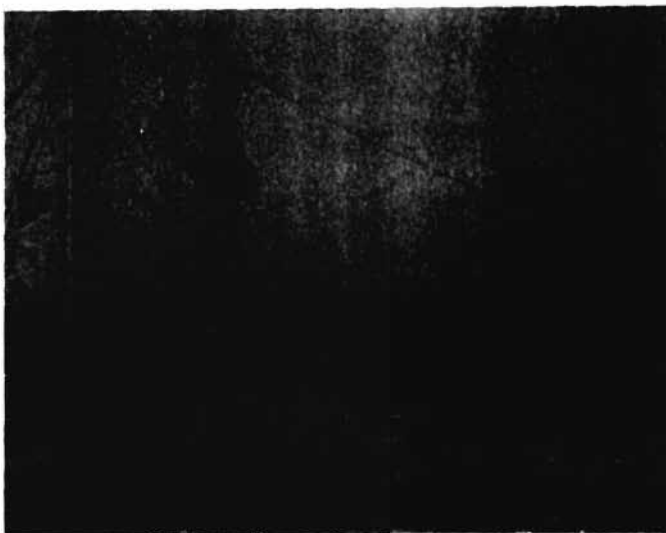
'URS SHARĪF CELEBRATION AT THE ḤABĪBIYAH MASJID, RIVERSIDE



URS SHARĪF DURING THE TIME OF ŞŪFĪ ŞĀHĪB



URS SHARĪF OF HAḌRAT MU'ĪN AL-DĪN CHISHTĪ AT RIVERSIDE DURING THE LIFE TIME OF ṢŪEĪ ṢĀḤIB



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



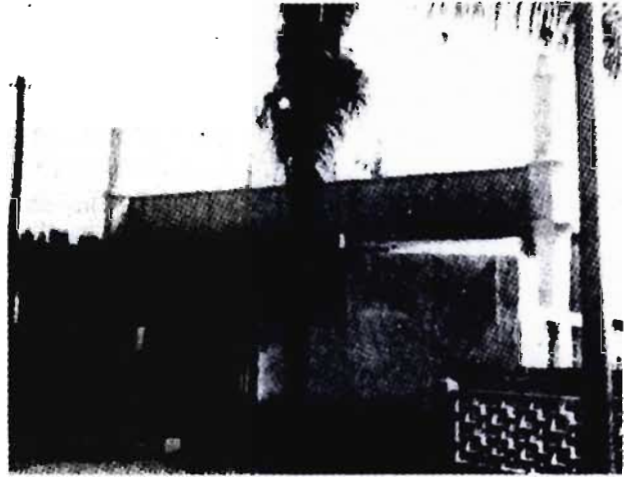
14 January 1927 — Inmates at the Soofie Saheb Orphanage Umgenl, Riverside.

APPENDIX 22

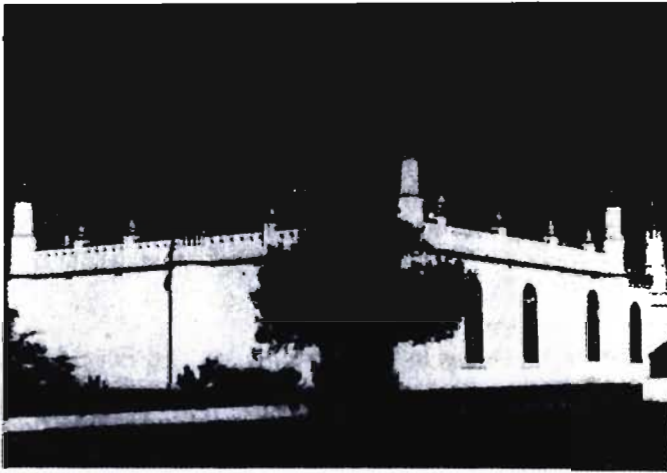
THE VARIOUS MASĀJID ESTABLISHED BY ṢŪFĪ ṢĀHĪB



Riverside — Durban



Pietermaritzburg — Natal



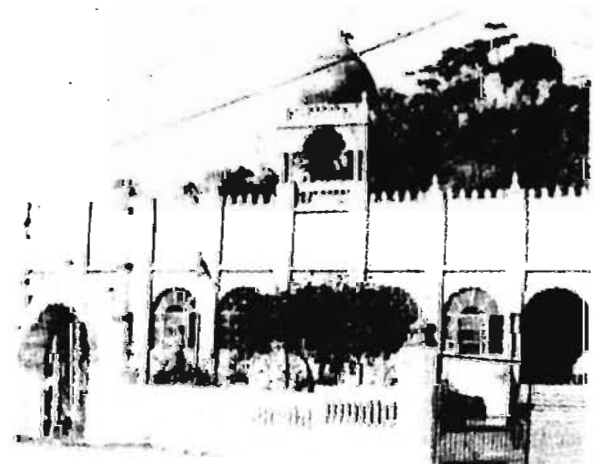
Cape Town



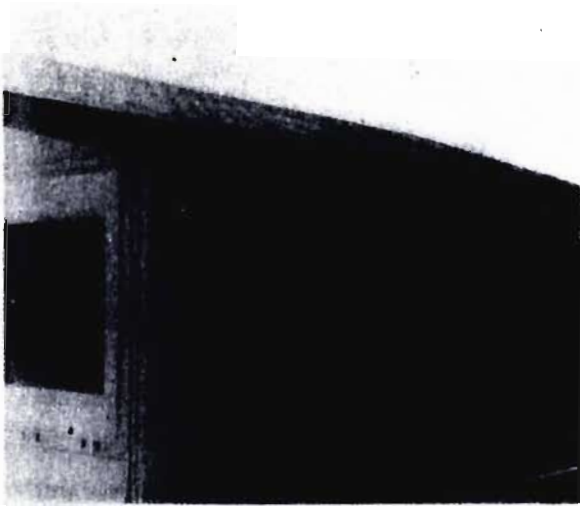
Ladysmith — Natal



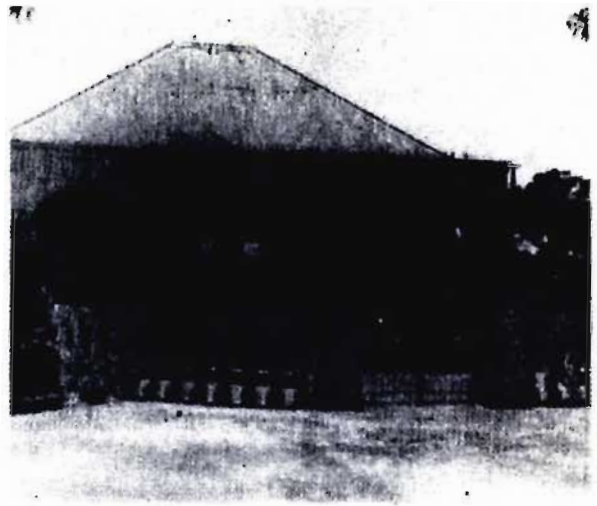
Buthe Buthe — Lesotho



Springfield — Durban



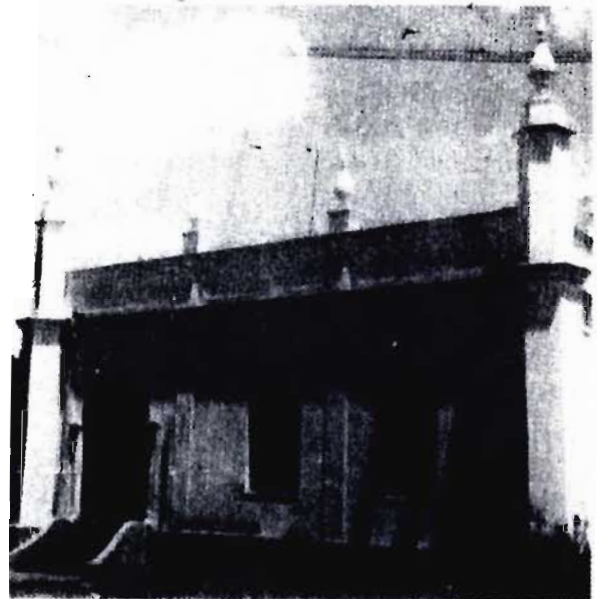
Sea Cow Lake — Durban



Westville — Durban



Tongaat — Natal



Colenso — Natal



Overport — Durban



45th Cutting — Durban

APPENDIX 23



THE MAGNIFICENT ARCHWAY THAT DOMINATED THE ENTRANCE OF
THE RIVERSIDE DARGĀH

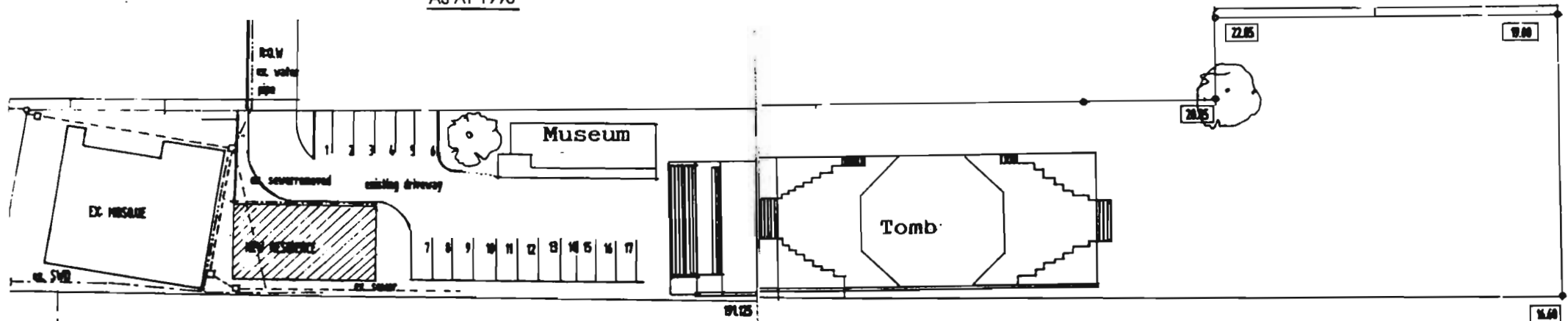


HABĪBIYAH ŞŪFĪ ŞĀHĪB COMPLEX - RIVERSIDE

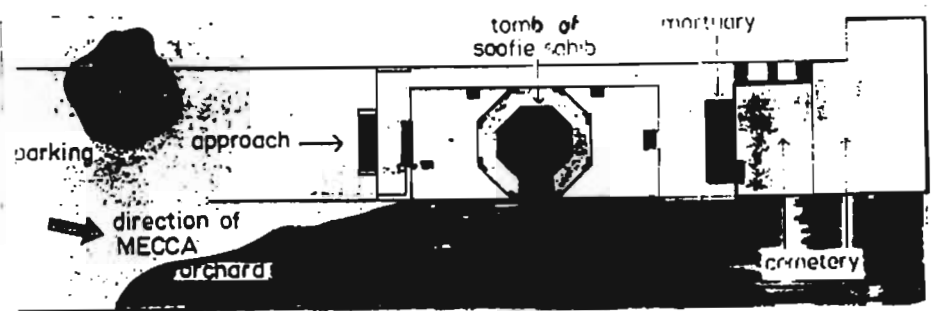
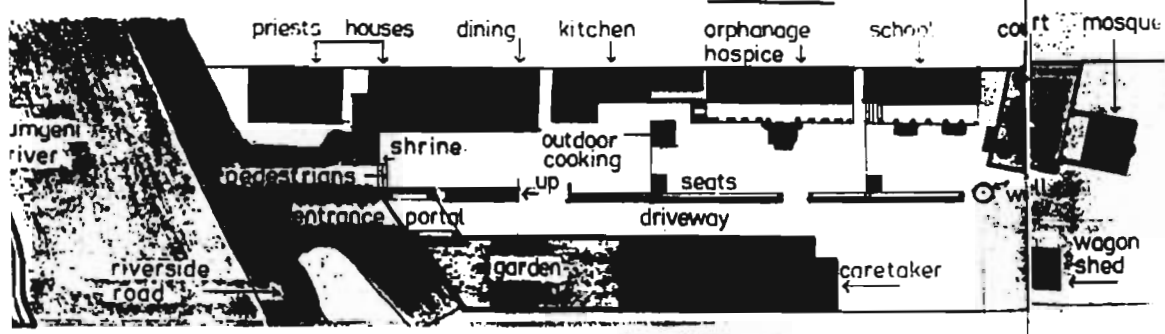
APPENDIX 24

GROUND PLAN OF THE ḤABĪBIYAH ṢŪFĪ ṢĀḤĪB COMPLEX -
RIVERSIDE

AS AT 1993



AS AT 1968





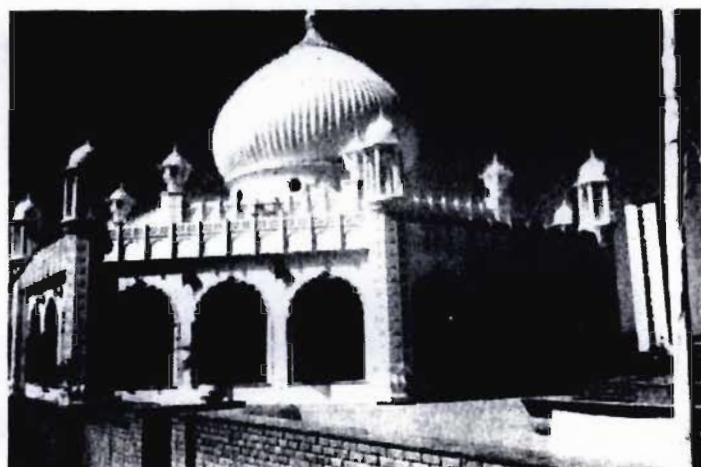
A new concrete dome was also placed on the extended
Musjid of Hazrath Soofie Saheb (R.A.) at Riverside, 1988.



HABĪBIYAH ṢUFĪ ṢĀHĪB MASJID - RIVERSIDE

APPENDIX 27

Interior and Exterior Features of the Renovated Mazaar Sharief, Riverside, Durban

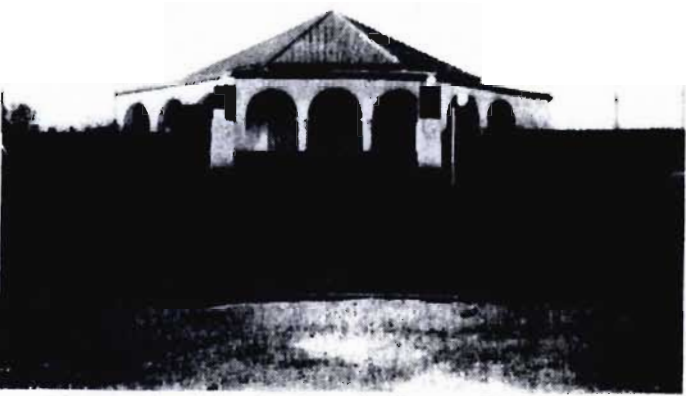


RENOVATED TOMB OF ŞŪFĪ ŞAHĪB - RIVERSIDE - 1988

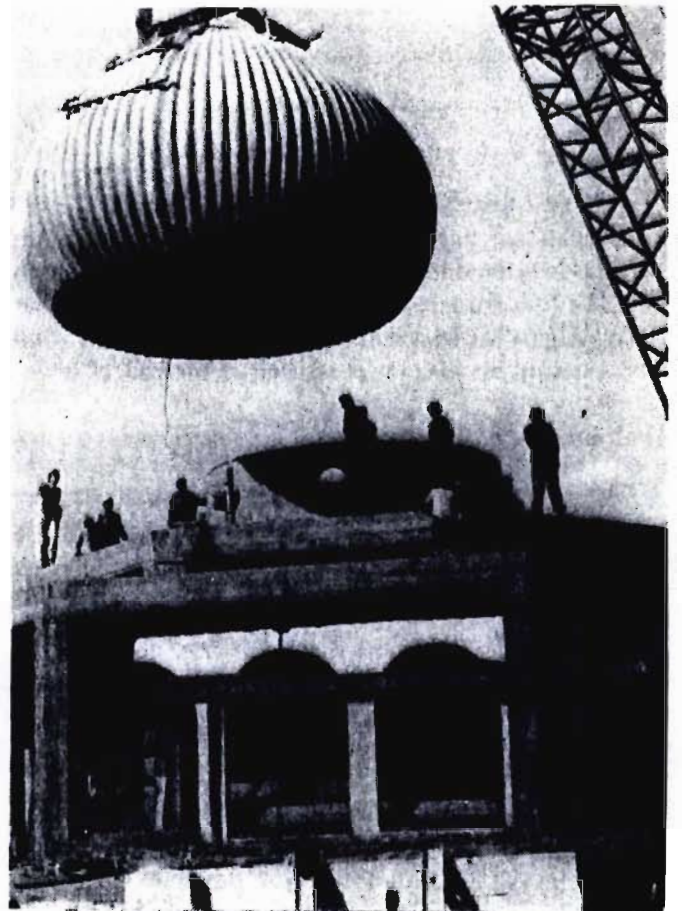
APPENDIX 28



Original Mazaar of Hazrath Soofie Saheb (RA), Riverside 1930



Mazaar Sharief just before the Renovation in 1984

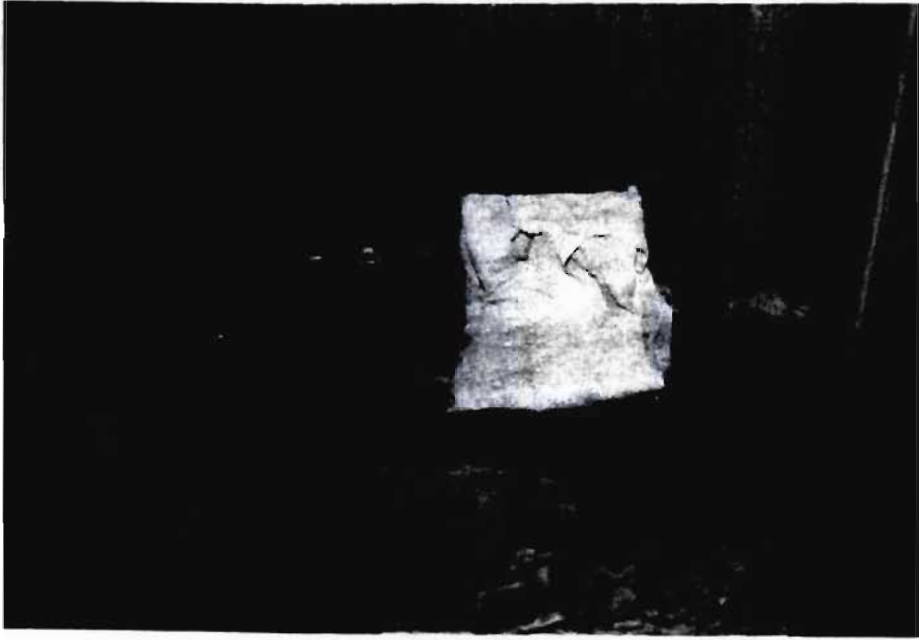


The New Dome being placed on the Mazaar of Hazrath Soofie Saheb on 7 August 1985

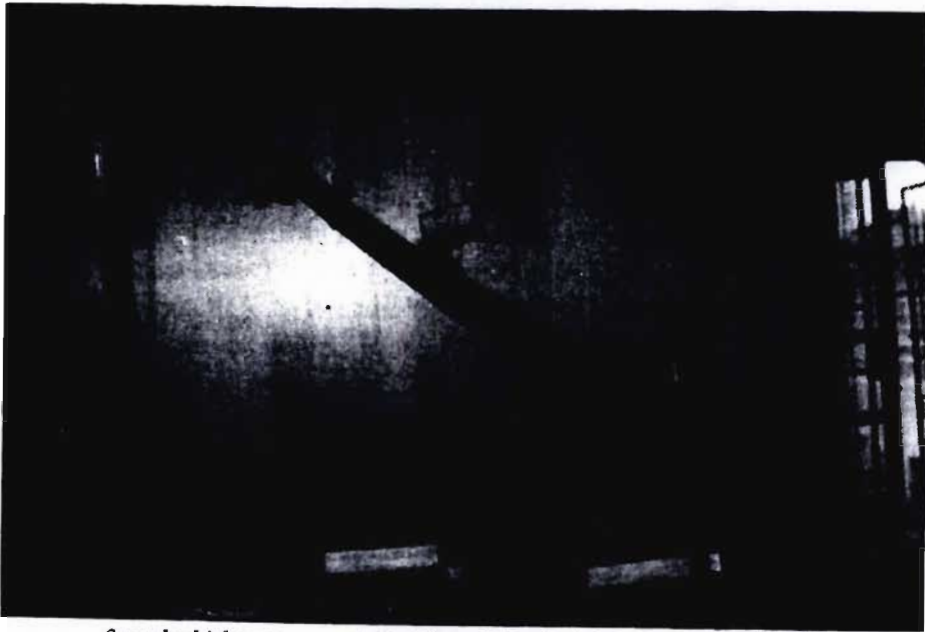
THE CHANGING FACE OF THE TOMB OF ŞUFİ ŞAHİB



APPENDIX 29



Some of the personal effects of Hazrath Soofie Saheb (R.A.)

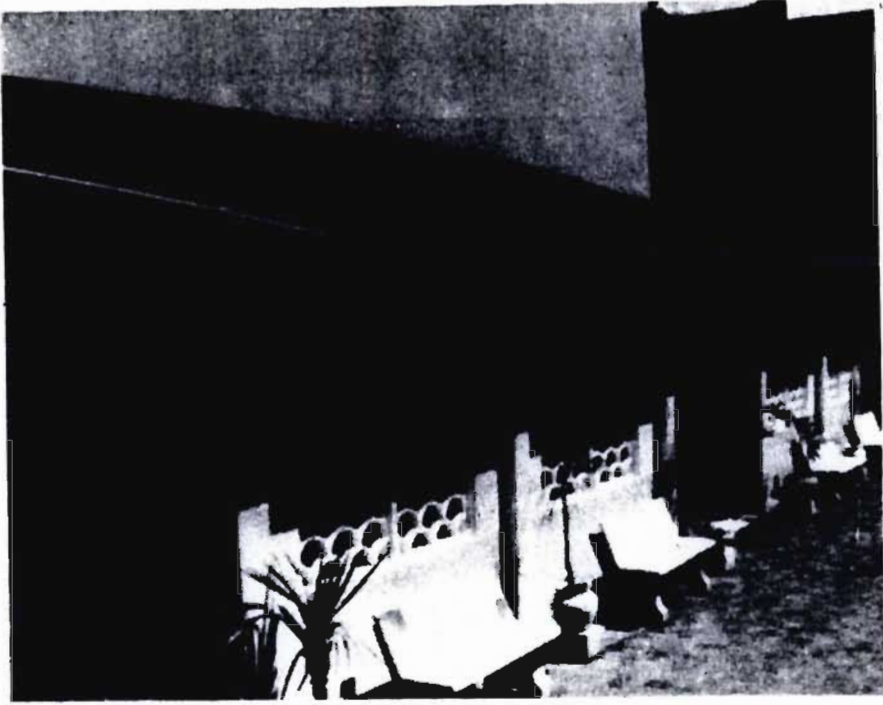


*Sword which was presented to Hazrath Soofie Saheb (R.A.) in early 1900
by the visiting Sultan of Zanziba*

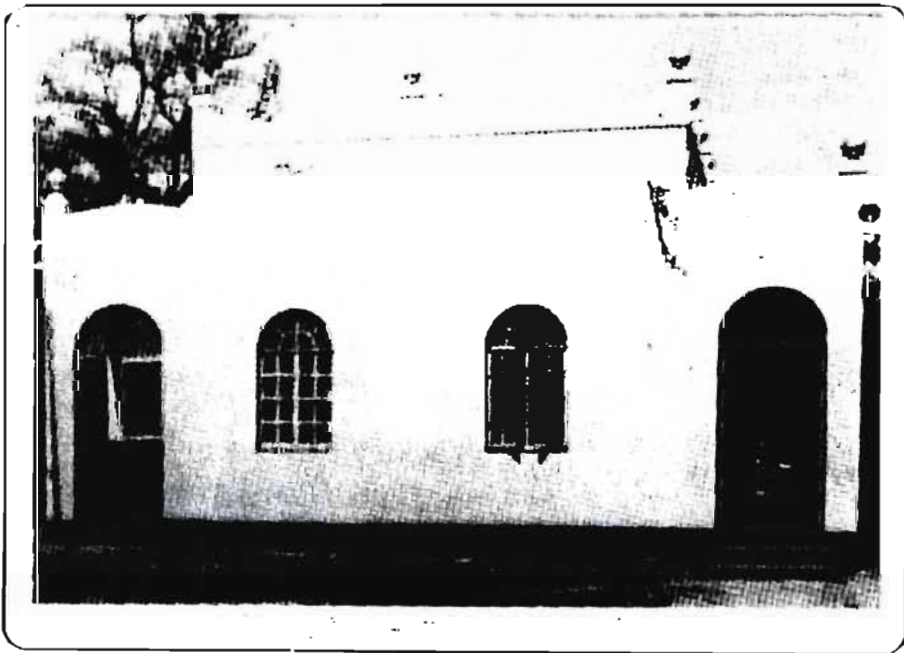
RELICS OF SUFI SAHIB

APPENDIX 30

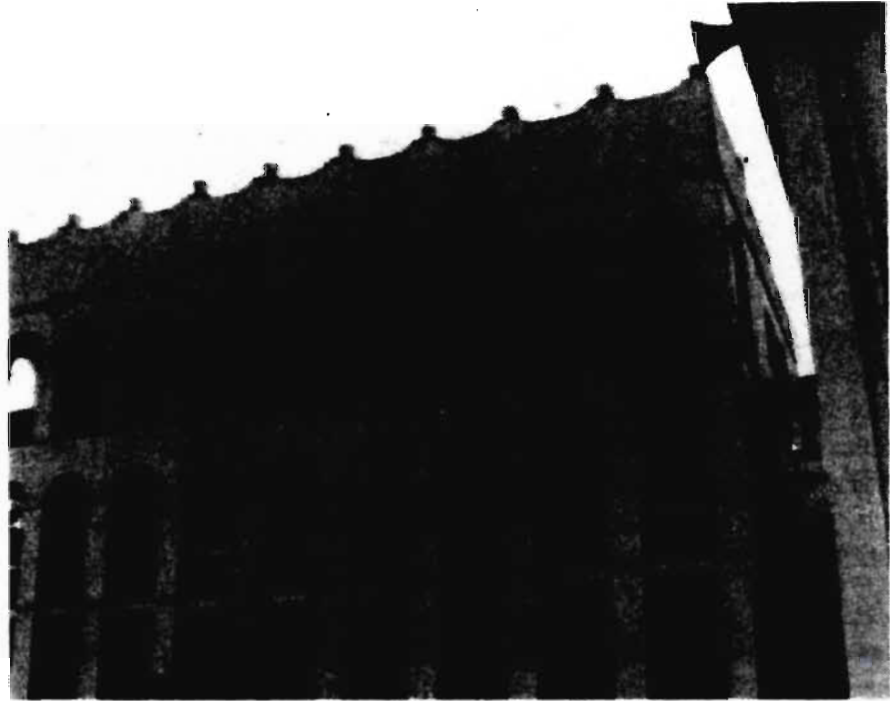
ŞUFİ ŞAHİB BĀDŞAH PİR COMPLEX - KENVILLE, DURBAN



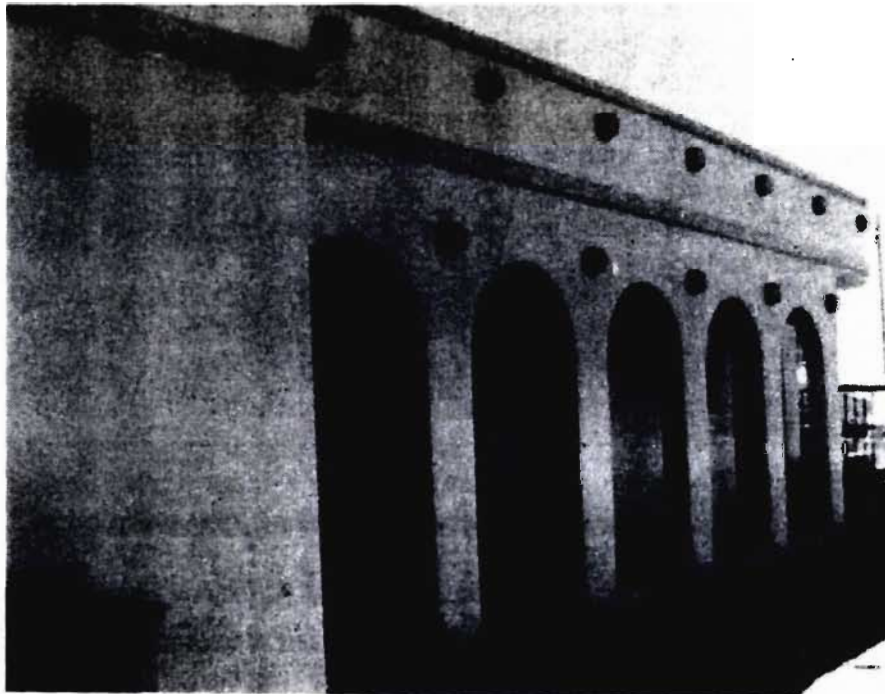
MASJID - KENVILLE



JAMĀ'AT KHĀNA - KENVILLE - 1952



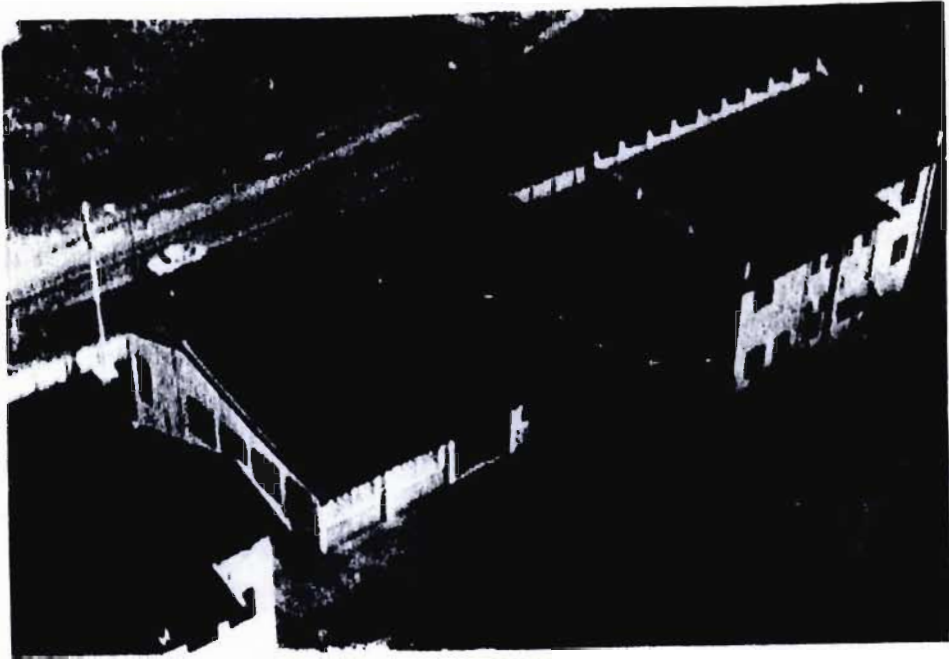
Orphanage - Kenville



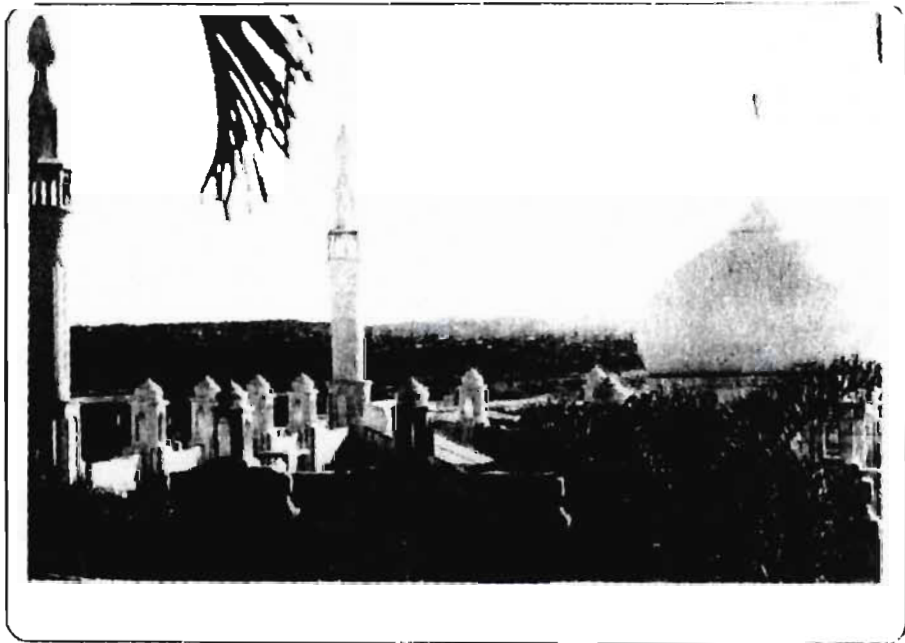
Nursery - Kenville



ŞUFĪ ŞĀHĪB BĀDŞĀH PĪR MASJĪD - KENVILLE - 1993



AERIAL VIEW - KENILWORTH COMPLEX

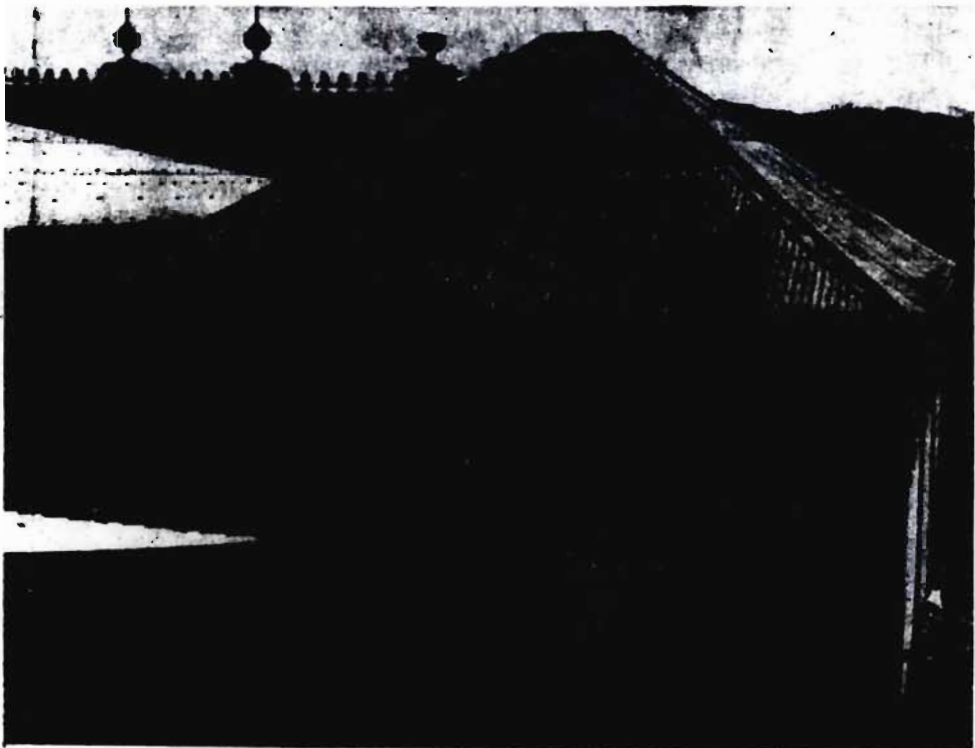


MINARETS AND SMALL DOMES - KENILWORTH COMPLEX

APPENDIX 31

ŞUFĪ ŞĀHĪB COMPLEX - SPRINGFIELD, DURBAN

**Musjid-e-Soofia:—
Springfield:
Through the years.....**



1935



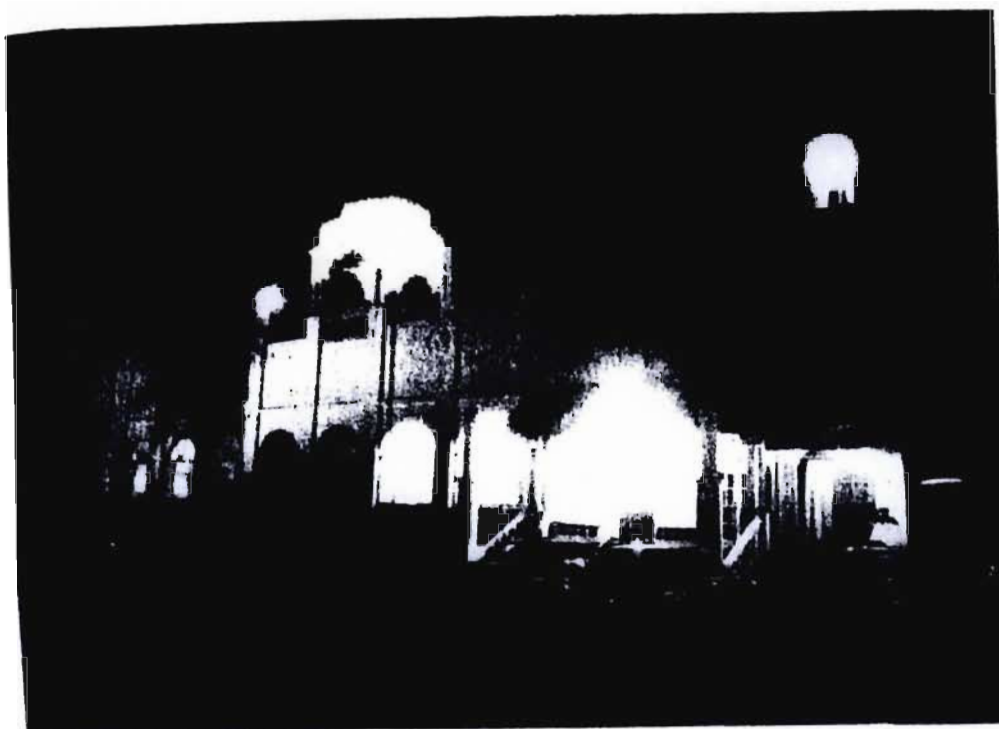
1956



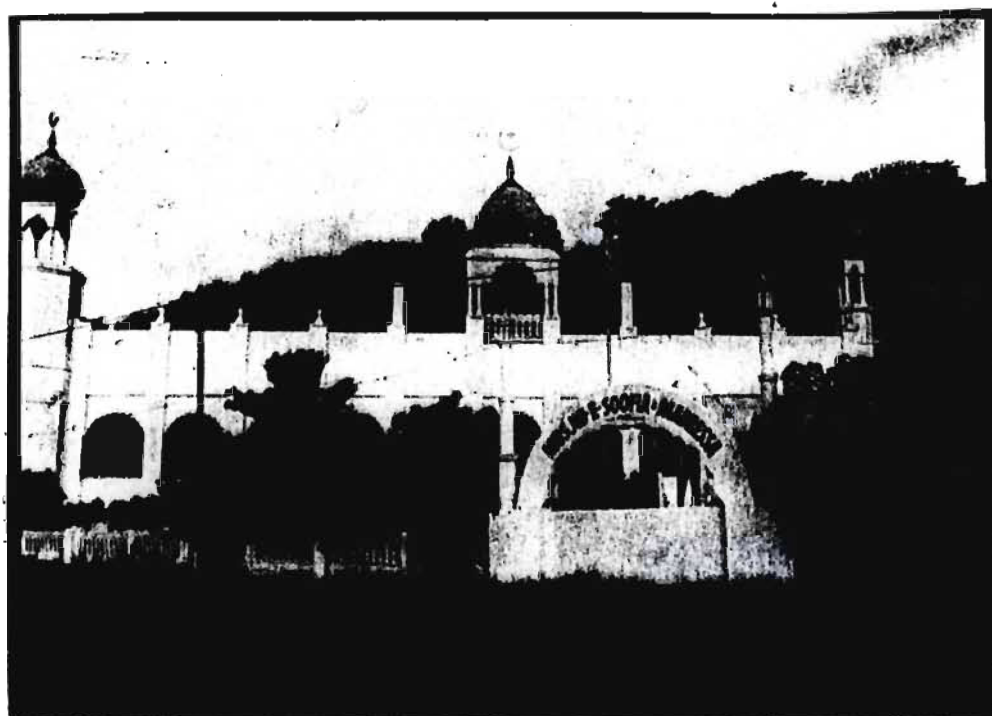
1978



1984

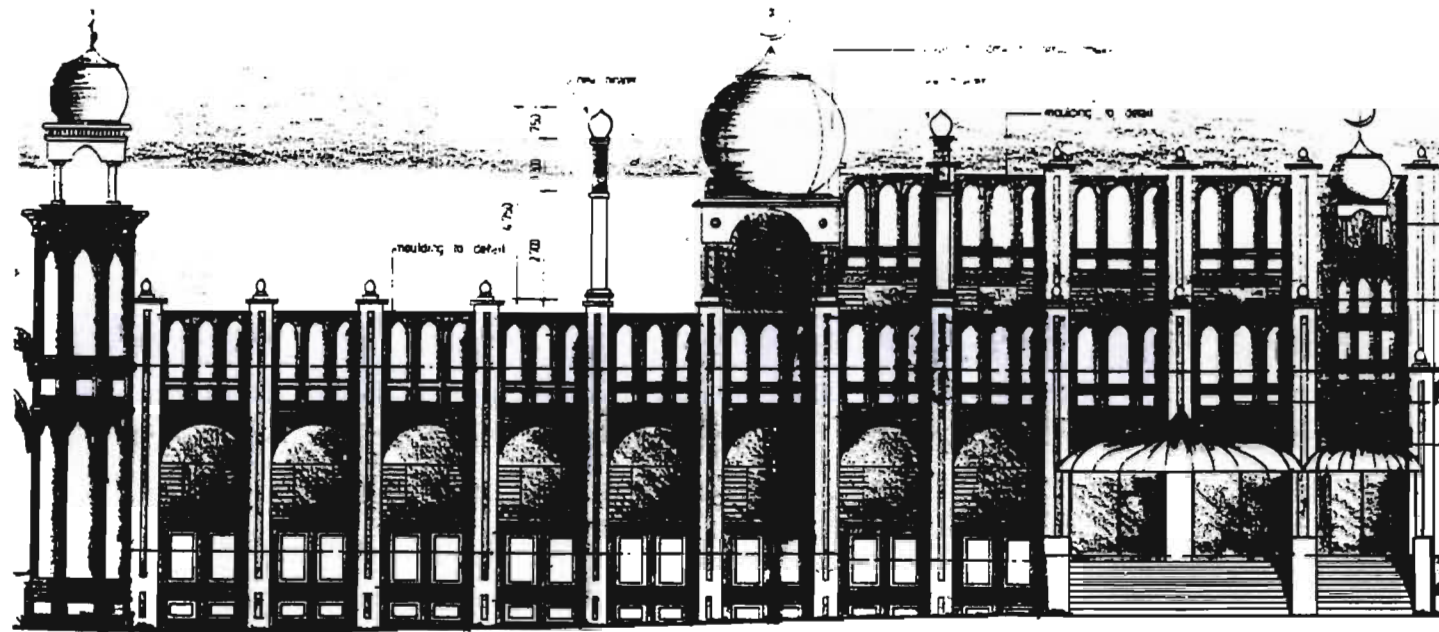


1990



1990

PROPOSED SOOFIE MOSQUE

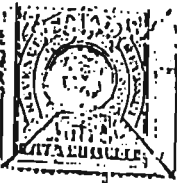


PROPOSED RENOVATION OF MUSJID-E-SOOFIA & MADRESSA'S
327 QUARRY ROAD, SPRINGFIELD, DURBAN
PHONES: 289652 / 282202

APPENDIX 32

ŞŪFĪ ŞAĦĪB COMPLEX - EAST STREET, PIETERMARITZBURG

1909. *23/110* *certified by* *found* *the*



Deed of Transfer.

BY VIRTUE OF POWER OF ATTORNEY.

Know all Men whom it may concern:

That Hugh Edward Bruce Bruce of Pietermaritzburg
barrister Attorney
appeared before me, Registrar of Deeds for the Colony of Natal, He, the said
Apparar, being duly authorised thereto by Special Power of Attorney granted to
him by HAJEE SHAH GOOLAM MAHOMED of Lower Umgoni, Colony of Natal,
Mahomedan Priest,

Sub B = 17461 29 ft

GETRANSFERREDE...
TRANSFERRING...
Pietermaritzburg, Cape Province
No. *313 5/1905* ... *1: 7205* *Reve:*

F. V. COPPELHAGEN
Registrars van Afdel.
Registrar of Deeds.

dated the 11th day of August in the Year
of Our Lord One Thousand Nine Hundred and Nine
and drawn up at Durban in the presence of and
certified by a competent Witness which Power of Attorney was
exhibited to me on this day; and the Apparar declared that his Principal the said
HAJEE SHAH GOOLAM MAHOMED
had truly and legally *given* sold, and that He, the said Apparar in his capacity as
Attorney to the said HAJEE SHAH GOOLAM MAHOMED

valid by these presents cede and transfer, in full and free property to and on behalf of
HAJEE SHAH GOOLAM MAHOMED in trust for the uses of the Mahomedan
Religion, his Successors in Office or Assigns, a certain piece

Heirs, Executors, Administrators, or Assigns

ISSUED FOR JUDICIAL PURPOSES ONLY.
ALLEEN VIR RESEBELENDES UITG. REIK.

piece of land in extent 2 acres, 0 roods and 19.4 perches, being the remainder of the Lot No. 254 of the Town Lands of Pietermaritzburg, Colony of Natal, bounded N.W. by a continuation of Longmarket Street; S.E. by the portion a.b.c.d. of the said Lot; S.W. by a street and otherwise by a reserve of ten feet on the banks of a permanent stream, as will more fully appear from the diagram annexed to the Deed of Transfer of said Lot 254 in favour of Edward Owen dated 26th May, 1877, and to two subsequent Deeds of Transfer the last of which is in favour of Appraiser's Principal and dated as aforesaid herewith.

This transfer is passed subject to the conditions contained in the Original Deed of Grant of the said Town Lands so far as now applicable, and to the following special conditions :-

The land and the proceeds thereof shall be exclusively used for charitable purposes approved by and according to the Tenets of the Suni Mahomedan Faith. The control of the proceeds from the said land shall vest in the hands of the said HAJEE SHAH GOOLAM MAHOMED and his Successors in Office who shall be entitled to live on the premises erected on the said piece of land and to maintain himself or themselves out of the aforesaid proceeds. On the death of the said HAJEE SHAH GOOLAM MAHOMED the office of Trustee shall descend to his eldest male issue and the male descendants of such issue and in the event of the descendants of the eldest male issue of the said HAJEE SHAH GOOLAM MAHOMED being exhausted the Office of Trustee shall descend to the person or persons from time to time elected and appointed by a majority of the Suni Mahomedans residing within a three mile radius of the said piece of land - provided however that the electors shall not be entitled to elect an outsider unless the male descendants of the said HAJEE SHAH GOOLAM MAHOMED are exhausted.

Also appeared before me, Registrar of Deeds, the said Appraiser who, acting under Power of Attorney dated the 11th day of August 1909 granted to him by the said HAJEE SHAH GOOLAM MAHOMED, did declare on his behalf to have accepted, and he doth hereby accept, the title of the property by this Deed transferred in trust.

Wherefore the Appraiser, the said

Edw. Edward Bruce Bruce

renouncing all the Right and Title which his Principal heretofore had to the Premises, on behalf as aforesaid, did in consequence also acknowledge the said

HAJEE SHAH GOOLAM MAHOMED

to be entirely dispossessed of and disentitled to the same; and that by virtue of these Presents the said HAJEE SHAH GOOLAM MAHOMED in trust as aforesaid

ISSUED FOR JUDICIAL PURPOSES ONLY, S

REGISTERED IN THE DEEDS OFFICE

ISSUED FOR JUDICIAL PURPOSES ONLY.
ALLEN V.R. R.G. GELEINDES UITG. RZIK.

Successors in Office
his Heirs, Executors, Administrators or Assigns, now is

and henceforth shall be entitled thereto, conformably to local Custom; moreover
promising to Free and Warrant the Property thus sold and transferred, as
also to clear it from all Encumbrances and Hypothecations, according to the
Laws respecting the purchase and sale of Landed Property, Government
however reserving its rights; and finally acknowledging his Principal to
be satisfactorily paid the Purchase Money, amounting to the sum of
the value of the said land to be the sum of TWO HUNDRED AND
EIGHTY FIVE POUNDS (£225) STERLING.

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

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

J.M.G. Price 44

In my presence,

Alfred Floyd
Acty. REGISTRAR OF DEEDS.

Registered Personal Register.

La M Folio 855

Registered Property Register.

Vol. E.R.C. Folio 1077.

30-Aug-1909- 11/10!

Alfred Floyd
Acty. REGISTRAR OF DEEDS.

Prepared by

CALDER AND CALDER,

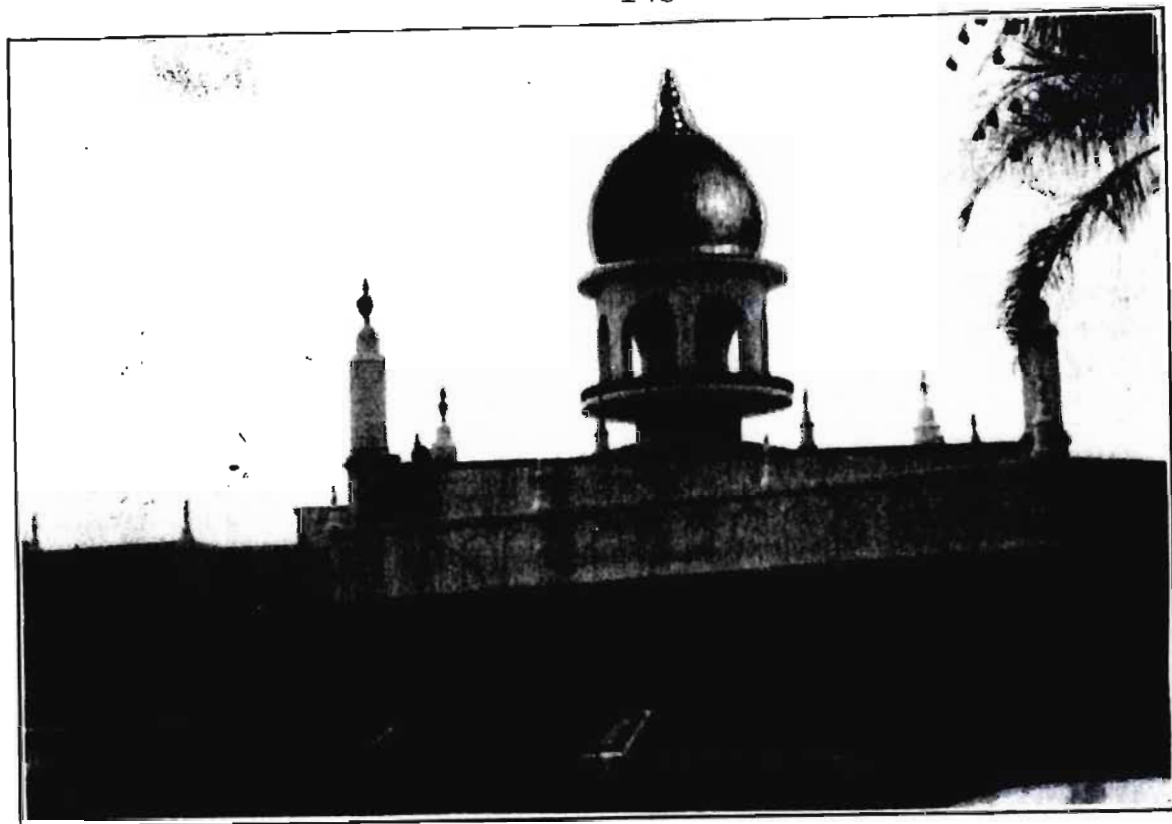
Solicitors, Notaries Public and Conveyancers,

Durban, Natal.

Calder

8
3
10.4

DA



MASJID - PIETERMARITZBURG



An aerial view of the extended and renovated Habibia Soofie Musjid

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3. Mahida, E.M., History of Muslims in South Africa: A Chronology, Arabic Study Circle, Durban, 1993.
4. Phillips, M., Passage from India, Purnell and Sons, Johannesburg, 1975.

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5. Smith, G.R., A Muslim Saint in South Africa,
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6. Vanker, A.F., "The Tomb of Soofie Saheb" in Al-
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8. Obituary, The Natal Mercury, 1 July 1911.

294 JLM
74m level

BROCHURES

7. Musjid-E-Soofia and Madressa - 85th
Anniversary, Souvenir Brochure, 1992.
9. Official Opening of Habibia Soofie Saheb-Badsha
Peer Archive, Library and Museum, Riverside,
Durban, Souvenir Brochure, 1992.

10. Official Opening of Habibia Soofie Saheb-Badsha Peer Hall and the Existing Renovated and Extended Musjid, Madressa and Nursery, Kenville, Durban, Souvenir Brochure, 1993.
11. Opening of the Extended and Renovated Habibia Soofie Masjid and Ladies Jamaat Khana - East Street, Pietermaritzburg, 1990.
12. Opening of the Renovated Mazaar and the Extended Musjid of Hazrath Soofie Saheb (R.A.), Riverside, Souvenir Brochure, 1988.
13. The Settlers - 120th Anniversary, The Natal Academy of South Africa, Durban, Souvenir Brochure, 1981.
14. They Call Him Shah Saheb (R.A.), Brochure, 1991.
15. Your Visit to the Soofie Saheb Badsha Peer Mazaar, Brochure, 1988.

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17. Yaadgaar-e-Sufi, Brochure, n.d.
18. Nasab-Namah (Genealogy of Sufi Sahib), unpublished - in possession of Mawlana 'Abd al-Rauf.