History of Muslims in South Africa: A Chronology

Ebrahim Mahomed Mahida
HISTORY OF MUSLIMS IN SOUTH AFRICA: A CHRONOLOGY

Ebrahim Mahomed Mahida
This book is dedicated to my parents,
Amina and Mahomed Cassim Mahida,
who reared me in the fold of Islam.

It is also dedicated to my dear and sincere friend,
Goolam Hoosen E Vanker,
former Secretary of the Islamic Propagation Centre International [1958-1980].

Finally, it is dedicated to all South African Muslims who have struggled to keep Islam and the Ummah alive in this country.
MESSAGE

The Arabic Study Circle feels honoured that Ebrahim Mahomed Mahida has chosen to have his book published under the Circle’s auspices. His association with the Arabic Study Circle goes back to the 60’s. The circle was instrumental in funding his studies in Pakistan.

For the last four years, the author has taken great pains in retrieving the materials pertaining to the history of Muslims in South Africa. We are hopeful that, by the grace of the Almighty Allah, this book will be widely received.

We pray that Allah ta’ālā bless and reward him for his efforts in preserving the history of Muslims in this country.

Dr Daud Saleh Mall
President
Arabic Study Circle
22 Rabi’ al-Awwal 1414/9 September, 1993

FOREWORD

The arrival of Muslims in South Africa and their consolidation as a close-knit religious community was a milestone in the socio-economic and political development of the country. Ever since the first Muslim arrived as an exile from colonial Dutch-ruled Batavia (Indonesia), a steady stream of adherents of Islam followed - enslaved, though eventually emancipated in order to become a worthy factor in the life of the nation.

The arrival in Durban of Muslim indigenous labourers from 1860 onwards followed by free and enterprising settlers who spread out to the Transvaal province and beyond, also proved of major importance. Though hamstrung from the beginning by unfair state legislation, they too, like their Cape predecessors, played no mean part in the life of the nation - as their progress in the economic, religious and political spheres clearly manifests.

What one notes in Ebrahim Mahida’s work is the vibrancy of a religious current moving through the community, the presence of which has rendered less profound the dangers of assimilation and loss of identity and cultural values in a rapidly changing milieu. Events depicted in these pages reveal the mundane concerns of the South African Muslims flowing parallel with what one may call the ‘eternal sense of the sacred’; hence the vivid portrayal of religious institutions and charitable foundations throughout this work.

In the end - it need be said - in this comprehensive chronology of events regarding the Muslim community, the writer has succeeded in realizing a pioneering and commendable task.

Ahmed Farouk Vanker
Lecturer: Department of Islamic Studies
University of Durban-Westville
Monday, 12 Rabi’ al-Awwal 1414/30 August 1993
INTRODUCTION

This book, *History of Muslims in South Africa: A Chronology*, probably the first of its kind to be published, covers almost the entire history of Muslims in South Africa - from 1652 onwards - since the time of their arrival at the Cape of Good Hope and their struggle with the Dutch East India Company, together with their socio-economic and religio-political problems until the present time.

Many years ago, the late Goolam Hoosen E Vanker (initially president, and later secretary of the Islamic Propagation Centre) had suggested publishing a book on Muslim history in South Africa. *Al-hamdu lillah*, I have to an extent succeeded in accomplishing this task. Sadly, G H E Vanker did not live to see its realization. May Allah *subhānahu wa ta‘ālā* rest his soul in *Jannat al-Firdaus*: Āmīn!

I wish to record my gratitude and sincere thanks to Professor Syed Salman Nadvi, Head of the Department of Islamic Studies, University of Durban-Westville, for encouraging me in the completion of this work, and to my colleagues in the Department, Abul Fadl Mohsin Ebrahim, Suleman Essop Dangor and Ahmed Farouk Vanker for their assistance, guidance and support in checking the data and editing the manuscripts. I am also grateful to Achmat Davids for reading the manuscript, especially on Cape history, and for his invaluable suggestions. My thanks also to those organisations without whose help collecting and compiling the data herein would not have been feasible.

Finally, my thanks to the Moosa Paruk Family Trust of Durban for their assistance without which this publication would not have been possible. *Wā mà tawfiq itti bi Allāh!* - *Success comes from Allāh alone!*

Ebrahim Mahomed Mahida
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Monday, 12 *Rabi‘ ar-Rawwal* 1414/30 August 1993

HISTORY OF MUSLIMS IN SOUTH AFRICA: A CHRONOLOGY

1652  Arrival of Malays

J S Mayson, describing the Islamic life in the 19th century Cape Town, in *The Malays of Cape Town*, writes: "In 1652 a few Malays of Batavia were brought by the Dutch into the Residency, and subsequent Settlement of the Cape of Good Hope..." It is possible that these "Malays of Batavia" were the first Muslims to come to this country.

1654  Arrival of first Asiatic at the Cape

Around 1654 the Dutch East India Company established the Cape as a halfway house for its ships travelling between Holland and the East Indies. It was also to serve as a penal settlement for convicts and political exiles from the East.

G M Theal, the historian, says in his book, *History of South Africa before 1795*, on the Dutch East India Company, "With her [the Haaselt] came the first of a class of persons afterwards numerous in South Africa and whose descendants formed at the present day an important element in the population in Cape Town."

Four "Asiatics" had been sentenced by the High Court of Justice in Batavia to banishment and hard labour for life. Their crime: preaching insurrection in Batavia against Dutch rule. Three of them were sent in the *Haaselt* to Mauritius and one was brought to the Cape of Good Hope.

This political prisoner was probably among the first recorded Muslim to land on South African soil, two years after the White settlement in the country.

1658  Advent of the Mardyckers

The first recorded arrival of free Muslims known as *Mardyckers* is in 1658.
Mardyka or Maredhika implies freedom. The Mardykers were people from Amboyna [an Indonesian island] in the southern Moluccas and were brought to the Cape in order to defend the newly established settlement against the indigenous people, and also to provide labour in the same way that they had been employed at home, first by the Portuguese and later by the Dutch, in Amboyna. Jan Van Riebeeck had requested that the Mardykers be sent to the Cape as a labour force. The Mardykers were prohibited from openly practising their religion: Islam. This was in accordance with the Statute of India [drafted by Van Dieman in 1642] which stated in one of its placats [statutes]: "No one shall trouble the Amboinese about their religion or annoy them; so long as they do not practise in public or venture to propagate it amongst Christians and heathens. Offenders to be punished with death, but should there be amongst them those who had been drawn to God to become Christians, they were not to be prevented from joining Christian churches."

The same Placat was re-issued on August 23, 1657 by Governor John Maetsuycker probably in anticipation of the advent of the Mardykers to the Cape of Good Hope. The Placat governed the Cape as part of the Dutch Colonial Empire.

1667 Arrival of political exiles [Orang Cayen]6

This year saw the arrival of more Muslim political exiles banished by the Dutch to the Cape. These political exiles or Orang Cayen were Muslim men of wealth and influence who were banished to the Cape from their homeland in the East because the Dutch feared them as a threat to their political and economic hegemony. The first political exiles were the rulers of Sumatra. They were Sheikh Abdurahman Mataha Sha and Sheikh Mahmood. Both were buried in Constantia. From the very outset the Cape authorities accommodated the exiles away from Cape Town as they feared the exiles would escape. A tomb for these political exiles has been erected on "Islam Hill" in Constantia in the Cape. Shaykh Yusuf of Macassar is the best known of the Orang Cayen.

1681 Officially Cape designated place of political exiles

From 1681 onwards the Cape of Good Hope became an official place of confinement for Eastern political prisoners of rank from the Dutch East India Company. They were sentenced for opposing Dutch rule. From 1681 Macassarian princes arrived at the Cape. They were housed in stables at the Castle of Good Hope. The role of the political exiles in the establishment of Islam has been greatly overplayed. As former heads of state in the Indonesian archipelago, they, however, exerted very little direct influence in the establishment and development of Islam at the Cape.

✓ 1694 Arrival of Shaykh Yusuf6

Shaykh Yusuf [Abdīn Tāḏīn Tjessoep] was born in 1626 of noble birth in Goa in the East Indies. He fought alongside and supported Sultan Aijung of Bantam, Goa, in his war against the Dutch. Twice Shaykh Yusuf escaped from Dutch custody in the East, but was finally persuaded in 1694 to surrender on the promise of a pardon. The Dutch did not fulfil their promise and Shaykh Yusuf was banished, along with his family and followers, to the Castle in Batavia from where he was transferred, under armed guard, to the Castle in Colombo, Ceylon [now Sri Lanka]. Fearing Shaykh Yusuf’s influence in Ceylon the Dutch exiled him to the Cape of Good Hope ten years after his initial surrender. The Shaykh arrived on board ‘De Voetboog’ on April 02, 1694 along with his retinue of 49 which included his two wives [Carecontoe and Carepane], two slave girls [Mu’minanah and Na’imahn]. 12 children, 12 imāms [religious leaders] and several friends with their families. He was royally welcomed by Governor Simon van der Stel at the Cape. They were housed on a farm in Zandvliet, near the mouth of the Eerste River in the Cape, far from Cape Town, on June 14, 1694. The Company’s attempt to isolate Shaykh Yusuf at Zandvliet did not succeed. On the contrary, Zandvliet turned out to be the rallying point for ‘fugitive’ slaves and other exiles from the East. It was here that the first cohesive Muslim community in South Africa was established. Since many of the Shaykh’s followers hailed from Macassar, the district around Zandvliet is still known today as Macassar.

✓ 1697 Arrival of the Rājah of Tamborā [Abdul Basi Sultānia]6

Another political exile to be brought to the Cape was the Abdul Basi Sultānia, the Rājah of Tamborā. Tambora was originally part of the Majapith Kingdom of Jávā. The Rājah arrived at the Cape in chains, being sentenced for actively opposing the Dutch East India Company in his native country. On his arrival at the Cape, he was housed in a stable at the Castle in Cape Town, but upon Shaykh Yusuf’s intervention, the Cape authorities
moved the Rājah to Vergelegen in the district of Stellenbosch to live in isolation and away from other political exiles. Robert Shell maintains that the Voortrekker leader, Piet Retief, was a descendant of the Rajah of Tamborëa.

1697 First hand-written Qur’ān at the Cape

The Rājah of Tamborëa, while living in isolation with his family at Vergelegen, wrote from memory the holy Qur’ān which was given as a gift to the Governor, Simon van der Stel. This Qur’ān, the first written in the Cape Colony, probably never passed out of Vergelegen.

1699 Death of Shaykh Yusuf

Shaykh Yusuf died on May 23, 1699 at the age of 73. Shortly after his death, the Rājah of Goa petitioned the Dutch Governor-General and the Council at Batavia to transfer Shaykh Yusuf’s widows, children, friends and servants back to Batavia. Thus in 1704 after much petitioning by the Company allowed solely the Shaykh’s widows and daughters to return to Batavia on two ships: De Liefe and De Spiegel. As far as Shaykh Yusuf’s sons and grandsons were concerned, only those below the age of five/six were permitted to go back. The Company resolved to keep Shaykh Yusuf’s friends and servants and had them evaluated. They were forced to work for the Company until their term of service was deemed as adequate recompensation for what it had cost the Company to maintain the Shaykh and his retinue at Zandvlei. One of Shaykh Yusuf’s daughters, Zytia Sara Marooff, who had married the exiled King of Tambora at the Cape, remained behind, and two of the Shaykh’s followers requested the Cape authorities for permission to stay at the Cape. The tomb of Shaykh Yusuf is situated at Zandvlei, Faure, in the Cape. It was rebuilt [as it stands today] by Ḥājjī Sullaimān Shāḥmohammed, a Muslim philanthropist of Cape Town, in 1927.

1700 Number and origin of slaves at the Cape

The Dutch East India Company brought slaves, political exiles and convicts from Indonesia and India, including Bengal and the Malabar coast. These Easterners, who had a long tradition of Islam behind them, were responsible for the introduction, establishment and spread of Islam at the Cape of Good Hope.

Dr A J Boeseken in a list extracted from transactions pertaining to slaves compiled from documents in the Deeds Office at the Cape for the period 1658 to 1700 shows the following:

<table>
<thead>
<tr>
<th>Country</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madagascar</td>
<td>397</td>
<td>30.63</td>
</tr>
<tr>
<td>Ceylon</td>
<td>20</td>
<td>1.54</td>
</tr>
<tr>
<td>India</td>
<td>653</td>
<td>50.38</td>
</tr>
<tr>
<td>Indonesia</td>
<td>189</td>
<td>14.58</td>
</tr>
<tr>
<td>Malaysia</td>
<td>4</td>
<td>0.32</td>
</tr>
<tr>
<td>Indo-China</td>
<td>1</td>
<td>0.08</td>
</tr>
<tr>
<td>Japan</td>
<td>1</td>
<td>0.08</td>
</tr>
<tr>
<td>Cape of Good Hope</td>
<td>10</td>
<td>0.77</td>
</tr>
<tr>
<td>Unidentified</td>
<td>21</td>
<td>1.62</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1296</td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

[Table by F R Bradlow] This list indicates that over fifty percent (50%) of the total slaves were brought to the Cape from India.

1713 Outbreak of smallpox epidemic

In 1713 a smallpox epidemic broke out at the Cape of Good Hope and killed 200 of the 570 convicts. The rest of the convicts were subsequently given freedom. Muslims who died of smallpox were denied Islamic burial rights with the accompanying ritual ablutions. The regulations also ensured that Muslim smallpox victims were to be buried in coffins.

1743 Emergence of De Vryezwarten and their role in spread of Islam

More convicts were brought to the Cape in 1743 to serve as a cheap labour in the construction of a new break-water for the Company. Some of these
convicts returned to Indonesia but the majority remained in the Colony on completion of their sentences, and formed the nucleus of what became known as De Vryezwarten or the Free Black Community. This Free Black Community soon became a threat to the economic security of the poor White colonists.

The Vryezwarten were controlled by civic restrictions such as landownership rights, and had to render services to the municipality gratuitously. Despite these controls, they became skilful artisans and craftsmen, and fairly prosperous at that.

De Vryezwarten’s role in establishing Islam at the Cape was observed by George Foster in 1770 in his book, A Voyage Round the World, [London, 1777]: he observed that a few slaves were meeting weekly in the house of a 'free Mohammodan in order to read, or rather chant, several prayers and chapters of the Qur’ān'.

The period between 1770 and 1800 proved extremely fertile for the spread of Islam in the Cape Colony. There were at this time, in the Colony, many freed convicts and ex-slaves who were well-schooled in Islam, and were only too eager to convert other slaves to Islam. They were assisted by the prevailing attitude of White settlers who argued that a Muslim slave, being of sober habits, made a better domestic servant.

The total registered population at the Cape in 1775 was 12 000; approximately one-half of this population constituted slaves. This became a matter for concern for the Dutch authorities who then legislated to control the slave numbers at the Cape. Among the placaeaten [statutes] which were issued was one which prohibited the sale of baptised Christian slaves. The colonists, who feared the loss of their slaves, should they become Christians, indirectly encouraged the spread of Islam among the convicts and slaves; so, by 1800 the benches in the Groote Kerk [Church] of Cape Town which were traditionally reserved for use by slaves, had become virtually empty.

1744 Arrival of Tuân Sa‘īd [Sayyid] and Ḥādjī [Ḥajj] Matarim

Sa‘īd Alowiye [Sayyid ‘Alawi], popularly known as Tuân [meaning: sir/master] Sa‘īd, of Mocca in Yemen, Arabia, arrived at the Cape in 1744 with Ḥādjī Matarim. ‘Mohammedaansche Priesters’ [Mohammedan priests] - Muslim ‘ulamā’ banished to the Cape by the Dutch were to be kept in chains for the rest of their lives. They were incarcerated on Robben Island. Ḥādjī Matarim died in 1755 and lies buried in a tomb on the island. The karamat [tomb] stands at the far corner of Robben Island. It is a simple square building built from local 'leiklip' [clay-stones] with a green dome and four miniature domes at the corners. Tuân Sa‘īd served a prison sentence of eleven years. On his release from Robben Island he settled at the Cape. Tuân Sa‘īd is known for his active da‘wah [missionary] work amongst the slaves in the Slave Lodge. Oral traditions attribute tremendous mystical powers to him: he is said to have entered the locked and guarded Slave Lodge with the Qur’ān under his right arm, without being seen by the guards. History records that Tuân Sa‘īd became a policeman at the Cape and so had access to the Slave Lodge. He is generally regarded as the first official imām of the Cape Muslims. He was buried at the Tānū Bārū cemetery in Cape Town.

1750- Estimated Muslim and Muslim slave populations at 1830 the Cape

The estimated Muslim and Muslim slave populations at the Cape between 1750 and 1830 was:

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Slaves</th>
<th>No. of Muslims</th>
<th>% Muslims</th>
</tr>
</thead>
<tbody>
<tr>
<td>1750</td>
<td>4 166</td>
<td>154</td>
<td>3.70</td>
</tr>
<tr>
<td>1760</td>
<td>4 678</td>
<td>730</td>
<td>15.60</td>
</tr>
<tr>
<td>1770</td>
<td>5 191</td>
<td>1 307</td>
<td>25.18</td>
</tr>
<tr>
<td>1780</td>
<td>5 704</td>
<td>1 883</td>
<td>33.01</td>
</tr>
<tr>
<td>1790</td>
<td>6 217</td>
<td>2 460</td>
<td>39.57</td>
</tr>
<tr>
<td>1800</td>
<td>6 730</td>
<td>3 037</td>
<td>45.13</td>
</tr>
<tr>
<td>1810</td>
<td>7 242</td>
<td>3 613</td>
<td>49.89</td>
</tr>
<tr>
<td>1820</td>
<td>7 755</td>
<td>4 198</td>
<td>54.03</td>
</tr>
<tr>
<td>1830</td>
<td>8 268</td>
<td>4 766</td>
<td>57.64</td>
</tr>
</tbody>
</table>

1770 Tuân Nūrūmān banished to the Cape

Paay Schaapie popularly known as Tuân Nūrūmān was banished to the Cape from Batavia in 1770. He was a manumitted slave and resided in the Slave Lodge in Cape Town. Tuân Nūrūmān acquired the reputation as a
spiritual advisor to slaves and Free Blacks. He was also known for the power of his "azeemats" [a'wiz, talisman] and his spiritual services were widely sought after. It was this reputation which brought Paay Schaa pie into conflict with the Cape authorities. In 1786 he assisted a group of runaway slaves by giving them an azeemat for protection. These slaves were unfortunately recaptured and Paay Schaa pie was considered dangerous enough to be put away on Robben Island by the Cape authorities.

On his release from Robben Island, Tuân Nurûmân again became involved in the affairs of the Cape Muslim community, officiating at all religious functions and soon became the official imâm.

During the rule of the Batavian Republic at the Cape, Tuân Nurûmân befriended the Governor of the Cape, General Janssen, and as a token of this friendship, the Governor gave him a piece of land in Tänå Bârû as a burial ground for him and his family. It was about this time that Tuân Nurûmân dug a small well, on his piece of land in Tänå Bârû, which became a drinking well for animals grazing in the area. Remains of this well can still be seen in Tänå Bârû.

Tuân Nurûmân lies buried in Tänå Bârû, and, in accordance with his request, 'no wall was ever to be erected on his grave'.

1807

Arrival and stay of Tuân Gûrû at the Cape

Imâm 'Abdullâh ibn Kâdir [Qâdir] Abdûs Salaam, known as Tuân Gûrû, the son of a qâdir, born in 1712, was a Prince from Tidore in the Ternate Islands of Indonesia. He traces his genealogy to the Sultan of Morocco and his ancestry to that of the holy Prophet Muhammad [sallû Allahu 'alayhi wa sallam]. He was brought to the Cape on April 06, 1780 as a "state prisoner" along with Callie Abdûl Rauf, Badroedîn [Badr al-Dîn] and Noro Iman [Nûr al-Imân]; they were incarcerated on Robben Island. Their registration in the "Bandieten Rollen" for 1780 reveals that they conspired politically with the English in the East against the Dutch.

While imprisoned on Robben Island, Imâm 'Abdullah [Tuân Gûrû], being a hâfitz al-Qûrân, wrote several copies of the holy Qurân from memory. He also authored Ma'rifatul Islâmî wa'l Imânî, a work on Islamic jurisprudence, which also deals with 'ilm al-kalâm [Asharite principles of theology] which he completed in 1781. The manuscripts on Islamic jurisprudence, in the Malay tongue and in Arabic, became the primary reference work of the Cape Muslims during the 19th century, and is present in the possession of his descendants in Cape Town. His handwritten copy of the holy Qur'ân has been preserved and is presently in the possession of one of his descendants, Sheikh Cassiem Abdurrahof of Cape Town. Later, when printed copies of the holy Qur'ân were imported, it was found that Tuân Gûrû's handwritten copy contained very few errors.

On his release from Robben Island in 1793, he went to live in Dorph Street, Cape Town. Here he met and married the free woman, Kajia van de Kaap, with whose family he took up residence. From this marriage he had two sons; Abdûl Rakiep and Abdûl Rauf, both of whom came to play an important role in Cape Muslim society, and both lie buried adjacent to their father, Tuân Gûrû, at Tänå Bârû.

Imâm 'Abdullah's first concern on being released from prison was the establishment of a madrasah [religious school] at the Cape. He also agitated for a masjid site and relaxation of the hard official attitude of the Cape authorities towards Islam. Such a madrasah was soon established, and operated from a warehouse attached to the home of Coridon of Ceylon in Dorph Street. This was the first madrasah to be established in this country and proved extremely popular among the slaves and the Free Black community. It played an important role in converting many slaves to Islam. It was also at this madrasah that the literary teaching of Arabic-Afrikaans emerged. It was through his work at the madrasah that he gained the appellation Tuân Gûrû, meaning mister teacher.

At this religious school students were taught precepts from the holy Qur'ân and to read and write the Arabic language. It was from this madrasah that prominent imâms such as Abdûl Bazier, Abdûl Barrie, Achmat [Ahmad] van Bengalen, Imâm Hâdji and others received their Islamic education. The presence of such a strong Muslim educational institution became a cause for concern to the Cape authorities. This concern was clearly seen when the British Governor of the Cape, the Earl of Caledon, declared that "he was convinced that if the slaves were left in a state of ignorance, they would fall prey to the zeal of the Mohammedan priests, who were conducting a school in Cape Town that was attended by 375 slave children."
When the Cape was overtaken by the British for the first time in 1795, the British Governor, General Craig, was more favourably disposed towards the Muslims and granted them permission to build a masjid. Tuân Gurū wasted no time, he converted the warehouse, attached to Coridon’s house and used as a madrasah, into a masjid which is known as Auwal Masjid, the first masjid to be established in South Africa.

Imām ‘Abdullāh was a pioneer among the Cape ‘ulāma’ [Islamic scholar], he being the first qādī to settle at the Cape of Good Hope.

1780- Achmat [Ahmad] Van Bengalen brought to the 1843 Cape

Achmat van Bengalen [Ahmad of Bengal] was brought to the Cape from Chinsura, one of the upper provinces of Bengal, during the 1780s. He was said to be the son of Roosje and ‘Abdur Rahmān.

He married Saartjie van de Kaap, daughter of Coridon of Ceylon and Trijn van de Kaap. On Tuân Gurū’s release from prison in 1793, Achmat became his trusted friend and student. It was on Achmat’s insistence that Coridon of Ceylon made the warehouse of his home available as the first madrasah in the country. Tuân Gurū, on his death-bed, appointed Achmat as his spiritual successor and assistant imām of the Auwal Masjid, though he was yet a slave.

By 1825 the madrasah under Achmat van Bengalen prospered and the student number had increased to 491. Achmat, as qādī, in his evidence to the Colebrooke and Bigge Commission [instituted to investigate the conditions and treatment of people of colour in the Cape Colony] did not confine himself to the regulations governing slaves, marriages and masājid. He used this official platform to complain about the privileges of the fiscal officers to "break into our boxes in search of stolen goods, from the general impression existing with the police authorities of our dishonesty".

It was also Achmat’s effort which secured the land granted by the authorities to Frans van Bengalen at Tāsā Bārū as a burial site in 1805. In 1830 Achmat wrote a memorandum demanding that the burial ground be registered in the name of the Muslims of Cape Town. Achmat was sensitive to the social and political conditions of his people. As a qādī, he complained to the authorities about the unjust treatment of his people. Achmat van Bengalen, who was largely influenced by Tuân Gurū, laid down strict rules with regard to slaves. He said: "No Mahometan can or ought to sell a Mahometan as a slave. If he buys a slave from a Christian and that slave becomes a Mahometan, he is entitled to sit down as an equal in the family, and cannot be sold afterwards. He is allowed to earn the means of redeeming his freedom if he chooses, or remain connected with the family of the original owner".

For the first 25 years Achmat served the Cape Muslims as a teacher and a qādī and thereafter, as an imām as well, until his death on October 09, 1843 at the age of 95.

1780- Jan van Boughies or Imām Asnūn brought as slave 18 1846

Jan van Boughies was brought to the Cape as a slave during the latter part of the 18th century. He was an educated man, proficient in both Arabic and Buganese. Jan was born in 1734 in the southern part of Celebes, known as Boughies.

At the Cape he was purchased by a free Muslim woman, Salia van Macassar, who married him according to Muslim rites. Jan, now a free man, became established tradesman: a candle-maker.

When Tuân Gurū settled at the Cape, Jan joined his madrasah as an Arabic teacher. He was also active in the establishment of the Auwal Masjid. A very ambitious man, he hoped to succeed Tuân Gurū as qādī and imām of the Auwal Masjid. When he did not succeed in this, he left the congregation and together with Frans van Bengalen purchased a property in Long Street, Cape Town. On Tuân Gurū’s death, Jan and Frans converted the upper storey of the house into a prayer room and appointed Abdolamīr [‘Abd al-Hamīd] as the imām. It became Jan’s property in 1811 and he became the imām in 1820. The Palm Tree Masjid is today situated on this property.

On Salia’s death, Jan, who was then over 60, inherited her fortune. He married Samida van de Kaap aged 15. Thereafter, he utilised his money to purchase slaves, convert them and set them free. The records show that
between 1800 and 1820 he had set free a considerable number of slaves. Jan
died at the age of 112 on November 12, 1846. He lies buried in Tānā Bārū
where his grave has been obliterated but his memory is cherished as the
founder of the "Jan van Boughies Masjid" or the Palm Tree Masjid.

1793 First application for a masjid site in the Cape

In 1793 Tuân Gūrū was released from Robben Island, having served a
prison sentence of thirteen years. When he established his first madrasah in
1793, the property, a warehouse, was rented by Coridon of Ceylon, the
freed slave of Salie van de Kaap. He then made an application to the Cape
authorities for a site in Cape Town for the construction of a masjid but it
was refused. An open-air Jumu‘ah Salah [Friday congregational prayers]
was then held in a disused quarry in Chiappini Street in Cape Town. Tuân
Gūrū, also known as Imām ‘Abdullāh, led the Cape Muslims in the Salah.

1794 Auwal Masjid: the first in South Africa

On September 26, 1794, a Vryezwartien [Free Black Muslim], Coridon of
Ceylon by name, purchased two properties in Dorp Street, Cape Town.
Coridon was the first Muslim to own properties in Cape Town. On his
death, his wife, Trijn van de Kaap, inherited the properties, as he had
willed. In 1809 Trijn sold the properties to her daughter, Saartjie van die
Kaap. In this regard, Saartjie, a remarkable woman, made land available for
the building of a masjid which was first constructed in 1794 with additions in
1807. A structural change - the construction of a mihrāb [niche] indicating the direction of the qiblah - was made in order to convert the
warehouse into a masjid. This masjid was established during the era of
slavery, and established its roots in a climate of social and political
prejudice.

According to Achmat van Bengalen the construction of the Auwal Masjid
was made possible through General Craig who, for the first time, permitted
Muslim to pray in public in the Cape Colony. The Auwal Masjid, situated
in Dorp Street, Cape Town, became the first to be established and is still
functioning as the noble founders had intended. It became a centre of
Muslim communal activity, regulating and patterning their social and
religious life.

The first imām of the Auwal Masjid was Tuân Gūrū [Imām Abdullāh] from
1797 to 1800, followed by Imām ‘Abdul ‘Alīm [1800-1810], Imām
Sourdeean [1810-1822], Imām Achmat van Bengalen [1822-1843], Imām
Abdul Barrie [1843-1851], Imām Mochtamat Achmat [Muhammad
Ahmad] [1851-1872], Imām Saddik Achmat [Sadīq Ahmad] [1872-1878],
Imām Gamja Mochtamat Achmat [Hamzā Muhammad Ahmad] [1878-
1912], Imām Amienodien Gamja [Amīn al-Dīn Hamzah] [1936-1955],
Imām Gasant Achmat Gamja [Hasan Ahmad Hamzah] [1955-1980]. The
second site [adjacent to Auwal Masjid] is presently occupied by the family
of the late imām of Auwal Masjid, Imām Gasant Achmat Gamjā [Hasan
Ahmad Hamzah] [d 1981], a descendant of Coridon of Ceylon. Prior to the
construction of the "Saartjie’s Masjid", the construction of masjid [sing
masjid] and open freedom of worship were strictly prohibited in the Cape.
The only "Kerk" [Church] permitted in the Colony was that of the Dutch
Reformed Church. It was only in 1936 that extensive renovations were made
to the Auwal Masjid.

1797 Second application for a masjid site

An application for another masjid site was made towards the end of 1790s.
John Barrow, writing about religion at the Cape in 1797, comments that the
"Malay-Mohammedans not being able to obtain permission to build a
Mosque, perform their public services in the stone quarries at the head of
the town". This initial place of public worship of the Cape Muslims is today
a derelict piece of land situated just off Chiappini Street in Bo-Kaap, Cape
Town.

Imām Achmat van Bengalen in his evidence to the Bigge and Colebrooke
Commission of 1825 said that although it had been the policy of the Dutch
not to permit the construction of any masjid, General Janssens had earlier
given authority for one at the Cape when Janssens had enlisted the Free
Malays to serve as soldiers to fight against the British.

Imām Achmat, however, was unable to tender proof of his assertion. He
maintained that the papers given to him by Craig and Janssens were lost as
a result of the privilege the fiscal authorities had of breaking and
searching their homes and properties and harassing them without warrant.
1799  
Visit of Mirzā Abū Tālib Khān

In 1799, Mirzā Abū Tālib Khān visited the Cape of Good Hope. He came from a feudal background in India and had contacts with the court of Awdah [Oudh]. He was of Persian lineage, hence the title ‘Mirzā’. He recorded his impressions of travel in Europe during 1799-1803 in Masūr-i Tālibī fi Bilādī Afrāngī, which is one of the first introductions to modern western civilization written by a Muslim. The Mirzā states that while he was at the Cape, he "had met with many pious, good Mussalmāns, several of whom possessed properties".

1804  
Attainment of freedom of worship

By 1804, the number of the Vryezwarten or Free Blacks, majority of whom were Muslims, had reached such significant proportion that the Dutch rulers changed their policies in order to enlist their support, pending the British invasion of the Cape. They granted religious freedom to the Vryezwarten. Thus on July 25, 1804 the patience and perseverance of the Cape Muslims was rewarded when religious freedom was permitted for the first time at the Cape of Good Hope.

Prior to this, the Cape Muslims, in practising their religion, were severely restricted by the Statutes of India: a set of laws particularly aimed at restricting the religious practices of the Muslims of the Batavian Empire of which the Cape formed a part.

Commander de Mist published Ordinance 50 which declared equal legal protection to all religious societies. However, these religious societies were still required to obtain permission from the Cape Governor for the construction of places of worship.

General Janssens, also a commander at the Cape, enlisted the free Malays to serve as "soldiers" at the Cape while the British attack was imminent, and this in reality, necessitated change in social and political conditions. Thus, during 1804, two "Javaansche Artillerie" were instituted: one under the command of the Mohammedaansche Veld-Priester [Muslim lay-preacher], Frans van Bengalen, and the other under the command of a Frenchman. These artilleries were deployed at the Battle of Blauwberg in 1806, and the soldiers were well trained. Their gallantry in the Battle earned them great praise and the respect of their British adversaries. Commentators on the Battle of Blauwberg generally agree that the Cape Muslim Artillery would have won the day for General Janssens had he not retreated to the mainland. And so, when the British took over the Cape, they honoured and praised the Muslim Artillery for its bravery and courage in the Battle. Thus, General Baird, the British commander, as a special gesture to the Cape Muslims, confirmed General Janssens' promise to the Vryez-warten of a masjid site. Islam actually took root in the Western Cape after 1800 when prayer rooms, at five respective sites, were made available.

1805  
Land grant for Tānā Bārū: the first Muslim cemetery

The first piece of land for a Muslim cemetery - Tānā Bārū - was granted to Frans van Bengalen on October 02, 1805 by the Raad der Gemeente [local authority] as a burial ground for the Cape Muslims. This gesture by the Batavian Republic officials followed the granting of religious freedom in 1804, accompanied by the right to build a masjid. The purpose of the Batavian Administration in granting these privileges to the Cape Muslims was to obtain their loyalty in the event of a British invasion of the Cape. Tana Baru, presently in disuse, consists of several cemetery sites adjoining each other, at the top-end of Longmarket Street in Cape Town. It is situated opposite the site where the Cape Muslims buried their dead for years before 1805. Another site, in close proximity to that of Frans van Bengalen was given "as a present" to Paay Schaapie [Tuân Nūrūmān] "for him and his family as a burial ground" by General Janssen who was the Batavian Commander at the Cape during 1803 and 1806. More land was granted to the Cape Muslims by the British Governor at the Cape, Sir Thomas Napier, during the reign of Queen Victoria, in 1842. It was practice of the 19th century imāms of the Cape to purchase properties, in trust, for their congregations for the purpose of either masjid sites or burial grounds. Thus extra land came to be subsequently adjoined to Tānā Bārū. The cemetery was officially closed on January 15, 1886 by Government decree: Section 63 to 65 of the Public Health Act of 1883.

Within its confines lie some of the earliest and most respected Muslim settlers of South Africa: Imām Abdullah ibn Kadi [Qadi] 'Abdu Salam [Tuân Gūrū], Tuân Sa'id Alocie [Sayyid 'Aliaw], Tuân Nūrūmān [Paay Schaapie], Abūbakr Effendī and others, along with prominent Muslim
women of the time, such as Saartjie van de Kaap and Saamiede van de Kaap. Despite its closure, the Tānā Bārū has always been regarded as the most hallowed of Muslim cemeteries in Cape Town.

1807  Death of Tuān Gūrū

Tuān Gūrū died at the ripe old age of 95 and lies buried in Tānā Bārū Cemetery on Signal Hill, Cape Town. He had exerted a considerable influence on the Cape Muslims, especially in the field of Islamic education. Seventeen years after his death in 1807, his madrasah had, according to the evidence of the Colebrooke and Bigge Commission of 1825, a total of 491 "Free Black and Slave Scholars". Imām Achmat van Bengalen took charge of the madrasah after Tuān Gūrū’s death.

1807  Establishment of Palm Tree Masjid: second in the country

After a dispute with regard to succession to the imamate of the Auwal Masjid, Frans van Bengalen and Jan van Boughies together parted from the Auwal Masjid. They purchased a property in Long Street, Cape Town, initiated their own congregation and opened a prayer room which later was converted into the Palm Tree Masjid, the second oldest in South Africa.

Imām Abdalgamiet ['Abd al-Hamīd] served as the first imām of this masjid from 1807 to 1808, followed by Imām Asnoon [Jan van Boughies] [1808-1846], Imām Abdul Logies [1846-1851], Imām Mamat [Muhammad] van de Kaap [1851-1866], Imām Ismaīl [1866-1889], Imām Moliat [1889-1894], Imām Mogamat [Muhammad] Joseph [1894-7], Imām Lalie Mogamat Salie, Sheikh Mogamat Geyer, Imām Isgaak [Ishāq] Eksteen [d 1955], Imām Abas ['Abbās] Kamalī [1955-?].

✓ 1808  Appointment of Jan van Boughies as Imām of Palm Tree Masjid

Jan van Boughies, the most prominent of the slaves from Celebes to arrive at the Cape of Good Hope, had a remarkable administration as imām of the Palm Tree Masjid [also known as Jan van Boughies Masjid] during the first half of the 19th century. Jan, also known as Imām Asnoon, succeeded

Imām Abdalgamiet ['Abd al-Hamīd] from 1808 to 1846. Jan, who had been manumitted by Sālia van Macassar [a free Muslim woman], later married her. Jan died in 1846 at the age of 112, leaving behind his second wife, Sāmeda van de Kaap, who dedicated the property as a masjid in memory of her late husband and called it "De Kerk van Jan van Boughies" [The Masjid of Jan van Boughies].

1823  Abdul Ghaliel granted a burial site

The slave, Abdul Ghaliel, served the Muslim community of Simonstown, Cape, as their imām. In 1823 a land grant was made in his favour to be used as a burial site by the Muslim community of Simonstown. Abdul Ghaliel was the first slave to be granted a piece of land in Simonstown.

1828  Restrictions on Muslim life

Having attained freedom of worship, Muslims, however, faced social restrictions and political inequality which in turn became the greatest obstacles in the spread of Islam in the Colony. The South African Commercial Advertiser of December 27, 1828 states in its editorial:

"As to the public worship of Mohammedans, although it was tolerated, no Proclamation of Law, as far as we know, was issued in this Colony, by which it was sanctioned or recognised! Perfect toleration was, however, one of the few praiseworthy principles of the old system. Thus we have seen, that an industrious and peaceable class of inhabitants, whom an enlightened policy would have cherished and perfected, were up to July 3, 1828 treated with utmost harshness and ignominy. Their marriages were declared unlawful, their issues degraded. They were refused admission to the rights of Burgership. They could not hold landed property nor remain in the Colony, though born there, without special permission and ample security. They were placed under the arbitrary control of the Burger Senate and the Landdrost - compelled to perform public services gratuitously - punished at discretion with stripes and imprisonment - unable to leave their homes without a Pass - their houses entered and searched at the pleasure of the police. They were liable to arrest without a warrant - and yet they were taxed up to the lips, like the other Free inhabitants."
This is the probable reason why only 20 Cape Muslims of a total of 2 167 [of whom 1 268 were slaves] owned property in 1825.

1834  Emancipation of slaves

The year 1834 saw the emancipation of slaves, by which time, Islam was a flourishing religion at Cape Town. It was not only the Whites who were slave owners. Most of de Vryezwarten [the Muslim Free Blacks] themselves owned slaves.

1840  Cape Muslim population

By 1840 Islam had 6 435 adherents at Cape Town, one-third of the total population of the Colony. This constituted an increase of 4 268 Muslims within a period of twelve years.

1840  Muslims in Port Elizabeth

By 1840 there were 150 'Malays' in Port Elizabeth and by 1849 they had built their first masjid. Six years later [1855] a need arose for the building of another masjid in Grace Street. This masjid was constructed with the financial assistance from the ruler of the Ottoman empire. Sultān ‘Abdul Majīd. Eleven years later [1866] the Muslims of Port Elizabeth built a third masjid in Strand Street.

1841  Distribution of Cape Muslim population

The first survey for allocation of ecclesiastical grants to community institutions produced the following distribution table of Muslims in the Cape Colony:

<table>
<thead>
<tr>
<th>Location</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cape Town</td>
<td>6 492</td>
</tr>
<tr>
<td>Cape District</td>
<td>400</td>
</tr>
<tr>
<td>Stellenbosch</td>
<td>268</td>
</tr>
<tr>
<td>Worcester</td>
<td>300</td>
</tr>
<tr>
<td>George</td>
<td>100</td>
</tr>
<tr>
<td>Uitenhage</td>
<td>150</td>
</tr>
<tr>
<td>Albany</td>
<td>50</td>
</tr>
<tr>
<td>Swellendam</td>
<td>20</td>
</tr>
<tr>
<td>Beaufort West</td>
<td>20</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7 800</strong></td>
</tr>
</tbody>
</table>

1844  Establishment of Nūrul Islām Maṣjid: third in South Africa

The third oldest masjid in South Africa is the Nūrul Islām Maṣjid situated in a small lane off Buitengracht Street in Cape Town. It was founded in 1844 by the younger of Tuūn Gūrū’s sons, Imām Abdūl Rauf and is situated about 100 meters from the Auwal Maṣjid in Dorp Street. It is not known as to what need there was for this maṣjid to be constructed so close to the Auwal Maṣjid.

In about 1830, Tuūn Gūrū’s two sons [Abdul Rakiep and Abdul Rauf] together with Achmat van Bengalen’s three sons [Mochamat, Hamien and Saddik] and Badroen got together and established the Mohammadan Shafee Congregation with Abdul Rakiep [d 1834] as Imām. At this stage the Congregation did not have their own maṣjid. However, their dream was realised on February 27, 1844 when they took transfer of a property in Buitengracht Street, and converted the front section into a prayer room.

The Nūrul Islām Maṣjid was the first to be founded by a congregation which developed out of friendly-ties which existed among a group of students who acquired Islamic education under the guidance of Imām Achmat van Bengalen. The first imām of the Nūrul Islām Maṣjid was Imām Abdūl Rauf from 1844-1859, followed by Imām Hamien [1859-1867], Imām Abdūl Rakiep [1867-1905], Imām Mogamat [Muhammad] Taleb [1905-1912], Imām Gabebo keynote [Hadib al-Din] Harteley [1912-1939], Sheikh Ismā‘īl Ganiep [Hani] [1939-1954], Imām Armien Basadien [1950-1970],
1849 Establishment of Uitenhage Masjid: fourth oldest in South Africa

On May 04, 1846 the "Malay Corps" of 250 Cape Muslim volunteers left Cape Town in two boats for the Eastern Frontier because of unrest in that part of the Colony. They remained there until September 16, 1846 when the "Malay Corps" was demobilised after the Battle of Axe in the same year. Those who did not return to Cape Town settled in the Eastern Cape. They were in all probability responsible for the construction of the Uitenhage Masjid. This was the fourth masjid to be built in the country.

1850 Establishment of Jāmīa Masjid: fifth in Cape Town

The fifth oldest masjid in Cape Town is the Jāmīa or the Queen Victoria Masjid built in 1850. This masjid is situated at the corner of Chiappini and Castle Streets in Cape Town, adjacent to the disused stone quarry in Chiappini Street where in 1790 the first open-air Jumu'ah Salāh was performed led by Imām Abdullah [Tuân Gürü]. The Jāmīa Masjid is the largest masjid in Bo-Kaap. This was the first masjid built on land specially set aside for this purpose. Thus, the land grant promised to the Cape Muslims by General Janssens in 1804 was realised only in 1846.


1856 Al-Qawl al-Matin: the first in Arabic-Afrikaans language publication

In 1856, a treatise on Islam in Arabic-Afrikaans, Kitāb Al-Qawl al-Matin Fī Bayān Umūr al-Dīn [The Book of the Firm Declaration regarding the Explanation of the Matters of Religion], by Shaykh Ahmadul Ishmūni [Ahmad al-Ishmūnī] was published by M C Schonegevel in Cape Town. Professor A van Selms of the University of Pretoria described "Al-Qawl al-Matin as the oldest book in Afrikaans". This, it is said, was the first Arabic-Afrikaans publication. The lithographed copy of this book [25 pages] was published in 1910. Afrikaans was written in the Arabic script [with Afrikaans sounds]. Al-Qawl al-Matin preceded the first printed Afrikaans book, in Roman script, Zamespraak Tuschen Klaas Waarteegger en Jan Twijfelaar, by L H Meurant, which appeared almost six years later.

1858 Arrival of first Muslim workers in Natal

By 1858 the labour situation [with regard to sugar farming] was so serious in Natal that the Umzinto Sugar Company brought from Java some Chinese and Malay labourers. The first Muslims to be brought to Natal were probably "among the fine body of Chinese and Malays brought from Java in February 1858 to work for the Umzinto Sugar Company [on the south coast of Natal]. This introduction marked the beginning of the importation of Eastern labour to Natal" - [Natal Mercury, Durban].

1858 Beginning of the cemetery dispute

The cemetery dispute at the Cape of Good Hope started with the Municipal enquiry in 1858 and lasted until the establishment of the Observatory Cemetery in 1866, and manifested the appreciable influence of the Cape Muslims of the 19th century. It was, once again, the masājid which were used as rallying points to awaken the consciousness of the Cape Muslims. Here again, the imāms of the various masājids urged the Cape Muslims to act against external interference by non-Muslims in Muslim community affairs. The early Muslims did not hesitate to confront the State if it threatened the practice of their religion: Islam.

1859 Establishment of Shāfee Masjid: sixth in Cape Town

The Shāfee Masjid, situated in Chiappini Street was the sixth to be built in Cape Town. Initially, a piece of land for this masjid was acquired on September 03, 1859 by Imām Hādjī [d 1869 in Makkah], acting as a
Trustee of the Muslim community, who took transfer of the land. The Shāfī Masjid [referred to as Masjid of Imām Hādjīe] emerged from two separate masjids which were almost adjacent to each other. With the eventual merging of the two Muslim congregations, the Shāfī Masjid was established.

Imām Hādjīe served as the first Imām of this Masjid, from 1859 to 1869, followed by Imām Tālieb [1869-?], Imām Abūl Kariem [? - 1889], Imām Abūl Gасiıp [1889-1894], Imām Intillah [1894-1896], Imām Mogamat Behardien [1896-1918], Sheikh Aχmat Behardien [1918-1973], Imām Abdullah Behardien [1973-1977], Sheikh Abduraghiem Sallie [1979 - ]

1860 Arrival of first indentured Muslims, including Ḥadrat Bādshāh Peer [Raḥīmahu Allāh] in Durban

The first batch of indentured labourers from India landed at the South Beach [Port Natal, later Durban] on November 06, 1860. They arrived on board S S Traru. Records indicate that of the 342 indentured labourers only 24 were Muslims. Of these 24, only nine remained in the Colony after completing their indenture. Among the 09 Muslims to remain was Sheik Allie Vulle Ahmed [b.1820 in Madras], aged 30, who, it is said, was the sūfi saint Ḥadrat Bādshāh Peer [Raḥīmahu Allāh] [d 1894], age 74, who lies buried at the Brook Street Cemetery in Durban. Immigration records of Sheik Allie Vulle Ahmed show the following:

* Coolie Number : 282
* Name : Sheik Allie
* Father's Name : Vulle Ahmed
* Age : 30
* Sex : Male
* Arrival : 16 November 1860
* From : Madras
* Assigned to : H G [surname illegible]
  [several labourers were assigned to H G Mack]
* Date of Assignment : 28 November 1860
* Transferred to : F Salmon
* Date of Transfer : December 1861
* Licence to quit Colony : 18 July 1873.

Between 1860 and 1861 five more ships with indentured labourers arrived at Port Natal from India. They consisted of 1,360 men and women. The percentage of Muslims on board each ship was ± 12%.

The grave of Ḥadrat Badsha Peer was located in 1895 by Ḥadrat Soofie Saheb on his return to Durban. During the same year Soofie Saheb built the first masjīd on the grave.

The following were officially appointed as sajda khādim [keeper of tomb] of Ḥadrat Badsha Peer [R.A.]:

1. Ḥadrat Soofie Saheb [1895-1910]
2. Ḥadrat Shah Mohamed Ebrahim Soofie [1910-1954]
3. Ḥadrat Shah 'Abdul 'Azīz Soofie [Dādājān] [1910-1947]
4. Ḥadrat Shah Goolam Mohamed Soofie [Bhāimīa] [1948-1978]
5. Ḥadrat Shah Mohamed Saced Soofie [1978- to date].

1861 Purchase of land for masjīd in Paarl

Muslims came to Paarl [60 kilometers from Cape Town] over two centuries ago. They established a small community at Ou Tuin, the area surrounding the two masjīds, stretching from the Western Banks of the Berg River to the foot of the Paarl Mountain.

A piece of land, originally purchased by Jakoe du Toit in 1861, was resold to "The Church Wardens, Malay Church, Paarl" for £25 Sterling, in whose favour transfer of the two ervens was passed on November 08, 1887. The Muslim community began to consolidate after the emancipation of the slaves. The Breda Street Masjīd was the first to be built in Paarl in 1888. Shortly thereafter, the Nurul Islamia Masjīd was also built in the centre of the town. For almost a century these two masjīds provided the nucleus round which the activities of the Muslims of Paarl revolved. At present these masjīds lie in a somewhat abandoned state owing to the effect of the notorious Group Areas Act of the 1960s which caused the Muslim community to be scattered about the outlying areas of Paarl.

In 1917 a single rectangular hall was built on the second erf as a madrasah. In 1923 the building was renovated and used as a Government Aided Mission School. A full-time Arabic teacher was employed whose salary was
paid by the Cape Provincial Administration. His sponsorship by the Administration was terminated in 1931. Thereafter, part-time khalfās [religious teachers] were employed at the school by the community. The Muslim Mission School was closed when the community was affected [by being scattered] to outlying areas by the Group Areas Act. At the schools in the new residential areas no consideration was afforded for the provision of Islamic education. Instead, Christian National Education, with a bias towards ‘Coloured’ schools was propagated and continues so to date.

In 1926 an imposing minaret, widely regarded as an architectural masterpiece, and extensive renovations to the main hall of the masjid were completed. Another masjid was built in Waterkant Street by a separate jama’āt.

However, in 1980 work began on the establishment of Mahdul Islamic Institute. A year later the first phase of the project was completed, at a cost of Rand 300 000. The centre includes a masjid, madrasah classrooms, kindergarten as well as facilities for community activities. Imam Rafiq Nackerdien was appointed as Imam of the Masjid in 1987, succeeding Shaikh Abdul Mostie Moerat who resigned, on account of ill health, after having served the Paarl Muslim community for 31 long years.

In 1982 the Paarl Muslim Jamaah opened the doors of its premises to pupils seeking after-school madrasah education with one full-time and three part-time religious instructors.

\[1862-1880\]

Abūbakr Effendi arrived in Cape Town

Abūbakr Effendi was the founder of the Hanafī school in this country. The effect of his teaching and influence on the culture of the Muslim community at the Cape was tremendous: the wearing of the fez by men and covering of head by Muslim women.

The coming of Abūbakr Effendi to Cape Town was preceded by two factors: firstly, the continual conflict in the masajid with regard to succession of the imāms [eg, the Palm Tree Masjid in 1860] and secondly, the request by Hajjie Medein for a spiritual guide. The Cape Parliament-arian, P E de

Roubaix, approached for assistance the British Government who in turn requested the ‘Uthmānî [Turkish] Ambassador in London for a religious instructor to be sent to Cape Town. Thus in 1862 Abūbakr Effendi [then 27 years old] was sent to the Cape and his stay in this country was financed by the ‘Uthmānî [Turkish] Government. Abūbakr Effendi was born in Khansaw, Shehrīzpur [Kurdistan], Turkey around 1835. He was an aristocratic Quraysh family of Makkah settled in Kurdistan. His Islamic education began at a madrasah in Shehrīzpur, continued in Islāmbol [Turk: City of Islam; contemporary Istanbul] and completed in Baghdad.

The Cape Muslim community was unaware of Abūbakr Effendi until two days after his arrival in the Mother City. A reception committee, consisting of all the imāms and Muslim dignitaries, went to meet him. Abūbakr was well schooled in Islamic law and had a thorough working knowledge of all four schools of jurisprudence. In practice he adhered to the staunchly Hanafī code. This was to bring him in conflict with certain exclusivist Shāfī‘ī Muslims of the Cape.

Immediately on his arrival, he set up a school for higher Islamic theology in Wale Street, Cape Town. The introduction of the Hanafī madhhab and its rulings made him a controversial person; for example, his evidence on the dispute regarding the succession of imāms at the Palm Tree Masjid [1866] was given from a Hanafī point of view; again his evidence as chief witness in the Court with regard to Abdol Rakiep, imām of Nīrūl Islām Masjid, [1867] who had performed the Jumu‘ah Salāh whilst disregarding the Shāfī‘ī rule regarding the presence of 40 worshippers, was given from a Hanafī aspect. In 1869 he had the first dispute with the Muslim community when he ruled that cray fish and snook were harām.

Despite all this, many young Muslims studied under Abubakr Effendi, including two grandsons of Tuān Guri. He had a flare for languages and within a short space of time learnt the Afrikaans language. He was concerned about the lack of Islamic literature in the vernacular [Afrikaans]. His book, Bayānuddīn [The Explanation of Religion] was completed in 1869 in Arabic-Afrikaans. This work is a treatise on Islam based on the Hanafī school of jurisprudence. Hand-written pages of the book were circulated in the Cape from around 1869. In 1877 it was printed by the Turkish Ministry of Education in Islāmbol [Constantinople, later: Istanbul], capital of the Ottoman Empire and ran into 354 pages. Thus it became the second publication in Arabic-Afrikaans in the country and was presented as a gift.
from the Ottoman Government to the Cape Muslim community. It is also claimed to be the third publication in the Afrikaans language.

Abūbakr Effendi died at the young age of 45 on June 29, 1880 and was buried in Tānā Bārū. He left behind a wife and six children, two of whom played a prominent role in the community. Aḥmad[ Ahmad] Aṭa‘ūl-lah, the elder son, settled in Kimberley, established the Ottoman School for Religious Studies in 1884. He vigorously supported Abd al Burnis in the cemetery dispute during 1885-86. In 1894 he contested for a seat in the Cape Parliament but the White South African Parliamentarians were determined in keeping him out.

Abubakr Effendi's second son, Hīshām Nīmatullah ran a Muslim school in Port Elizabeth for a number of years. It was also under Abūbakr Effendi's influence that the first Muslim school for girls was established in Cape Town.

1866 Disputes over succession and/or appointment of imāms

Over the years the Cape Muslim 'clerical' order developed with the imāms wielding appreciable power. The status of the imāms, together with economic security and in many cases prosperity was due to the generous monetary donations and gifts by the congregation. Between 1866 and 1900, over twenty cases pertaining to masjid in the Cape peninsula were heard in the Supreme Court with regard to the positions of imāms and their succession. Practically every masjid at the Cape in the 19th century faced this problem.

1869 Arrival of Muslims from Gujarāt and Kathīāwār

Since 1869, Muslims from the Indian States of Gujarāt and Kathīāwār arrived in South Africa and were referred to as "Passenger" Indians by the authority. These immigrants paid their own travel expenses, and came with the specific purpose of trading and commerce. They served as wholesalers and retailers in urban towns, backward rural towns, coal mining areas and also in several developed White centres in Natal and the Transvaal. They called themselves "Arabs", probably because they wished to be identified as Muslims. These "Arab" traders from Western India possessed sufficient resources to establish themselves as traders in staple items imported from India, such as rice, ghee, dholl, tamarinds, dried fish, etc. Within two decades, they captured a large share of the local trade in the rural areas of Natal and the Transvaal. This displeased the White traders and so in the 1890s legislation was passed placing further restrictions and growth on the Indian traders as a whole.

1870 Establishment of Juma Masjid, Johannesburg

The Juma Masjid or the Kerk Street Masjid was originally a marquee-tent erected in Kerk Street, Stand No 142, Johannesburg in 1870. It was the Golden City's first masjid. The masjid was built in 1888 and renovated and enlarged in 1918 due to the increase in musallās [worshippers]. In 1990 the Juma Masjid could accommodate about 230 worshippers. The masjid was declared a national monument by the National Monument Council "because of its historical, aesthetic and cultural value". After much negotiation, the Council in 1991 granted permission for the rebuilding of this masjid. When ready the new building will accommodate 1 200 musallās.

The land for the Juma Masjid was purchased by Juma Masjied Society [registered under the Company’s Act 1909 (Act No 31 of 1909)] on May 16, 1913; two of the Society’s officer-bearers being A A Karodia and Goolam Mahomed.

1870 Arrival of Aboobakr Amod [Jhavery]

A notable Muslim philanthropist, Aboobakr Amod [Jhavery], [b 1850] from Porbandar, India, arrived in South Africa [probably via Delagoa Bay, now Maputo] from Mauritius in 1870 where he traded for a short while before establishing himself as the first "Arab" trader in Natal. He had settled for a short while in a small town in Lydenburg in Eastern Transvaal where his relatives had settled.

In 1871, he moved to Natal and settled in the Verulam-Tongaat area on the North Coast of Natal - dealing in new and second-hand goods. As the first Muslim merchant to arrive in Natal, he purchased a site for a masjid in Verulam. Today, the "Verulam Mohammedan Mosque" stands on this site.
in the centre of the town. The transfer Deeds of the masjid show that the land was donated by Aboobakr Amod [Jhavery].

Aboobakr Amod eventually moved to Durban where he purchased a property for business in Durban Central, in the corner of West Street and Plowright Lane in 1875. He had owned a business house in Calcutta, an agency in Bombay, a company in Durban with branches in the Transvaal. Amod, with Abdullah Karim Haji Adam and Joosub Abdul Carim set up the firm Dada Abdullah and Company at 427 West Street [street numbers have since changed]. By 1890 they had 15 branches in Natal and the Transvaal and two steamers commuting between Bombay and Durban.

1873 Arrival of the Zanzibaris

The British Consul-General of Zanzibar, John Kerk, suggested in a letter to the Lieutenant-Governor of Natal, that a temporary arrangement could be made whereby the emancipated slaves from Zanzibar could be brought to Natal and be apprenticed to the White sugar planters. Thus, the first group of freed Zanzibaris arrived at Port Natal [later, Durban] on board H M S Briton from Zanzibar on August 04, 1873. They numbered 113, a large majority of whom were Muslims.

A year later, the H M S Kaffir landed at Port Natal with 81 more freed Zanzibaris.

According to a Government Notice No 142 of 1873 all the freed slaves were to be employed in Public Works. However, owing to intervention on the part of the White settlers, it was decided to divide them equally between Public Works and private individuals as indentured labourers.

These Zanzibaris, being Muslims, erected a wood and iron room to be used for their daily prayers. This room was constructed into a masjid proper in 1899.

1874 Arrival of Ismail Kajee and other businessmen from Gujarât

Another batch of Gujarât-speaking Muslims arrived in Natal. Amongst them were Ismail Kajee, father of the notable A I Kajee [d 1948, aged 52], who arrived from Mauritius where he was in business, and Cässim Pärük of the present Nu-Shop group of retail business outlets.

After 1875 more experienced "Arab" traders began to dominate the retail trade and even entered the wholesale business. The statistics show that there were in Durban in:

- 1870 two free Indian stores
- 1875 ten free Indian and one "Arab" stores
- 1880 thirty free Indian and seven "Arab" stores
- 1885 there were as much as 40 "Arab" stores in and around Durban.

1875 Muslim Population Statistics

The 1875 census reported:

- 13 930 Muslims [10 817 'Malay'] in the Colony; [8 948 Muslims in Cape Town].

Distribution of Muslims at the Cape [1875]

<table>
<thead>
<tr>
<th>Place</th>
<th>Total Population</th>
<th>Number of Muslims</th>
<th>% of Total Muslim Pop.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cape Town</td>
<td>17 004</td>
<td>6 772</td>
<td>76.54</td>
</tr>
<tr>
<td>Green Point</td>
<td>796</td>
<td>61</td>
<td>0.69</td>
</tr>
<tr>
<td>Papendorp</td>
<td>624</td>
<td>108</td>
<td>1.22</td>
</tr>
<tr>
<td>Rondebosch</td>
<td>1 019</td>
<td>180</td>
<td>2.03</td>
</tr>
<tr>
<td>Newlands</td>
<td>2 363</td>
<td>775</td>
<td>8.76</td>
</tr>
<tr>
<td>Wynberg</td>
<td>1 308</td>
<td>310</td>
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<tr>
<td>Simonstown</td>
<td>1 002</td>
<td>292</td>
<td>3.30</td>
</tr>
<tr>
<td>Noordhoek</td>
<td>432</td>
<td>57</td>
<td>0.6</td>
</tr>
</tbody>
</table>

1875-1886 Abdol Burns and the cemetery dispute

Abdol Burns an educated man, a superb letter writer and taxi driver by profession, was a member of the Auwal Masjid in Cape Town. He was at
the same time an astute 'politician' and negotiator and played an important role on behalf of the Cape Muslims in their dispute with the authorities on the cemetery issue from 1875 to 1886.

Burns was indefatigable in his efforts to right what he conceived to be an injustice inflicted upon the Cape Muslim community by the authorities when the Government policy was implemented to close the urban cemeteries - including Tānā Bārū - "for health reasons".

As early as 1875 he had indicated to the authorities that to the Cape Muslims "their religion was superior to the law" and would resist Section 65 of the Public Health Act No 4 of 1883. He worked enthusiastically for ten long years in this regard to avoid open confrontation with the authorities. The promulgation of the Act left Abdal Burns no alternative but to organise protest meetings and solidify Muslim unity on this issue. This he achieved through the establishment of the Malay Cemetery Committee on which he served as the secretary, under the chairmanship of Imām Gamja [Hamzah] of the Auwal Masjid, and later under Imām Shahibo of the Jamia Masjid.

With the Cape Government implementing the Cemetery Bill, Friday, January 15, 1886 was set as the final day for burials in the municipal areas of Cape Town. Thereafter the dead were to be interred at the Maitland Cemetery which was administered by the Maitland Cemetery Board. There were no Muslim representatives on this Board - a fact which Abdal Burns came to criticise with great bitterness, pointing out that the Cape Muslims constituted one-third of the total population of Cape Town but had no representatives on this important Board.

On June 12, 1885 Abdal Burns chaired a historic protest meeting in the Council Chamber of the Town House which was attended by about 500 Muslims. The meeting appointed Imām Gamja, Imām Shahibo, Imām Abdal Kariem and others, with full powers to act on behalf of the Cape Muslims on the cemetery issue. This was a great event in the history of the Cape for it was the first time that a community group was allowed the privilege of using the Council Chamber of the Town House for a communal meeting.

When the Maitland Cemetery Board refused to grant Muslims any concessions, Abdal Burns arranged an interview with the Colonial Secretary on November 13, 1885 to intervene on their behalf, requesting for an extension to the closing date of the cemeteries. This was also refused. On January 08, 1886 Muslims elected a delegation at the Auwal Masjid to see the Premier regarding the issue.

On the evening of January 15, 1886, the Cape Muslims were left without a burial ground, their existing cemeteries having been officially closed by a Government decree. On January 17, 1886 a child of a Muslim fisherman, Amaldien ['Amal al-Dīn] Rhode, died. More than three thousand Muslims walked to the Tānā Bārū cemetery and buried the child. The twelve policemen who were sent on duty to take down the names of the offenders were pelted with stones and were forced to flee. Cape Town had never experienced anything like this. A tense atmosphere, in anticipation of rioting, prevailed.

On January 20, 1886 the authorities stationed the Corps of Volunteers at Green Point. Ten Muslim leaders were arrested and charged with contravening Section 65 of the Public Health Act No 4 of 1886, and for causing a riot. The arrest did not curb the defiance of the Cape Muslims for they buried another Muslim at Tana Baru. On January 21, 1886 Abdal Burns was arrested, charged for throwing stones and striking a policeman. He was immediately released on bail. Burns approached the British commanding officer, General D'Ogley, stationed at the Cape to intervene on behalf of the Muslims but the request was refused. Burns was eventually found guilty and sentenced to two months' imprisonment with hard labour and a fine of ten pounds sterling.

Meanwhile, the Muslims were still without a cemetery. The Malay Cemetery Committee, founded and excellently organised by Abdal Burns for ten years, was dissolved. A Muslim Cemetery Board with Hājī Ozie Alle [Hājī 'Uzayr 'Ali] as secretary was established, and purchased a burial ground at Observatory, from the authorities. Abdal Burns had previously refused this ground and it was probably because of this that he did not become a member of the Muslim Cemetery Board.

1876 Arrival of more freed slaves from Zanzibar

Another 226 freed slaves arrived at Port Natal from Zanzibar to work in the sugar plantations in Natal owned by White farmers.
1880 End of importation of freed slaves

Sporadic shiploads of ex-slaves from Zanzibar continued to arrive at Port Natal until 1880. However, by the end of that year importation of slaves from Zanzibar came to an end.

1881 Land purchased for Durban masjid

Aboobakr Amod [Jhavery] and Hajee Mahomed Hajee Dada purchased a site for the construction of a masjid in Grey Street, Durban from K Moonsamy for £115.0.0d [one hundred and fifteen pounds sterling]. The sale of the property - Sub E of Block BB - was duly registered at the Deeds Office in Pieter-maritzburg on August 15, 1881. The size of this masjid, a renovated brick and mortar house, in the centre of Durban was only 20 feet by 13 feet [6.1 meters by 3.96 meters] in area.

"Plans in the Durban City Corporation show the 'Mosque' as far back as 1880 when it was a small 20 feet by 13 feet brick and mortar structure".

1881 Establishment of Hanafee Masjid: seventh in Cape Town

Unlike other masajid which were constructed in the periphery of residential areas, the two Hanafi masajid were constructed in Long and Loop Streets where the greatest concentration of Muslims resided. The Hanafee Masjid, at the corner of Long and Dorp Streets is the seventh oldest masjid in Bo-Kaap, Cape Town. This was the first masjid constructed by the Cape Muslims of the Hanafi School in 1881 in the Cape Colony. This masjid came into being through the influence of Abubakr Effendi; while the second Hanafi masjid in Loop Street was established as a result of the influx of "Indian" Muslims at Cape Town from 1870 onwards. The Hanafi masjid was also called Jami’ Masjid.

The masjid’s first imam was Imam Achmat Sediek [Ahmad Siddiq] from 1881 to 1903, followed by Imam Ismail Manie [1903-1918], Imam Shahiedien [Shahid al-Din] Dollie [1918-?], Imam Armien Dollie [? -1965], Imam Salie Price [1965-1974], Imam Faried Manie [1974-1977], Hafez Salie Davids [1977-?].

1882 Arrival of Ḥājī Sullaimān Shāhmahomed

Ḥājī Sullaimān Shāhmahomed was born in the Kathiawar District in India. He emigrated from India in 1881 and settled in Cape Town in 1883, where he married Rahima, the daughter of Imam Slemman [Sulayman] Salie in 1888.

In 1886 Shāhmahomed travelled through Western Asia and Europe; in 1893-94 he journeyed through Australia, India, China, Japan and North America and then published a book in English, Journal of My Tours Round the World 1886-1887 and 1893-1895 AD, [Bombay, Duftr Ashkara Oil Engine Press, 1895, pp 332].

In Cape Town, he purchased Lots 3 and 4, portions of Mariendal Estate, adjacent to the disused Muslim cemetery in Claremont. Upon this ground Shāhmahomed wished to build a masjid and an academy for higher education [both secular and religious]. A trust was created and on June 29, 1911 and the foundation stone was laid for the new Muslim School at Claremont. In terms of the deeds of trust, Shāhmahomed appointed the Mayor of Cape Town and the Cape’s Civil Commissioner [both non-Muslims] as co-administrators of the academy as well as the karamat of Shaykh Yusuf. To this there was great resentment among the Muslims in the city because both of the non-Muslim appointees "were hardly competent to deliberate on matters affecting the cultural life of the Muslim community". The masjid project in Claremont was completed but the academy did not materialise.

On August 21, 1923, Shāhmahomed wrote to the University of Cape Town with regard to the founding of a chair in Eastern Philosophy and language, in which he stated: "I enclose Union Government Stock Certificate Number 12192, dated August 14, 1923, to the value of £1 000.0.0d [one thousand pounds sterling] and hope to make further additions thereto".

Shāhmahomed was a wealthy educationalist and philanthropist, well-travelled and a writer. He was instrumental in the renovations of Shaykh Yusuf’s tomb at Faure in 1927; the Park Road Masjid in Wynberg; and also Al-Jamia Masjid in Claremont. He campaigned for a chair in Islamic Studies and Arabic at the University of Cape Town and placed in trust account a large sum of money for this purpose. He died in 1927.
1883  Public Health Act No 4 of 1883

The Public Health Act No 4 of 1883 dealt with the closure of the Muslim cemetery in Cape Town called Taন� Bاری.

The closure of Tanâ Bārū was against the wishes of the Cape Muslim community. When the Act became law on January 15, 1886, the Cape Muslims did not have an alternate burial ground. Their sustained and tireless efforts in negotiations with the Cape authorities over a period of ten years were to no avail. The Cape Muslims refused to accept the burial site granted to them at the Maitland Cemetery saying that it was too far to carry their dead.

The Muslim community was totally united in their opposition to the Cape Government’s policy of closing Tanâ Bārū. They did not recognise the Public Health Act No 4 of 1883 as a measure in the interest of public health, especially since [they argued] their cemetery was well maintained, relatively empty and that they buried their dead six feet deep. The Muslim cemetery constituted no danger to public health - this view was supported by the evidence of Dr Ebdon, Medical Officer of Health to the Cape Municipal Cemetery Commission of 1859.

1884  Masjid Boorhaanol Islaam, Cape Town

In 1881 Gouwida took transfer of a piece of land in Longmarket Street, Cape Town, and in 1884 she allowed the Pilgrim Congregation to establish a masjid on her property. The money for the building was provided by Hādję Abdul Kaliel. The ‘Pilgrim Masjid’ was the eighth masjid to be built in Cape Town. This was the first minaret masjid in the Cape and was built consequent to the dispute which evolved round the succession to the imām of the Jāmī Masjid in Chiappini Street, Cape Town.

On September 26, 1888 Abdul Kaliel [d 1898], in his capacity as imām and trustee of the ‘Pilgrim Masjid’, took transfer of the property in his name. After the Second World War, the ‘Pilgrim Masjid’ was extended and renovated. While the renovations were in progress, an application was made to change its name to Boorhaanol Islaam Masjid and the title deeds were transferred to the trustees of the masjid. This application was granted on October 31, 1949.

The first imām of the Masjied Boorhaanol Islaam was Imām Abdul Kaliel from 1884 to 1898, followed by Imām Sadien [Sa‘ad al-Dīn Jonas] [1898-1911], Imām Abdul Bassier [1911-1962], Ḥadhīj Abūdū-Raghmaan Bassier [1962-?].

On April 15, 1966 the Masjied Boorhaanol Islaam was declared a national monument in terms of the National Monument Act No 4 of 1934. This is the only masjid in Cape Town which has been declared a national monument.

1884  Reconstruction of the Grey Street Masjid

Aboobakr Amod [Jhavery] and Hājī Mahomed Hajee Dada had purchased a property for the construction of a masjid in Grey Street, Durban in 1881. He thus rebuilt the simple brick and mortar structure into a masjid proper, enlarging it to some extent: the new masjid now measured 68 feet by 23 feet, 05 inches [20.7 meters by 7.16 meters], enlarging the prayer area by 48 feet by 10 feet, 05 inches [14.07 meters by 3.20 meters]. The plans were drawn and the construction was given to John Dales, a building contractor. The Juma Masjid in Grey Street, Durban, was the first masjid to be built in Natal. The first imām of the masjid, it is said, was Miānjee Elāhī Bux.

Aboobakr Amod’s estate, seeing the necessity for further extension to the masjid, purchased the adjacent land, namely, Lot D of Block BB for £220.00 [two hundred and twenty pounds sterling] on February 15, 1884. The sale was only registered on April 22, 1899 as shown in the Deeds Office in Pietermaritzburg.

Aboobakr Amod [Jhavery] died in 1886 in Bombay, a victim of the cholera epidemic, aged 37. After his death, the Pretoria branch of the company was renamed Sayob Haji Khan Abdullah and Company. Aboobakr’s family trust continued to see to the interest of the Juma Masjid during the coming years.

1884  Arrival of Esmāīl Mahomed Pārūk

Another prominent Muslim, Esmāīl Mahomed Pārūk, born in 1867 in Kathore, India, arrived from Mauritius and settled in Durban and soon established his first retail business in West Street. Thereafter, he went into wholesale trade; his firm becoming one of the biggest concerns in Natal
amongst the Indians. As a financial giant, he extended his activities into milling and tea estates on the north coast of Natal.

The magnanimous E M Paruk had an imposing house at 383 Currie Road, Durban, where India's first Agent-General, Srinivavan Sastris, lived at a time when White-owned hotels were open only to members of the White community. E M Paruk became a Trustee of the West Street Masjid in 1899 and served as Chairman of the Trust Board until his death in 1942.

1885 - Construction of West Street Masjid: second in 1920 Durban

The Juma Masjid Sunnat Jamaat Anjuman Islam, popularly known as West Street Masjid, was built in 1885, four years after the construction of the Grey Street Masjid. There is no record to indicate why the site, where the masjid stands today, was chosen; it actually stands on two sites: one extending from the present sahn unto Saville Street, and the other unto West Street entrance. The first property was purchased a few years prior to the construction of the masjid for £1 250 0.0.0d [one thousand two hundred and fifty pounds sterling] and registered at the Deeds Office, Pietermaritzburg, on November 25, 1893, covering a total floor area of about 140 square feet. The marble plaque [foundation stone] now installed on the wall facing West Street records that it was built in 1885.

The first Imam was an Arab, probably from Makkah; the first mu`adhvin being Hoosen Moolla, father of Ahmad Moolla founder of the Moollah's Cafe in Durban. Among the first trustees of the masjid were Ahmed Mohammed Tilly and Hoosen Meeran.

Between 1895 and 1899 major changes were made to the small masjid when a second site, from the sahn to West Street, adjacent to the building, was purchased by the trustees for £2 025 [two thousand and twenty-five pounds sterling] from Hoosen Meeran and Ismail Mamoojee and Company. These extensions were very substantial as they involved large structural changes to the masjid as well as to the existing building that was purchased.

The constitution of the Juma Masjid Sunnat Jamaat Anjuman Islam was amended and signed on January 09, 1899. The nine new trustees were Ahmed Mohammed Tilly, Amod Ebrahim Jeewa, Dawd Hassen, Mohamed Cassim Angalia, Mahomed Essack, Mohamed Cassim, Esmaill Mahonode Paruk, Suliman Ahmed Akoon and Hoosen Meeran. M A Motata and G M D Seedat served as treasurers of the West Street Masjid Building Committee.

During the renovation period, a shipping company donated £5 000 0.0.0d [five thousand pounds sterling] towards the building of the masjid. The 'ulamá' maintained that money from other Muslims could not be used for building a masjid. Thus, this money was used for rebuilding of shops facing West Street and madrasah buildings within the masjid area.

The following extensions were made to the West Street Masjid, Durban, in 1905:

* two floors were added at the rear of the masjid, that is, on the southern side;
* the ground floor consisted of shops, and the first floor had four apartments for occupation by the imám and his family; and
* a twenty foot minaret was also added to the masjid on the West Street side.

The total floor area of the masjid was over a thousand square feet. Chotoo Mia succeeded the 'Arab' imám; he also taught at the madrasah of the West Street Masjid.

In 1917, a new madrasah at 379 Pine Street, Durban, was established. Withing years, the madrasah was converted to a fully-fledged primary school with an integrated syllabus. By 1918, the madrasah, adjoining the masjid, was demolished enlarging the prayer area of the latter to some extent; the minaret was raised to four floors - its construction was now more a square structure, as it stands today; an entrance to the masjid was made from West Street.

1886 The cemetery riots

On Sunday, January 17, 1886, two days after Táná Bárú Cemetery was officially closed when the Public Health Act No 4 of 1883 became statute, 3 000 Cape Muslims, in defiance of the law, buried a Muslim child at Taná
Baru. Rioting broke out thereafter resulting in law and order being disrupted in Cape Town for three days. The Cemetery Riots of 1886 constituted probably the most significant religio-political event in the 19th century history of the Cape Muslims.

1886– Activities of Achmat Attaoullah Effendi

Achmat Attaoullah [Ahmad ‘Atā Allāh] Effendi was born in Cape Town of a Capetonian mother and a Turkish father. He was actively involved in the affairs of the Muslim community, both in Cape Town and also at Kimberley.

The first major impression Achmat made was during the Cemetery Riot of 1886 when the Muslim community was split as a result of the Hanafi-Shāfi‘ī disputes. He was an educated man and served on the Malay Cemetery Committee, alongside Abdul Burns, when delegated to see the Premier, Governor or the Colonial Secretary. He played an important role in the establishment of the Moslem Cemetery Board.

After the cemetery dispute, Achmat Effendi settled in Kimberley where he served as a religious teacher. He showed a keen interest in local politics and public affairs. While he was in Kimberley he decided to stand for a seat in the Cape Parliament. This disturbed the white South African politicians: De Waal, Cecil John Rhodes, Saur, Orpen, Jan Hofmeyer and others. To prevent Achmat Effendi from winning a seat in the Cape Parliament, the White ruling Parliament encouraged the Constitution Ordinance Amendment Bill and left it to Orpen to introduce it as a private member’s motion. The primary aim of the Bill was to curtail the cumulative vote [in Cape Town] which allowed the voter to exercise his given number of votes to a single candidate. Effendi with the Muslim vote of Cape Town would have had a fair chance of being elected through the cumulative system.

The Muslims were distressed at the Bill and the open attempt made to keep Achmat Effendi out of the House of Parliament. A petition registering the Muslim protest was given to Mr Barnato, MP for Kimberley. This action, spearheaded by the Cape imams and supported by Muslim voters, did not deter the passing of the third reading of the Bill - which came to be known as the "Effendi Bill".

The Constitution Ordinance Amendment Act No 16 of 1893 became law on August 25, 1893. The debates clearly showed the racial prejudice of the White Parliamentarians. Effendi was not discouraged although confronted with a further problem: the "Ticket of Four". Four candidates: T F Fuller, J Brown, H Beard and L Weins, grouped themselves to fight the elections under one banner, whereby Effendi stood no chance of winning. Achmat Effendi submitted an open letter to the electorate on December 22, 1893, attacking the Constitution Ordinance Amendment Act and the "Ticket of Four", and also presented his manifesto, making it known that he was a British subject and would represent the whole electorate of Cape Town, and not only the Muslims. The cardinal principles of his campaign were political equality, religious liberty and commercial and educational progress of the people of Cape Town. Polling day came on January 29, 1894. Achmat Effendi was heavily defeated, receiving only 699 votes. In his post-election speech, he declared: "It is the first time in the history of South Africa that a non-European candidate has stood for Parliament. I had the moral courage to do so. I bear my defeat like a man..."

Achmat Effendi never again attempted to gain a seat in Parliament, a position which would have been impossible in 1910 with the formation of the Union of South Africa. Shortly after the 1894 elections, he left South Africa never to return. His was the first and last attempt by a Black voter to gain a seat in an open Parliament.

1889  More land for Grey Street Masjid

Hajee Mahomed Hajee Dada in his capacity as the only Trustee of the masjid and the Aboobakr Amod [Jhavery] family estate purchased more adjoining land to the Juma Masjid in Grey Street, Durban, because of the sharp increase in the number of musallās [worshippers] in the Durban area. The adjoining land was purchased for £300.0.0d [three hundred pounds sterling. This sale was registered in the Deeds Office, Pietermaritzburg on January 25, 1890.

1890  Formation of the Indian Committee Durban

By 1890 the Natal Muslim merchants who traded in and around Durban and also on the North and South Coasts of Natal were a lot to be reckoned with. To publicise the difficulties they faced in the socio-economic and political
fields, they formed the Indian Committee Durban with Hājee Mahomed Hājee Dādā as Chairman and Abdool Carrim Ādam as Secretary of the Committee. Soon this Committee was to give birth to the Natal Indian Congress [NIC]. Many members of this society were to play a leading role in the NIC.

Among the office bearers and members of the Indian Committee Durban were: Haji Mahomed Haji Dada, Dada Abdullah, Moosa Haji Cassim, Hoosen Jeewa, Amod Danje, Essop Hoosen, Mahomed Cassim Camrooden, Amod Mahomed, Mohamed Moosajee, Peeran Mahomed, Mohamed Cassim Jeewa, Ismail Mamojee, Ahmed Mahomed Tilly, Osman Khan, Ramant Khan, and Hoosen Meeran.

The Indian Committee Durban drew up a document, enlisting their grievances which they sent to the honourable Fazalbhāi Vissrām of Bombay. The latter drew up a "memorial" to the document, signed it along with 80 other leading businessmen of Bombay, and sent it to the Governor of Natal. In the Petition the British Government was urged to take steps to ensure the protection and rights of the Indians in South Africa because the Indians were under British protection.

1891 Cape Muslim population census

The 1891 census reported:

* 15 099 Muslims [13 907 'Malay'] in the Colony,
* 11 287 Muslims in Cape Town.

1892 Establishment of Quwatul Islām Masjid

The Quwatul Islām Masjid in Loop Street, Cape Town, was the first masjid to be established by "Indian" Muslims of Hanafi madhab and was the ninth masjid to be built in the Mother City. The property was acquired by a trust on March 14, 1892; the trustees being Essop Molvi, Hamid Gool, Abdulla Hoosen, Abdul Cader, Adam Hadije Goolmohamed, Mohamed Ebrahim, Zeepoo Moola and Archier Mohamed Pawley. The Quwatul Islām Masjid was initially established to serve the need of the "Indian" Muslims. The new settlers, however, became completely absorbed in the mainstream community of Bo-Kaap. Thus the masjid came to serve the entire Bo-Kaap residency. This masjid is important in the history of Cape Muslims as it shows the cohesive power of Islam to draw different cultural groups, even against their wishes, into a common brotherhood.

The first imām of the masjid was Mogamed Talaaboden [Muhammad Talaal al-Din] from 1892 to 1922. He was a scholar of renown, Islamic law being his speciality. His counsel was greatly appreciated by the Muslim people. He died in 1922 and was succeeded by his son, Achmat Taliep who stood down in favour of Maulvi Hussein Din who came from India in 1932. In 1935 Imām Achmat Taliep became imām again until 1940 when Maulānā Mujiebo Rahman [Mujib al-Rahmān], an Al-Azhār graduate, arrived. The Maulānā was a dedicated dā't and authored several books on Islam. He started a monthly publication, Al-Muathān, which was probably the first Islamic newspaper in South Africa. He died in 1956. Imām 'Abdul Latief, son of Imām Achmat, succeeded the Maulānā and took over the affairs of the masjid until 1971. Sheikh Mogamad [Muhammad] 'Abbas Jassiem was then appointed imām. He served the community until 1985 when he was "unceremoniously dismissed from office for being a suspected Ahmadi sympathiser". Imām Masoom Ebrahim was appointed as imām in 1989 after the two sons of Imām 'Abdul Latief of Habibia Masjid served as joint imāms. Today, the Quwatul Islām Masjid stands as a memory of a bygone era. The Group Areas Act, having forced the community to remote areas, left this masjid with few worshippers especially during maghrib, 'isha' and fajr salāwāt.

1893 Arrival of Mohandas Karamchand Gandhi

A litigation, involving £40 000.0.0d [forty thousand pounds sterling], between the firms of Dada Abdulla and Company, merchants and shipping agents in Durban, and Tayob Hājee Khān Mahomed and Company of Pretoria, saw the arrival of Mohandas Karamchand Gandhi [d 1948] in Durban. Gandhi, who came from Gujarāt and speaking Gujarāti as well as Kutchi, "had been hired by the Porbundar branch of Dada Abdulla's firm to assist their team of lawyers as an interpreter and adviser.

1894 Founding of the Natal Indian Congress

Mohandas Karamchand Gandhi, while in Durban, was aware of the existence of the Indian Committee Durban, and also of the total abhorrence
of the Indians by the White community. Seeing the discriminatory situation, Gāndhī decided to form a strong political body to fight all forms of injustices of the South African Government. This body was named the Natal Indian Congress [NIC], the membership of which was dominated by well known and established Muslim businessmen: 85% were merchants and 12% were from white-collar occupations.

Some of the Presidents of the NIC were: Abdullah Hajee Dada [1894-1896], Abdullah Karim Haji Adam [1896-1898], Cassim Jeewa [1898-1899], Abdul Kadir [1899-1906], Dawd Mahomed [1906-1912], Abdullah Karim Haji Adam [second term, 1912-1913].

Among the secretaries of the Congress were: M K Gandhi [1894-1901]), Adamji Miakhan [1896-1897, during Gandhi’s temporary return to India], M H Nazar and R K Khan [joint secretaries, 1902-1905], Omar Jhaveri [1905-1907], M C Angalia and Dada Osman [joint secretaries, 1913-?].

1895- Shāh Ghulām Muhammad Ḥabībī or 1910 Soofie Sāheb [Rahimahu Allah]

Shāh Ghulām Muhammad Ḥabībī [or Mahomed Ebrahim Soofie], popularly known as Soofie Sāheb, was born in 1850 in Kalyan, a small town near Bombay, India. He was the son of Ibrāhīm Siddiq, a qādī and imām of a masjid in Kalyan.

Ibrāhīm Siddiq died in 1872 when Shah Ghulam Muhammad was 22 years old. He succeeded his father as imām and teacher and continued to serve the community in Kalyan for the next 20 years.

In 1879 Soofie Sāheb [aged 29] married Bībi Zainab Qādī [d 1950, Durban], of which union they were blessed with nine children: three daughters and six sons. In 1890 he [40] also married Hanīfah Bībi [d 1966, Durban], who conceived one child: a son. Soofie Sāheb brought both his wives and all his children to South Africa.

In 1892 he travelled to Arabia with his mother in order to perform Hajj. While visiting al-Madīnah, his mystic tendencies began to manifest. On completing the Hajj, he returned to Kalyan but was not content in continuing his work in his hometown or account of his interest in tasawwuf [sufism]. He left for Baghdad where he visited the tomb of the great wali Allah, saint, Syed ‘Abd al-Qādīr al-Jilānī [R.A.]. Here he met Shah Ghulām Muṣṭafā Effendi, a prominent member of the Qādirī Order, who accepted him as his murid [disciple]. It was his murshid [mentor] who gave him the name Soofie. About six months later, the murshid advised his murid to go to Hyderabad, India, where he met the Chishti Sufi, Ḥabīb ‘Alī Shāhī, whose disciple he became and stayed at the khāngah [sufi quarters] for several months.

In 1895 Ḥabīb ‘Alī Shāhī instructed Soofie Sāheb [aged 45] to set sail for South Africa. He arrived in Durban and found a temporary shelter at the Grey Street Masjid. Seeing the poor condition of the Muslims in the religious sphere and disgusted with their indifference to tasawwuf, Soofie Sāheb returned to Hyderabad after staying in Durban for a few months.

The Department of Internal Affairs’ Copy of Ship’s List of Indian Immigrant records regarding Soofie Sahib show:

| Serial Number | 276 |
| Colonial Number | 10539 |
| Date of Arrival | 17 March 1896 |
| Name of Ship | S 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 |

In the Certificate of Identity issued by the Immigration Department of the Union of South Africa, Certificate Number 21953, Soofie Sāheb’s signature in Urdu reads: Mahomed Ebrāhīm Soofie Sāheb. His murshid, Ḥabīb ‘Alī Shāhī, was disappointed on seeing Soofie Sāheb in Hyderabad, and this time told him categorically to settle in Durban. Soofie Sāheb returned to Durban with his brother-in-law, ‘Abd al-Lāṭif, and his son ‘Abd al-‘Azīz. They settled, on their arrival, at Riverside in Durban where they founded a small masjid and a khāngah.
In 1900 it became evident to Soofie Sāheb [aged 50] that many Muslims wished to become his murātis; thus he sought the permission of his murshid for khilafat [spiritual succession]. He left for India and on receiving the khilafat from his murshid returned to Durban to continue his work. Soofie Sāheb made one more trip to India in 1904 upon the death of Ḥabīb ‘Ali Shāh and returned the following year.

Most of Soofie Sāheb’s legal documents were drawn up by J P Calder and Calder, Conveyancers of Durban. Soofie Sāheb maintained that the right of trusteeship of his institutions were to be retained by his descendants.

Soofie Sāheb’s sons:

1. Shah Ebrahim Mahomed Soofie, died in 1955 in India; buried in Ajmer.
2. Shāh ‘Abd al-‘Azīz Soofie, died in 1947 in Durban; buried at Riverside.
3. Shāh ‘Abd al-Qādir Soofie, died in 1940 in Pietermaritzburg; buried at Riverside.
4. Shāh Goolām Hafiz Soofie [Bhājān], died in 1953 in Durban; buried at Sherwood, Durban.
5. Shāh Mahomed Ḥabīb Soofie [Bhānjā], died in 1969 in Durban; buried at Riverside.
6. Shāh Goolām Fareed Soofie [son of second wife, Hanifā Bībī], died in 1974 in Durban; buried at Riverside.
7. Mūsā Mīrā, died in India, aged 4 or 5.

Soofie Sāheb’s daughters:

1. Hājīra Bee married to Hāfīz Hoosen of Tongaat.
2. Habīb Bee married to Ariff who came to Durban with Soofie Sāheb on his second trip to this country.

All the daughters of Soofie Sāheb are buried at the family graveyard in Riverside, Durban.

The following institutions were established by Soofie Sāheb:

* The Habibiya Soofie Sāheb complex [established 1896] consisting of a masjid, madrasah, khānqah and a cemetery at Riverside, Durban.
* A masjid, madrasah, cemetery and orphanage [established 1901] in Athlone, Cape Town.
* A masjid, madrasah and Imām’s quarters [established 1904] in Springfield, Durban.
* A masjid, madrasah, cemetery and Imām’s quarters [established 1904] in Westville, Durban.
* A masjid, madrasah and Imām’s quarters [established 1905] in Glenea Road, Overport, Durban.
* A jama’at khāna and cemetery [established 1905] in Sherwood, Durban; now a masjid.
* A madrasah [established 1906] in Sea Cow Lake. Durban. A jama’at khāna was added to this complex in 1950, and in 1968 it was rebuilt and transformed into a masjid proper with living quarters for the imām and also an orphanage.
* From 1907 to 1910 Soofie Sāheb established masājid, madāris and Imām’s quarters in Tongaat, Pietermaritzburg, Colenso, Ladysmith, Verulam and Buthe Buthe [Lesotho].

Soofie Sāheb died in Durban in 1910 at the age of 60. He is buried at the dargah [tomb] in Riverside, Durban. His mother Rabiāh who died in 1913 lies buried beside him. In 1978 the dargah and masjid were declared a National Monument. The Soofie Sāheb masjid-dargah complex began a total renovation [1985] which was completed in 1988, costing more than Rand 100 000. The well-kept family graveyard is at the back of the mazār.

1899  Nūrul Muḥammadiā Islam Masjid, Cape Town

The Nūrul Muḥammadiā Islam Masjid in Vos Street, Cape Town, was constructed in 1899. This was the tenth masjid to be built in Cape Town and the first imām of the masjid was Ebrāhim Sāle from 1899 to 1928, followed by Imām Abduraghmaan ['Abd al-Rahmān] Sāle [1928-?], Imām Basardien Basardien [?1974], Sheikh Armien Davids [1974-1991].

1899  Land for Zanzibari Muslims at Kings Rest

Seven Muslim merchants from Durban formed the Mohammedan Trust Kings Rest. The Deed of Transfer No 337/1899 shows that the land was officially transferred on March 22, 1899. Soon, thereafter, a small wood and
iron masjid was constructed on this site where the Zanzibari community had settled. A madrasah and a cemetery were also provided by the Trust to the Zanzibaris. The first known imām of the Zanzibari masjid was Mustapha Osmān who came from the Comoros Islands to Durban in the late 1880s. In 1916 the Juma Masjid Trust, Durban, took control of land, property and total maintenance of the Zanzibari settlement.

At present only the masjid remains on the Zanzibari settlement in Kings Rest. The whole of the Zanzibari community have been uprooted from their first settlement in Kings Rest because the area in which they lived was proclaimed for residence of the White community by the Group Areas Act, enforced by the South African Government. The Zanzibaris were then forced to settle in Chatsworth, Durban, an area proclaimed for the residence of the Indian community.

The Kings Rest Masjid was abandoned for fourteen long years as the doors were shut and the building began to decay. All that remained at the first Zanzibari settlement was the graveyard where the Muslims went to make du'a for their deceased. The masjid and the cemetery remains under the control of the Juma Masjid Trust [Grey Street Masjid] who pay rates and taxes for the land.

But in 1973 Hāji Eghsaan Aysen [d 1992], a tailor by profession, visited the Kings Rest cemetery on ‘I’d day and was disturbed on seeing the masjid abandoned. With the assistance of some friends, Hāji Aysen renovated the masjid fully with carpets, wudu facilities, toilets, etc and served as a sincere, dedicated imām of the Kings Rest Masjid until his death.

1903 South African Moslem Association

The South African Moslem Association was founded in Cape Town in 1903 with Hisham Neamatollah [Ni’matullah] Effendi as Chairman and Imaam Abdurahman Kasiem Gamieldein as Secretary. The Association was formed to work in the interest of the Muslim community at the socio-economic level and was out to champion the cause of more schools for non-Whites.

At the Association’s inaugural meeting Effendi commented about fellow Muslims: "We shall have much opposition from many of the Moslems, who as a section, will not understand what progress is. Their policy is to live and die by the same custom and principles to which they had been born and brought up".

By the time the first quarterly meeting of the Association was held some 150 members had joined the organisation. Disagreement seemed to have prevailed in the Association: the President sought to involve the broad Muslim community, while the Vice-President held a narrow sectarian view.

The South African Moslem Association was short-lived and made little impact on the Cape Muslims as it did not enjoy the support the Muslim ‘clergy’, a precondition for any Muslim organisation which hoped for a reasonable degree of survival in Cape Town.

1904 Dr ‘Abdullah ‘Abdurahmān: Cape Town City Councillor

Dr ‘Abdullah ‘Abdurahmān, hailed from an esteemed Cape Town family. His paternal grandfather, ‘Abdul Jamālee, had been a slave who managed to purchase his own freedom and thereafter that of his wife, Betsy. Jamālee was a thriving greengrocer who by 1862 had an asset of over £5 000.00d [fiver thousand pounds sterling]. ‘Abdul Jamālee sent his son, ‘Abdulrahman, to study Islam abroad; he spent four years in Makkah and subsequently a few years in Cairo at the famous Al-Azhar University. ‘Abdurahman in turn sent his son, ‘Abdullah, to Scotland, to study medicine.

‘Abdullah attended the Marist Brothers College where he completed his secondary education, after which he was admitted to the South African College [now University of Cape Town]. Soon thereafter ‘Abdullah was admitted to Glasgow University in Scotland where he took his medical degree [MB] in 1893. In Scotland, ‘Abdullah ‘Abdurahman married Helen, daughter of John Cummings James, a solicitor of Glasgow.

Dr ‘Abdullah ‘Abdurahman, with the backing of the Afrikaaner Bond, gained a seat on the Cape Town City Council, living and practising medicine in District Six. He served as a Councillor till 1910. After the formation of the Union of South Africa in 1910, Dr ‘Abdurahman served for twenty-five years as a member of the Cape Provincial Council, until his death in 1940. The African Political Organisation [APO] was established in Cape Town in
1912 with Abdurahman as chairman. He played a prominent role in the education and welfare of community and was a key figure in the activities of the African Peoples Organisation.

1904  Construction of minaret on Grey Street Masjid

In 1904, the first of two minarets was constructed on the Grey Street Masjid, Durban; two shops were built adjacent to the masjid to provide an income for its maintenance. A second minaret was added to the masjid structure in 1905. These minarets were two of the highest structures in the City of Durban at that time, and the Grey Street Masjid became a landmark of Durban by the beginning of the 20th century. During the same year, several rooms, toilets and shower facilities were also added at the rear of the masjid for use by musafir [travellers] to the city. Rooms were also built for the muaadhthin. All the dwellings had to be removed when the Juma Masjid Girls School [Cathedral Road] was built by the Juma Masjid Trust adjacent to the masjid.

Ever since the establishment of the Grey Street Masjid, the entire administration and affairs of the masjid were in the hands of generous members of the ‘Memon’ community of Durban, especially the family of the late Aboobakr Amod [Ihaverty]. The masjid was well maintained and enlarged due to the needs of the increasing Muslim population, for there were [1904] forty Indian schools in Natal, ten of which were privately run by the Muslim community.

1906  Pretoria Mohammedan Congregation

The Pretoria Mohammedan Congregation [PMC] [registered under Section 21 of the Companies Act, 1973] was established in 1906. Land for masjid in Queen Street, in the heart of the Capital City, was purchased in 1887. At first a small masjid was built, renovated in 1928 and in 1984 the masjid was totally renovated at a cost of Rand 92 000.

The first secretary of the PMC was N M Ayob and Suleiman Ismail Sujee was the first chairman of the society.

Mufti Haswari was one of the early imams of the Queen Street Masjid [Pretoria], followed by Maulana Hassen Omar. Maulana Mohamed Ishaque Hazarvi became imam of the masjid in 1954, retiring in May 1982 due to ill health. He was succeeded by Maulana Suliman Patel.

The Pretoria Mohammedan Congregation changed its name to Pretoria Muslim Congregation on July 08, 1981.

1906  Cape Muslim population census

The State census revealed that there were 22 575 Muslims in the Cape Colony. The census referred to Muslims by the erroneous appellation of “Mohammedans”.

1906  Hamidia Islamic Society

The Hamidia Islamic Society [HIS], a benevolent organisation, in Johannesburg was established in July 1906. It was founded by Haji Ojer Ally who became its first president. In 1907 its officials were: Imam Abdul Kadir Bawazeer [chairman], M P Fancy [secretary], E S Coovadia [treasurer], E S Mia and Abdul Gani [patrons]. By the end of the year, the Society had several hundred members.

Hamidia Islamic Society was primarily a Muslim merchants organisation, following the passive resistance tactics of the Natal Indian Congress. Haji Ojer Ally, married to a Cape ‘Malay’, had been involved in ‘Coloured’ politics in the Cape in early 1890s, was the prime mover in organising mass meetings which were held on Sundays, attended by several hundred people. HIS was supported by Haji Habib [chairman, British India Association, Pretoria branch] and Maulana Syed Ahmed Mukhtar [imam of the ‘Surti’ Masjid, Johannesburg].

The Society was opposed to all forms of injustices and racial laws of the country, and was the most effective institution in the Transvaal for mobilising merchants and workers. The Hamidia Islamic Society became the
backbone of resistance movements during the early stage of the people’s struggle in the country.

1909 South African Malay Association

Soon after the demise of the South African Moslem Association, Muhammad Arshad Gamiet (d. +1990) founded the South African Malay Association in 1909 with the aim of furthering educational and social advancement of the Muslims of Cape Town. M A Gamiet, a teacher at a religious school since 1902, was aware of the disadvantaged Muslim children in the field of education.

On April 05, 1920, M A Gamiet, President of the Association, testified before the Fremantle Education Commission, saying

* that the Malays were also conducting their own schools and would welcome financial assistance from the State;
* that besides being instructed in Arabic and English at religious schools, “it was the desire of our people to have the children taught in Dutch as well”.

It soon became evident to the Commission that Gamiet was not pleading for the type of non-sectarian school that the School Board Act envisaged. Gamiet emphasised that Muslim children and their education were to have a moral orientation as well, and insisted on Arabic language and Islamic instruction be included in the school curriculum. Gamiet said that transmission of Islamic culture and values would be the primary motivation for Muslims establishing and maintaining their own schools. Gamiet’s modest request to the Commission was the appointment of a State-paid teacher of Dutch language in Muslim schools.

M A Gamiet’s appeal to the Fremantle Education Commission in 1910 seemed to have realised in 1913 when:

* formal recognition of a Mission School for Muslim children was granted to the Rahmaniyeh Institute as Cape Provincial Administration Class B from January 01, 1913;
* Arabic joined the official languages of English and Dutch as curricular components;

* State assistance was granted on conditions comparable to those of the Christian Mission Schools.

1910 Extension of trusteeship of Grey Street Masjid

The Supreme Court of Natal in 1910 ruled that the Trusteeship of the Grey Street Masjid in Durban be extended to other Muslim groups, that is, groups other than the ‘Memon’ community. Thus, today, the life-long elected Trustees of the Masjid representing their “groups” are as follows: four ‘Memons’, two ‘Surtees’, one ‘Cockney’, one ‘Colonial’ born, etc.

1911 Establishment of Al-Jamia Masjid

Al-Jamia Masjid in Stegman Road, Claremont, Cape Town, was built in 1911. It has flourished in spite of the close-knit Muslim community around it being forcefully removed by the dreaded Group Areas Act in the 1960s. The area surrounding Al-Jamia Masjid was one the first to be affected by the Group Areas Act and its impact devastated the entire Muslim community. With most of the houses, shops, schools and parks demolished, the masjid today is surrounded by up-market shopping centres, soul-less car parks and high-rise office blocks. The early Muslims who were descendants of the Colony’s slaves first arrived in the then rural areas of Claremont in the 1840s. The first masjid built in the area was the Claremont Main Road Masjid. Haji Suleiman Shaimahomed was instrumental in the renovation of Al-Jamia Masjid in the 1920s.

In 1956 Imam Abdullah Hiron became imam of Al-Jamia Masjid and he served the masjid as well as the Muslim community until his “death” in 1969.

1913 Establishment of Rahmaniyyeh Institute

The Rahmaniyyeh Institute was established in Cape Town, and provided a working model for a Muslim Mission School. This, the first Muslim Mission School came into existence almost 125 years after the first Masjid-School had opened its doors. It was expected that those who were to teach at the Islam-oriented school should have the ability to teach, not just professionally, but should also follow the Islamic code to effect within the
school a characteristic Islamic ethos. Dr 'Abdullāh 'Abdurahmān who played a prominent role in the Institute, appointed Ahmad Gameeldien [Jamīl al-Dīn], the first male to qualify as a teacher at the Zonnebloem College, as principal of the School. Abdullāh ibn Al-Hadj Tāhā Gameeldien, a prolific writer and also a former student of the Zonnebloem College and a graduate of al-Azhar University of Cairo, was entrusted with the task of teaching Arabic at the School.

1914  Publication of The Indian Views

The Indian Views was founded by Mahomed Cassim Angalia [d 1952] in 1914 in Durban. Angalia was opposed to Gandhi's passive resistance stance as a weapon of struggle against oppressive and unjust government policy. He felt it was provocative and counter-productive; instead he preferred direct negotiations and first-hand consultations. The Indian Views covered news and views of special interest to the Muslim community in both English and Gujarati languages. In the 1920s the Ebrahim Jeeva family of Durban acquired the Views with Hájee Ebrahim Amood Jeewa [d 1953, aged 58] as manager. In 1927 Moosa Ismail Meer became its editor and in 1934 its proprietor as well. Under him the circulation of The Indian Views increased tremendously, reaching all parts of southern Africa. Moosa Ismail Meer, who edited the newspaper for 34 years, died in 1963 and was succeeded by his eldest son Ismail Moosa Meer as editor. The Indian Views was last published in 1972, serving the community for 56 years.

The following copies of The Indian Views are available as reference documentation:

* 1914 - 1926 at the Natal Archives, Pietermaritzburg [hard copies];
* 1914 - 1943 at the Documentation Centre, University of Durban-Westville [on micro films];
* 1937 - 1952 Durban Reference Library, Durban [hard copies];

1917  Madressa Anjuman Islam Trust, Durban

The Madressa Anjuman Islam Trust was officially established in 1917 in Durban. Earlier with the establishment of the Anjuman Islam Juma Musjid Trust [West Street Masjid] in 1885 it had been an integral part of the Masjid Trust, and the first madrasah was established at 379 Pine Street, Durban. The building, now considerably renovated, is used to this day to house an Islamic kindergarten school, offices of the Jamiatul 'Ulamā Natal and Muslim Dārul Yaṭāmā wal Masākeen. The minutes of the Trust were carefully written in Gujarātī until 1936. In 1938, the first generation of the founders of the madrasah saw the need to teach secular subjects alongside religious teachings. Among those who encouraged an integrated system were A I Kājee, M A H Moosā, A S Kathrādā and others. But there was a small opposition to this idea in the community. Until 1946 there existed no Government-Aided Islamic Religious Schools under exclusive Muslim control.

1920  Establishment of May Street Masjid, Durban

The May Street Masjid in Durban was established in 1920. For many years the little masjid, situated on the corner of May and Fynn Streets, Durban, stood alone in the wilderness as hundreds of homes and other buildings in Block AK were demolished by the Department of Community Development through the Group Areas Act. The masjid was being considered for demolition but according to Islamic tenets no masjid may be demolished or the land sold for any other purpose. Thus the National Monument Council declared the masjid as National Monument.

After a continued struggle the masjid trustees were given permission by the Community Development Board to renovate the building. The project was completed in 1990 at a cost of over Rand 250 000 and today the prayer area can hold over 500 worshippers on its three floors. The first imam of the masjid was Imām Mustāban.

1920- Extension to West Street Masjid

By 1920 there were further renovations to the masjid, such as

* reconstruction of modern West Street entrance;
* repairs, renovations and improvements to toilets and sanitary facilities;
* repairs, renovations and improvements to the West Street frontage of the property, including the two shops;
* the construction of a basement below the masjid, and a store room adjacent to the Saville Street entrance.

At a meeting held in November 1963, the members felt that some of the clauses in the Constitution [eg only Muslims originating from Rander, India, could assume the trusteeship] had outlived their purposes and were not easily capable of implementing. In February 1970, a special general meeting was convened, and A M Moola outlined that there was an urgent need to amend the constitution and the Deed of Trust of the masjid. By June 1970, the amended constitution and the Deed of Trust was accepted and registered.


The following 'ulamā' served as imāms of the masjid:


In December 1990, total restoration of the West Street Masjid, lasting over two years, was complete, costing over Rand two million, and Durban's 'Palace of Peace' was reopened. The Islamic architecture of this more than century year old masjid has been retained and is blended with marble, oak and maranti finish, coupled with giant, intricately-woven arched doorways. Being on three split-levels, the West Street Masjid can now accommodate 2 000 musalītūs.

1920 Simonstown Moslem Primary School

In 1920 Muslim children attending St Francis School in Simonstown were told that there was no accommodation for them at the school. Although most of the expelled children were accommodated at other schools, the imām and the Muslim congregation of Simonstown felt that they should establish their own school attached to the masjid. On July 09, 1923, the Muslim community unanimously elected H B Manuel as the first manager of the school. A noteworthy feature of the Simonstown Moslem Primary School was that it was initiated by the Noorul-Islam Masjid congregation as an integral part of the masjid-complex and administered by them. Within two years, the masjid congregation, with their own labour and finances built two classrooms of the school. The first principal of the school was Salie Berdien who had a T3 qualification and teaching experience at the Rahmaniyeh Institute.

1922 Haji A M Lockhat Wakuff

Hajee Ahmed Mohamed Lockhat [1899 - 1942] rose from a modest beginning. In 1909 at the age of 20 he opened a small retail business in Field Street, Durban. Within years, A M Lockhat, realising the greater potential of the wholesale business and direct importing, and with the assistance given by confirming houses in London, especially in the period 1915 - 1920, he firmly established himself as one of the leading Indian wholesale merchants in the country. During his life time he was encouraged by his wife, Ayesha, with the spirit of charity and community service. Thus he formed the Hajee Ahmed Mohammad Lockhat Wakuff [Trust] in 1922 in Durban. After his death, his family formed the Lockhat Charities Trust to honour his memory.

The Trust has not only established masājid and madāris, but has made large contributions mainly toward the education of African pupils. Among its many achievements are the building of or the main contribution to:

- A M Lockhat Clinic [Kwa Nyuswa]
- Bagddād Masjid [Phoenix, Durban]
- Hajece A M Lockhat Commercial School [Umbumbulu]
- Hawa Paruk Higher Primary School [Wosiyan]
- Lockhat Islamia College [Mayville, Durban]
- Lockhat Junior Primary School [Ndwedwe]
- Lockhat Secondary School [Ndwedwe]
- Lockhat High School [Ndwedwe]
- Lockhat Masjid [Mayville, Durban]
- Mhlabumzima M I Paruk School [Richmond District, Natal]
Mcotyi High School [Umgababa]
* Masjid Yusuf [Parlock]
* M I Paruk Lower Primary School [Wosiyana]
* Silwane Higher Primary School [Ndewdwe District]
* Suleman Patel Secondary School [Ndewdwe District]

And the Trust also assisted in building either a classroom or a wing to:

* Empusheni B C School [Isipingo Rail, Natal]
* Ewushwini B C School [Kwa Dinabakuba]
* Ithenjane B C School [Mfume]
* Madundubala B C School [Mfume]

Since its founding the Trust has established 10 schools for Africans in KwaZulu and Natal.

1923 Founding of Cape Malay Association

The emergence of the Cape Malay Association [CMA] in 1923 was related to the consolidation of political power by the Nationalist Party under J M B Hertzog. Imâm Abdurabiq Berdien of Wynberg was a founder member of the CMA and sought political patronage with the Nationalist, thus standing diametrically opposed to Dr Abdullah Abrahams's African People's Organisation. Politics was the last concern of the CMA. Among the religious leaders associated with the CMA was Mogamat Sudley Awaldien and Sheikh Achmat Behardien. CMA soon gained popularity and the almost undisputed support of the Cape Muslims in the Western Cape. While Mogamat Arshad Gamiet was CMA's president, the Association held conference at the Cape Town Drill Hall in 1925, addressed by Dr D F Malan, Minister of Education in the South African Government. CMA openly showed that they flirted with the Nationalists [White South African ruling class]. This conference was severely criticised by Muslims as well as non-Muslims for having violated the basis of Islamic brotherhood. The CMA eventually became defunct in 1945.

1923 Founding of Jami'atul 'Ulama' Transvaal

The Jami'atul 'Ulama' Transvaal was founded in 1923 in Johannesburg. This was the first 'ulama' body to be established in South Africa but most of its activities remained dormant for the next decade. In 1935 the Jamiat was revived with Mufti Ebrahim Sanjæali as its head.

The aims and objectives of the Jami'atul 'Ulama' are to:

* "enjoin what is right and forbid what is wrong" and to foster the true 'aqīdah [principles] and practices of the Ahl al-Sunnah wa al-Jamâ'ah;
* preserve and promote the sunnah of Rasûl Allâh [sallâ Allâhu 'alayhi wa sallam];
* further the aims of brotherhood, and cooperation in the Muslim community and to coordinate religious activity;
* expound the sharî'ah [Islamic law] and to establish Dar al-iftah [office of issuing legal opinion];
* protect, preserve and promote the religious rights of the Muslims; promote, develop and maintain religious, cultural, educational, social, economic, charitable services, and general upliftment of people at large;
* protect the honour and interest of the Muslims;
* establish and maintain Islamic social order amongst the Muslims;
* protect the individual and collective rights of the Muslims;
* curb and combat undesirable and irreligious element [within the Muslim community];
* promote, develop and unify the Islamic educational system in southern Africa;
* print and publish Islamic literature;
* represent or make representation for the Muslim community of South Africa;
* institute and maintain a treasury for Muslim funds;
* establish, protect and maintain madâris, masjïd, jam'a'at khanâs, awqaf [endowments] and other Islamic institutions of the Muslim community;
* render Islamic guidance and services in prison, hospitals and other institutions.

Among the Jamiat's activities are:

* introduction of a unified syllabus for madâris of the Transvaal [1946];
* affiliation of various madâris of the Transvaal to the Jamiat [1964] and appointment of full-time inspectors for the madâris. At present the Jamiat supervises 70 madâris in the Transvaal, Northern Cape and Botswana, catering for the supervision of over 7 000 Muslim children in Islamic education. All the affiliated madâris are supplied with free stationery;
the *Dār al-Iftā* of the Jamiat attends to all religious queries and provides written replies;
* the Jamiat attends daily to marriage, divorce, inheritance cases and other disputes within the Muslim community;
* in 1958 the Jamiat convened a conference of Muslim organisations to discuss the implications of the Group Areas Act upon religious institutions [masājid, madāris, cemeteries]. A year later the Jamiat made representations to the Group Areas Development Board, and in a test case in 1963 succeeded in making the Government accept the sanctity of the masājid;
* the Jamiat played a prominent role in having the film, "The Message", banned in this country because of its portrayal of certain Sahābah [companion of the holy Prophet];
* in the case Muslims versus Ahmadis/Qadiānis in Cape Town in 1987, the Jamiat was fully involved and even shared the financial responsibility;
* the Jamiat has full-time inspectors at the Johannesburg abattoir, inspecting and supervising the slaughtering and sale of Ḥalāl meat at the abattoir;
* Muslim organisations collecting charity in the Transvaal are screened by the Jamiat, and letters authorising collection are issued to bona fide organisations;
* the Jamiat renders prison services at Barberton, Bethal, Leeukop, Johannesburg Central and Modderbee Prisons.

Among the Jamiat’s publications are:

* Faizul Baari [commentary of Imām al-Bukhārī by ‘Allāmah Anwar Shāh Kashmīrī [R.A.];
* Translation of *Ta’limul Islam* by Muftī Muhammad Kifāyatullāh [R.A.] in English;
* Ar-Rasheed, a monthly publication, distributed throughout the country free of charge.

### 1932 Subsidies for Cape Muslim Primary Schools

Du Plessis maintains that in 1931 eleven primary schools were subsidised by the Cape Provincial Education Department; of these seven were in the Cape Peninsula with an official enrolment of 1 737 pupils. The schools subsidised were:

- *Rahmaniyyeh Institute* [established 1913]
- *Taffallah* [established 1917]
- *Salt River Moslem Primary School* [established 1917]
- *Simonstown Moslem Primary School* [established 1923]
- *Mohanmadiyeh Moslem Primary School* [established 1929]
- *Muir Street Moslem Primary School* [established 1930]
- *Schotsch Kloof Moslem Primary School* [established 1931]

### 1934 Muslim Dārul Yatāmā Wal Masākeen, Durban

A group of young Muslims [A I Kājee, C M Angali, Tayob Sacoor, M S Khārwā, Sayed Fakroodeen, İsmāīl Osmān, E M Pāruq, A K E Bux and Muḥtār Šāh Siddiqi] in Durban felt a need for a children’s home where shelter and care could be provided to Muslim orphans, the homeless and destitute.

At the inaugural meeting held in Durban for establishing the *Muslim Dārul Yatāmā Wal Masākeen* [Muslim Home for Orphans and Destitutes], Muḥtār Šāh Siddiqi was elected chairman; A K E Bux and M S Mayet joint-secretaries and Sayed Fakroodeen treasurer. Others on the committee were: İsmāīl Osmān, Tayob Sacoor, Sulimān Essāck, I A Baychāin, M S Khārwā and Mehboob Khān.

Aims and objectives of the Muslim Darul Yatama Wal Masakeen are:

* to investigate and care for the wants of orphans and destitutes without distinction of race or creed in such a manner and to such an extent as required and desirable and as funds from time to time permit;
* to prevent indigency and maladjustment by providing secular, religious and vocational education of orphans committed to its charge, and to cooperate with welfare agencies and employers in the placement of these pupils;
* to promote services among the destitutes to enable the needy to receive active assistance at all times;
* to establish and maintain further institution[s] of a similar nature;
to provide further relief and assistance to needy persons;
* to collect, canvass and accept subscriptions, donations, bequests, endowments and other benefits for the Institution from any source whatsoever;
* to seek, obtain and receive grants-in-aid and other assistance for the purpose of the Institution from any person, local authority, municipality, provincial or government authority;
* to invest any available funds of the Institution in any movable or immovable property, mortgages, building societies, banks, shares or securities whatsoever as may be deemed expedient;
* to acquire land and buildings and to improve any freehold or leasehold property of the Institution by the erection or removal of buildings and by the construction of road and other transportation facilities and by erecting or creating works for the purpose of lighting, communication, transport, water supply, sanitation and other necessities and conveniences, and to utilise the property of the Institution in the best possible means and to advance the objects thereof;
* to purchase, lease, hire or otherwise acquire movable or immovable property and to provide and equip buildings thereon suitable for the purpose of the Institution to sell, mortgage, transfer, donate or otherwise dispose of immovable property;
* to raise or borrow money for the purpose of the Institution in such a manner and on such security as may be determined and in particular by passing bonds for registration with the property authority;
* generally to do all such other things and to carry out such undertakings as may be expedient to further the interest of the Institution or which may be incidental or conducive to the attainment of the aforesaid objects.

The Institution was registered in terms of the Children's Act No 74 of 1983; the Fund Raising Number being 06 600177 000 5. The E M Pårük family in 1934 offered its wood and iron cottage in Inanda Road, Sea Cow Lake, Durban, for housing the orphans and destitutes. Three years later in 1937, the society had to vacate the premises as it was condemned as "a health hazard" by the City Health authorities. It then housed 42 women and children in the Home. In 1937 a six-room cottage on 9.5 acres of land at 1049 Jan Smuts Highway, Westville, Durban, was purchased for £1 600.0.0d [one thousand six hundred pounds sterling]. The owner, Mr Raw, on learning the cottage was to house orphans and destitutes, donated £750.0.0d [seven hundred and fifty pounds sterling] to the society, 'Westhaven', as the place came to be known, was officially opened on Sunday, August 15, 1937 by the then Agent-General of India in South Africa, Sir Raza Sayed Ali. The children's home enjoyed 26 years of stability. In 1963 Westville was declared for White ownership and occupation in terms of the Group Areas Act; thus 'Westhaven' was expropriated by the Department of Community Development.

In 1964, through the generosity of the La Mercy Town Developers, Posselt and Coull [Pty] Limited, five acres of land was donated to the Muslim Dărul Yatâmâ Wal Masâkeen and the Institution purchased six acres at a cost of Rand 14 000.00.

On June 12, 1971 the foundation was laid by A M Moolâ and the children's home, Baitul Aman, was officially opened by Essop M Rândere on November 23, 1974. At present [1992] there are 46 children residing at Baitul Aman.

The Board of Trustees of Muslim Darul Yatama Wal Masakeen are: E M Rândere [chairman], E M Moosa, E A Timol, Y A Lockhat, I G H Kathrada, I D Patel, Dr M E Jeewa, and Dr R A Karrim; while the following serve on the Board of Management: E M Moosa [chairman], Dr M E Jeewa [vice-chairman], E A Timol [secretary], O A Moosa [assistant secretary], I D Patel [treasurer], M I Rândere [assistant treasurer], A K Lockhat, M F A Vahed, G M E Motala, A S Tayob, M I Kajee, E M Motala, I S Moolâ, D Lockhat, Y S Lockhat, F Bhayat, M Variwa, S M Rehnian, H Dhooma, H Azamally, I Dawood, H Cassim, S A Cassim, E Mansoor and Y Badat.

1934  'Malay' Quarter

In 1934 almost the whole of the 'Malay' Quarter in Cape Town was proclaimed a slum area in terms of the Slums Act. At that time the 'Malay' Quarter was owned exclusively by the Muslims. Today there are a few Muslim property owners in the 'Malay' Quarter. The Cape Town City Council is the chief landlord.

1938- Construction of 'Malay' dwellings: Schotsche
1942 Klooif

Between 1938 and 1942 the Cape Town City Council built 198 flat-units at Schotsche Klooif and for the occupation thereof, stipulated "a clause which
stated that the tenant must be a "Malay Muslim". It was Dr ‘Abdullāh ‘Abdurrahmān, the prominent Cape Town City Councillor, who initiated the construction of these flat-units.

1940  Waterval Islamic Institute

In July 1940, the Waterval Islamic Institute was opened at Halfway House between Johannesburg and Pretoria by Hāji Moosā I스īl Mīā and Maulānā Mohamed Mīā.

Among the aims and objectives of the Institute were to impart Islamic knowledge and Islamic guidance to all Muslims, printing Islamic books and distributing them worldwide. The Institute catered both for the religious and secular needs of Muslim students and provided free boarding and lodging to students and staff, conducted hifz classes, and courses in the training the 'ulamā'.

The Waterval Islamic Institute's publications in Arabic, English and Urdu to date number 128. The books and booklets of the Institute are widely used in South and southern Africa.

"One of the manifold services for which the Muslims in this country are indebted to Maulana Mahomed Moosa Mia Saheb and his brothers is the publication in English for free distribution of a Will and Testament in accordance with the Muslim Shariat".

1942  Hospital Welfare Society, Cape Town

In 1942 the Hospital Welfare Society was established in Cape Town to supply ḥalāl food, utensils and supervise cooks at most hospitals in the Cape Peninsula.

1942  Young Men's Muslims Association, Durban


Among the aims and objectives of the YMMA were:

* to train Muslims to have a better understanding Islam;
* to circulate Islamic literature;
* to expound the teachings of Islam;
* to bring about friendly relations between Muslims and non-Muslims;
* to lecture on Islam;
* to organise social gatherings on festive occasions;
* to maintain a reading and a study room;

Some of the activities of the YMMA, as stated in the Secretaries' Annual Report for 1944-1945, are the following publications:

* a fifty-page Prayer Book [with photographs] explaining the importance and meaning of salāḥ;
* souvenir booklet on visit to the Juma Masjid. This booklet explains the message of Islam and the importance of the masjid to non-Muslims;
* ten thousand pamphlets on What is Islam in English-Afrikaans and English-Zulu;
* weekly pamphlets in English-Gujarati explaining the significance of various festivals, months and personalities in Islam. These pamphlets were distributed on Fridays at masjid in and around Durban;

The YMMA, immediately after their formation, began publishing weekly [later fortnightly] their journal, Towards Understanding Islam, in English. Each week 5 000 pamphlets which were very informative and dealing mainly with the basic principles of Islam, Muslim history and historical events, were distributed at the masjid. The YMMA endeavoured to make their journal a 'Muslim national newspaper' but were prevented from doing so due to lack of finance. On festive occasions, the YMMA printed and distributed pamphlets in Gujarati and English dealing with the specific occasion, giving the significance and importance of the occasion. Members of the YMMA lorged to establish a Muslim Missionary Settlement in the country to train young Muslims in the art of propagation [da'wah], and establish an Islamic educational centre where Muslim children could be
taught Islamic subjects alongside secular education, in an Islamic environment and without losing their Islamic identity. The missionary settlement did not see the light during the heyday of the YMMA; however, through their efforts many Muslim-oriented schools and madāris were established in forthcoming years.

The YMMA established a reading and a study room at their office in 47 Madressa Arcade, Durban, where many books on Islam [Qur'ān, Hadith, Islamic history, Fiqh, etc] were available in English, Gujarātī and Urdū. When the Ajuman Islam School was built in Leopold Street, Durban, the library of the YMMA was moved to the new and spacious building which proved very popular to the readers, especially during the evenings and on weekends. Besides books, the library now provided local and overseas newspapers, journals and magazines on Islam and Muslims.

The YMMA is the pioneer in the field of producing annual Islamic calendars giving the times of sunrise, zawwāl, sunset, times of salāh, sehri, ifār and also the birth of moon, etc for Durban, Johannesburg and Cape Town. The Young Men’s Muslim Association has been producing these calendars since 1943.

Seeing the need for da‘wah work in the outlying African areas of Durban, the YMMA employed, on a part-time basis, a new comer to Islam, the Reverend Rashid Tahir King, and provided him with Islamic literature in Zulu. In 1959 Amina Tahir King, wife of the former Reverend, laid the foundation stone of As-Salam Educational Institute at Braemer.

1943  Extension to Grey Street Masjid

In 1943 the Juma Masjid [Grey Street] in Durban was further extended as follows:

* Main jamā‘at khānā: 30.02 meters by 15.01 meters;

* Sahrn : 01.58 meters by 15.01 meters;

* First floor : space for salāh same as the main jamā‘at khānā, plus the sahrn, in addition, there exists a wudākhānā;

* Second floor : the floor space of the area is the same as the whole of the first floor. This entire floor is an open-air roof-garden.

The Juma Musjid Trust was created on April 18, 1916 and registered with the Registrar of Deeds for Natal on March 07, 1923 [No 8/1923]. The Trust’s immovable properties are:

* Sub A of Mosque Block BB Town Lands of Durban No 1737 measuring 15 286 square feet;

* Sub B of Mosque Block BB Town Lands of Durban No 1737 measuring 6 992 square feet;

* Remainder of Mosque Block BB Town Lands of Durban No 1737 measuring 11 504 square feet;

* Sub 4 of Lot 20 Bluff No 2692 measuring 43.2486 acres.

More than 3 000 worshippers can be accommodated at the Grey Street Juma Masjid at any one time of salāh, and until the late 1970s enjoyed the status of being the largest masjid in the Southern Hemisphere, it being today the largest in southern Africa.

"The Muslim community is indebted to him [M A Motala] also for his untiring efforts to build the Grey Street Mosque [Masjid], for which he not only collected funds and gave the largest donation, but also supervised its building as it stands today" [Ramadan Annual of the Muslim Digest, 34:11, June 1984, p 289].

Some of the imāms who served the Grey Street Masjid are: Maulānā Gholām Mustapha, Imām Abdus Samad [for 17 years], Shaikh Yusuf Booley, Maulānā Abu Bakr Khatib, Shaikh Salih ‘Abbādī, Hāfiz Ahmed Saeed, Mufti Sajid Makkī.

Less than a month after the South African Government lifted its ban on residential development in the Grey Street complex, the Juma Masjid Trust Board announced plans to build a Rand 30 million block of offices, shops and flats. The Board planned to convert the three-storey building into a 20-storey block which would be the biggest in the Grey Street area. Unfortunately, the building programme has not yet materialised [1992].

1943 Natal Muslim Council

In April 1943 at the inaugural general meeting the Natal Muslim Council was founded in Durban, representing some 22 organisations from all over
the province and a gathering of over 750 Muslims. The meeting was convened by a provisional committee appointed by a conference held earlier under the auspices of the Young Men's Muslim Association of Durban. Advocate Ibrāhīm Mahomed Bāwā chaired the meeting.

The chairman, in explaining the aims and objects of the Natal Muslim Council, pointed out:

* the need for one Muslim organisation as a representative body in the province;
* the need for coordinating all existing social and educational organisations.


The Natal Muslim Council established four major working committees: social welfare, education, propagation and culture, and finance. An office was opened in Queen Street, Durban, on the premises of the Muslim Institute, and a clerk employed on a full-time basis.

On August 05-07, 1944, the Council organised the Second Provincial Muslim Conference at the Madressa Hall, Pine Street, Durban. The Conference was opened by Senator D G Sheppstine. Sir Shafa‘at Ahmed Khan, High Commissioner for India, also attended the Conference and spoke in Urdu.

During the same year, the Natal Muslim Council attempted to undertake the supervision of the Muslim Darul Yatāmā Wal Masākeen in order to improve the then prevailing conditions of the institution, but without success. Thus at the annual general meeting of the Darul Yatama, a majority of members from the Natal Muslim Council were elected on the executive.

A welcome reception in honour of Maulana Ebrahim of Rander, India, was held at the Avalon Cinema, Durban, on Sunday, April 29, 1945 before the First Biennial General Meeting of the Council. The Natal Muslim Council functioned well during the War years for more than a decade. In December 1952 the Council was reconstituted with I M Bawa [president], Dr Daud S Mali [vice president], E A Kajee [treasurer] and Ebrahim Nakhooda [secretary]. Activities of the Natal Muslim Council came to an end in December 1954.

1945 Muslim Judicial Council [Cape]78

The Muslim Judicial Council [MJC] was established in the Cape in 1945. This was the second ‘ulamā’ body to be formed in South Africa.

Amongst the aims and objects of the Muslim Judicial Council are:

* to consolidate and strengthen the spirit of unity amongst the ‘ulamā’;
* to strive and attain the spiritual, educational, intellectual, moral, social, cultural and economic aspirations of the Muslim community;

It was basically a politically conservative Council, except for certain individual members of the MJC, such as Imām Haron, Sheikh Nazeem Mohamed and Sheikh Abubakr Najjar who voiced their opinions against the various racial and discriminatory legislations in the country. The MJC affiliated itself to the United Democratic Front [UDF] but had to withdraw because of criticism within the Muslim community of the UDF and its liberal supporters who they suspected of having Zionist affiliations and leanings. During the 1985 upheavals and also in the 1986 Crossroads crisis, the MJC played a leading role in providing the necessary assistance to the Black community at large. Sheikh Achmat Behardien and Sheikh Ismail Ganiel [Hani] Edwards were among the founder members of the Muslim Judicial Council.

1946 Ahmadiyyah Movement, Cape Town79

"The sectarian Ahmadiyya movement started missionary work in its orthodox Qādīāni form in 1946 in South Africa. In 1959 an Ahmadiyya publication, Al-Asr, was started which after a long interruption recommenced publication in 1975".
1947 Ahmedia and South Coast Madrasah Government-Aided Indian Schools, Durban

A M Moollā, a leading Muslim businessman in Durban, taking an active role in Muslim education, managed to convince the Hajee A M Lockhāt Charitable Trust of Durban into opening a school where religion [Islam] could be taught alongside secular education. Thus in June 1947 the Ahmedia Government-Aided Indian School in Mayville, Durban, was opened. This school was named after Hajee Ahmed Lockhāt and is in no way related to the Ahmadiyyah/Qadiyani sect. Mr M A Ismail was appointed the first principal of the school and Maulānā Abūbākhr Khātūb was appointed the principal of the madrasah section of the school. There was official opposition to integrated system of teaching [religious and secular] during school hours from the Natal Indian Teachers Society [later, Teachers Association of South Africa, now defunct]. The Ahmedia School admitted all pupils, not only Muslims, but Indian pupils in toto.

The South Coast Madrasah Government-Aided Indian School in Clairwood, Durban, was also established by Muslims from Muslim trust funds, and admitted all Indian pupils, irrespective of religion. There was, once again, official opposition from the Natal Indian Teachers Society, especially regarding the introduction of religion [Islam] being taught during school hours. Despite all opposition, within the next two years, these two schools proved very popular among the Muslim community of Durban who then saw greater need for such schools.

✓ 1949 M A Motala Education and Charity Trust, Durban

Hājee Mahomed A Motala was born in India in 1885 and came to South Africa in 1903. From a small retail store, he expanded his business to such an extent that at the time of his death in 1957 [aged 73], he was one of the leading financial magnates in the country.

The M A Motala Education and Charity Trust was officially established in 1949 under the trusteeship of the sons of M A Motala of Durban with assets of £30 000.0.0d [thirty thousand pounds sterling], the entire income of which was to be utilised for educational and charitable purposes.

In 1922 M A Motala founded a school for children of Durban Corporation workers in May Street, Durban. In 1946 the Trustees of the May Street Government Aided-Indian School applied for a permit to renovate and enlarge the school building so that it would accommodate 360 students instead of 170. After a long wait, permission was granted for the rebuilding of the school. M A Motala contributed a substantial amount to the May Street Masjid and Madressa School and was personally responsible for the erection of the May Street Masjid and the Motala Memorial Hall in Durban.

The M A Motala Boys Hostel is a children’s home catering for a maximum of 30 boys ranging between the ages of 12 and 18. The Hostel, situated at Wybank, near Pinetown, was established in 1939. On February 18, 1946 the Hostel was registered as an institution for the care and maintenance of Indian boys. Admission to the Hostel is restricted to boys committed by the Children's Court in terms of the Children’s Act. M A Motala was the second largest donor to the building of Sastria College for Indians in Durban.

The Muslim community is indebted to the late M A Motala for his untiring efforts towards building and renovation of the Grey Street Masjid, Durban, [1943] for which he not only collected funds and gave the largest donation of £1 000.0.0d [one thousand pound sterling] but also personally supervised the building as it stands today. After the completion of the Grey Street Masjid, he collected substantial funds and also donated £1 000.0.0d [one thousand pound sterling] for the renovations of the West Street Masjid, Durban.

In 1945 M A Motala handed over the Title Deeds of a piece of land to Mrs Gordon Canston, President of the Natal Indian Blind Society. A proposed Home and Vocational Training Centre was to be built on this land which is situated in Standard Road, Mayville, Durban. The M A Motala Education and Charity Trust donated £750.0.0d [seven hundred and fifty pounds sterling] towards the building of the Madressa Anjuman Islam School in Durban and £4 500.0.0d [four thousand and five hundred pounds sterling] to the Orient Islamic Institute. The Trust contributed property worth £3 000.0.0d [three thousand pound sterling] to the Indian Textile Workers Union.

Between 1976-1979 the Trust donated Rand 87 000 to Indian, African and White education and welfare projects. In 1978 the M A Motala Clinic was opened at Thafamasi. In 1983 a diesel-driven mono pump for pumping water
from a borehole was installed and the motor was subsequently housed in a brick building together with a fibre glass tank to hold 9 000 litres of water.

The M A Motala Education and Charity Trust's contribution to the community is well appreciated and is a fitting tribute to the late M A Motala for his humanitarian gestures which knew neither race, colour nor creed. The late M A Motala also served on the Council of the M L Sultan Technical College in Durban and the Indian Technical Education Committee in 1946.

1950 Jamiatul Ulama Natal, Durban

The Jamiatul Ulama Natal was founded in 1950 to cater for the religious and spiritual needs of the Muslims.

The aims and objectives of the Jamiat are:

* to guide generally the Muslim public in complete consonance with the laws of Islam;
* to propose, publish and expound the principles and practices of Islam;
* to uphold and defend the religion of Islam, its tenets, beliefs, and juristic systems;

The Jamiat employs several 'ulama' [Islamic scholars] on a full-time basis at its offices in Pine Street, Durban, and are engaged in:

* settling marital disputes and deciding cases related to marriage and divorce;
* proper calculations of estate [waqf] distribution and resolving disputes regarding estate and inheritance matters, advice on drawing wills according to Shari'ah;
* issuing Shari'ah rulings [fatwa] pertaining to all aspects of Din;
* publication and distribution of Islamic literature and books to educate the Muslims;
* supervision of madaris, providing syllabi, notes, text books; conducting madaris examinations and presenting reports to organisations running the madaris;
* providing assistance and counselling to welfare cases in consultation with Muslim welfare agencies;

* providing bursaries to deserving students studying Islamic sciences at local and overseas institutions;
* advising Muslim businessmen in commerce and economics from the Shari'ah point of view;
* resolving disputes to save individual and community thousands of Rand in legal costs;
* issuing certificates of halal food, and also supervising the slaughtering of animals at abattoirs.

Some of the founder members of the Jamiat were and are: Maulana 'Abdur Rahman Ansari, Maulana Abubakr Khatib, Maulana Bashir Siddiqui, Maulana Adam Bhayat, Maulana Cassim Semai, Maulana Ahmed Desai, Maulana 'Abdul Haq Omarjee, Maulana 'Abdul Qadir, Maulana Loot, Maulana Subhaannallah, Maulana Goolam Mohammed Salot, Maulana Mohammed Yusuf, etc.

Among the Jamiat's publications are:

2. Answer by the Jamiatul Ulama-Natal to the Question of Interest, 1966.
4. Lailatul Qadr.
9. Al-Jami'at [newsletter].

The present officials of the Jamiat are: Maulana Yunus Patel [president], Maulana Abu Soomar [vice-president], Maulana Yunus Osman [secretary] and Maulana Ahmed Omar [treasurer].

1950 Arabic Study Circle, Durban

The Arabic Study Circle was founded in Durban in 1950. For the first three years - 1950-1953 - the Arabic Study Circle pursued a programme on
an informal basis, but as its activities grew, it became imperative that a proper constituted body be formed. Thus, on February 01, 1954 the Arabic Study Circle was officially constituted with Dr Daud Şâlel Mâll as president, Sulemân N Omar [d June 1992] as secretary and Mahomêd A Mahomêdy as treasurer. Among others who served on the comitee were: A S Ballim, Suleman Cassim Seth, G H E Vânker, Ismâil A Karim, Sulemân N M Kâmdâr, Mahomêd I Vawdâ, G H M Omarjee, and Dr G H Vawdâ.

As the name indicates, the Circle was keen to promote Arabic at every level: primary, secondary, tertiary and at public level.

The first annual public speaking contest of the Arabic Study Circle was held on Sunday, February 14, 1954 at the Kajee Memorial Hall, Durban.

In 1954 the Circle approached the University of Natal in regard to the introduction of Arabic as an academic course. The University academies were favourable to the idea, so long as the Muslim community established a chair of Arabic and paid the salary of the Head of Department and a Junior Lecturer. As the sum of Rand 200 000 was too large to establish a chair, the Circle shelved the idea.

In 1955 the Circle attempted to have Islamic Studies as a subject introduced at the University of Cape Town, since the Hâjj Sullâimân Shâhmahomêd Trust had made available a substantial sum for this purpose, but for some unknown reason, the Circle was not successful in its mission. In the same year, 1955, in order to better equip madrasah teachers with modern teaching methods, the Arabic Study Circle conducted Madrasah Teachers Training Programme in Durban during the winter vacation. Among the tutors were: Wahâjûr Rasûl [Islamic history and Dînyâ], Dr Yusûf Zablîth [Arabic], Subhâhân Khân [English grammar and usage], C A Naidoo [Psychology and Educational Psychology].

In 1956 in order to finance the establishment of the proposed Arabic chair, Dr Daud Mâll and his wife, Sakînâ [Bîbî Mâll] flew to Cannes, France, to seek financial assistance from Sir Sultân Mohammed Shah Âghâ Khân. The Circle’s application for funds, however, was unsuccessful.

In 1963 with the establishent of the University College for Indians in Durban [now University of Durban-Westville], the Arabic Study Circle presented a memorandum to the Rector, Professor S P Olivier, showing the importance and need of Arabic to Muslims of South Africa. The Department of Arabic was established at the College in 1963 with Dr Yusûf Zablîth as a part-time lecturer.

"In January 1967 the Arabic Study Circle convened a conference to establish a Natal Educational Board at the Kajee Memorial Hall in Durban. Maulâna Abdul Quddus Hashmi, an eminent Pakistani author and historian, was the keynote speaker. Maulâna Hashmi stressed the need for the establishment of a Dâr al-‘Ulam to train religious teachers and impressed the necessity of establishing a central body to cater for the crying need of the Muslim community" of South Africa. The day-long conference was officially opened by A M Moolâ. Unfortunately, the conference failed in its objective since the delegates to the conference became occupied with primarily one concern, that is, whether Arabic or Urdu should enjoy priority at the madâris. A prominent educationist and principal of a school concluded: "In teaching religion the language to be used as a medium of instruction is of paramount importance. I do not for one moment disagree with the view that Urdu is a very important language and that it contains a vast amount of religious literature. But its importance and vastness is irrelevant to its utility as a language of instruction in culturally foreign country like South Africa".

Subsequently, the Circle, approached the Department of Indian Affairs [Division of Education] to introduce Arabic at secondary school level, and so from January 1975 Arabic was approved as a teaching subject in secondary schools on Standard Grade; the first matriculation class of 13 students at the Orient Islamic School in Durban in 1980 had a 100% pass.

The Circle also published the prescribed text books - Tarihah al-Jadîdah fî tâ‘lim al-‘Arabiyyah [A New Method of Teaching Arabic], Parts 1 to 4 by Muhammad Amîn al-Misîrî, and Tâ‘rikh al-Islâm al-Musawwar, volume 1, by ‘Umar al-Farrîkh. A few years later in 1984, the Arabic Study Circle succeeded in having Arabic introduced in Indian primary schools [Standards 2 to 5] in South Africa.

From 1989 Arabic was taught at Higher Grade at Matriculation level, and the Circle published An Anthology of Arabic Prose and Poetry for the Senior Secondary Phase as a prescribed textbook; second edition was published in 1992. In order to encourage and popularise the Arabic language the Arabic Study Circle provided bursaries to 107 students, between 1975 and 1988, at various universities in South Africa to the value of Rand 35 245.00.
The Department of Education and Culture of the House of Delegates [regarding Arabic language] show the 1992 Indian Languages Statistics [in Indian schools] as follows:

<table>
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<tr>
<th>Standard</th>
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<td>2</td>
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<tr>
<td>4</td>
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<td>6</td>
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<td>Standard 5</td>
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<td>Standard 7</td>
<td>352</td>
</tr>
<tr>
<td>Standard 9</td>
<td>44</td>
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</tbody>
</table>

Besides promoting Arabic in schools and universities, the Circle, since the past twenty-five years, has conducted Arabic classes, held Qur'ānic classes once per week, organised public speaking contests annually and maintains a well-equipped Islamic Library on a full-time basis at the Islamic Centre, 156 Queen Street, Durban.

1950 Publication of The Muslim Digest

The Muslim Digest, a monthly publication incorporating The Five Pillars and Pakistan News, organ of the International Union of Islamic Service, was founded in Durban in August 1950 and published by Makki Publications, Durban. Mr Mohammed Makki was its first editor and remains as chief editor to date. The Muslim Digest's primary aim was "to extend the Digest into all parts of the Muslim world for the purpose of inspiring and enriching the lives of those who read it, and to bring together Muslims in all parts into closer communion and co-operation". Along with The Muslim Digest the Makki Publications also publishes The Ramadān Annual and Islamic Calendar. To date, The Muslim Digest has seen 40 years of publication.

1951 'Indian' Muslim population census

The 'Indian' Muslim population, according to official sources, numbered

* 78,787 in 1951
* 125,987 in 1970
* 154,300 in 1980

1952 Bo-Kaap: residential area for 'Malay' Muslims

The entire Bo-Kaap was declared a residential area for "Muslim Malays" in 1952 in terms of the Group Areas Act of 1950. In 1962 a section of the 'Malay' Quarter was declared a national monument. Of the dwellings a few have been converted into what is called the Bo-Kaap Museum. The Cape Muslims did not believe that the Cape Town City Council's 1934 action with regard to removal of residents of Bo-Kaap was purely for health reasons since it took the Cape Town City Council almost twenty years to restore the first fifteen dwellings in Bo-Kaap. Only since 1970 a further 52 dwellings have been restored.

1952 'Id Šalāh at the Kings Rest Masjid

The 'Zanzibari' Muslim community performed their first 'Id Šalāh at the Kings Rest Masjid at Bluff in Durban, despite their having been settled in the area since their arrival in 1899. Prior to this the 'Zanzibaris' performed the Jumu'ah and 'Idayn Salawāt [Jumu'ah and 'Id congregational prayers] either at the Grey Street or the West Street Masājid in Durban.

1952 Central Islamic Trust, Johannesburg

The Central Islamic Trust was founded in Johannesburg in 1952 with the following aims and objectives:

* the Trust shall promote Islamic education by the establishment of creches, nursery schools, hostels, madrasahs and institutions of higher education;
* the Trust shall contribute to the welfare and development of the Muslim community by providing, inter alia, the following services:
  a. social welfare services, including material assistance to families in distress;
  b. health services;
  c. bursaries to students at various educational institutions.
* the Trust shall undertake socio-cultural activities aimed at preserving Islamic values and traditions;
* the Trust shall actively engage in Islamic da’wah work in all fields including the publishing of Islamic literature for distribution to Muslims and non-Muslims.

In early 1966 the Central Islamic Trust convened a conference of the various Muslim social welfare, religious, educational and community-based organisations in the Transvaal to get together and work unitedly for the cause of Muslim welfare and advancement in the Transvaal.

CIT’s move to form a Central Coordinating Council was supported by Aligarh Old Boys Association, Crescent Haven Welfare Society, Lenasia Muslim Association, Muslim Social Welfare Fund, Muslim Aid, Muslim Benevolent Society, Newclare Islamic Charitable Organisation, Young Men’s Muslim Association, etc. The aim of the Coordinating Council was to:

* unite the various Muslim organisations;
* offer services - physical and financial - in an organised manner;
* attend to religious and secular educational needs;
* attend to needy and destitutes;
* eradicate duplication of work;
* train paid Muslim personnel in management, social work, health care, education and da’wah.

1953 Anjuman Islam State-Aided Indian School, Durban

With the proven success and popularity of the Ahmadia and the South Coast Madressa G A J Schools in the integrated system of education, the Muslim community of Durban felt the need to establish another school on similar lines. Thus came into existence the Anjuman Islam State-Aided Indian School in Leopold Street, Durban, in 1953. The total cost of building the school was in the region of £48 000.0.0d [forty eight thousand pounds sterling] of which the Education Department contributed £14 000.0.0d [fourteen thousand pounds sterling]. About this time Maulānā Abul ‘Aleem Siddiqū visited Durban where an Islamic Education Conference was held, and the Maulānā favoured and encouraged openly the integrated system of education. The Natal Director of Education granted the Muslims permission to convert their schools or establish new ones along the integrated system in which Islamic education could be imparted alongside secular education. A M Moolā appealed to Muslims throughout Natal to take advantage of this scheme but the response was poor. Only the Crescent State-Aided Religious School [Pine Street] in Durban took advantage of the integrated system. Mr J Khan was appointed as principal of the school in July 1953.

1954 Imam ‘Abdullāh Hāron

‘Abdullāh Hāron was born on February 08, 1924 in Newlands, Cape Town. He received his early Islamic education at Makkah where he spent two years, and thereafter, in Cape Town.

In 1954 ‘Abdullāh Hāron was appointed as imām on a temporary basis at Al-Jamia Masjid in Claremont. A year later he became permanent imām, which post he held until his “death” in 1969. He was the youngest imām [31 years old] at the time.

His contributions to the Muslim community are:

* he introduced in the Jumu’ah Khutbahs [Friday sermons] an awareness of current socio-political problems prevailing in the country, thus making the khutbahs more meaningful and relevant;
* he refused to accept remuneration in the rendering of services to the community, including that of imānītā, preferring instead to earn a livelihood through working at his father’s shop;
* seeing that the Muslim community was greatly in need of written material on Islam, he founded the Islamic Mirror [and became its editor in 1959], a publication that covered various aspects of Islamic life;
* in 1956 Imām Hāron initiated madrasah classes both for children and adults at Al-Jamia Masjid;
* he was the first to establish the complete recital of the Qur’an in the Tārāwīh Salāh during Ramadān in his masjid;
* observing the financial problems of the Muslim community, he put forward the idea of Bayt al-Mal [public treasury] for the area but the idea of public treasury met with poor response;
* his ‘cent a day fund’ for alleviating the conditions of the poor members of the community lasted for a few years;
In 1958 he began training imāms, especially from the younger members of the community, and with the introduction of a discussion group at the masjid, led to the formation of the Claremont Muslim Youth Association.

* Imām Hāron instituted Islamic Studies classes for women on Wednesday nights at the masjid, despite opposition from other imāms and shaykhs. The women also participated in the activities of the Claremont Muslim Youth Association.

* in 1957 he joined the Muslim Judicial Council and was elected its chairman in 1959;

* in 1960 the Muslim News was founded and Imām Haron became its first editor.

Imām Haron strived for unity of all Muslim organisations with the aim of forging a common front with a singular voice against the injustices of the White South African Government. In advocating this objective, he travelled by car to major cities in the country and delivered lectures on the subject. He requested his congregants and other Muslims to perform Qunāt Sulāq and observe Naqṣ Saum [voluntary fast] so that peace and prosperity may prevail in the country. This was during the time of the Sharpeville Riots and when the Government was fast implementing the notorious Group Areas Act. At the Coloured Peoples Convention in 1961, Imām Haron attended various mass meetings and spoke out on maintaining religious freedom and the practicing of Human Rights. Through the Imām’s contacts in the African townships in Cape Town, and through da’wah and commercial dealings, he came in contact with the members of the Pan African Congress and actively participated in their protest meetings as a Muslim and imām.

In 1966 Imām Hāron performed Ḥajj with his wife. He then flew to Cairo where he met Pan African Congress representatives and discussed with them the oppressive situation prevailing in South Africa. Also in Cairo, he addressed Muslim Heads of State and Muslim envoys at the Islamic Conference during which he lobbied for support for delegates of the African National Congress and Pan African Congress, and requesting support on behalf of suffering South Africans against the tyrannies and injustices of the racist Government. In observing the dilemma and plight of Muslim education, Imām Hāron convened a meeting of six major Muslim schools; this led to the formation of the Cape Islamic Madāris Association.

In 1968 the Imām went to Makkah, met the Saudi Minister of Education and King Faysal at Riyadh. He addressed, in Arabic, the Muslims on Saudi Television, focusing attention on the plight of Muslims as well as Blacks of South Africa. From Riyadh he flew to Cairo, and at a Conference at which ANC and PAC delegates were present, the Imām outlined the role of Islam and social justice. The ANC delegates told the Imām that this was the first time they had learnt about Islam and its social values. On his return to Cape Town, the Security Branch of the South African Government trailed him, setting traps and finally arresting him on May 28, 1969. He was detained under Section 6 of Act 83 of 1967, referred to as the Terrorism Act. The Imām was held incommunicado for 123 days without being given the opportunity of visits by his wife and children. He “died” in the Cape Town prison on September 27, 1969. Over thirty thousand people, Muslims and non-Muslims, attended the funeral service. It is regarded by many as the biggest funeral procession Cape Town has ever witnessed. “Imām Haron’s mission was a mission of the people. He did not die only for the Muslims - he died for his cause; the cause of the oppressed people, and for that he will be remembered”, said a school teacher at his funeral.

Five and half months after the Imām’s death and under public and media pressure, the medical inquest revealed:

a. Imām Abdullah Haron had 26 bruises ranging from 1 cm x 1 cm to as large as 10 cm x 8 cm;
b. the seventh rib was broken;
c. a haematoma [internal bleeding] 2.5 c.m x 2. 5 cm was found near the base of the spine;
d. he had sustained at least 10 bruises from 7 to 10 days before his death - most on his right leg;
e. at least 8 bruises had been sustained 1, 2 or 3 days before his death - many on the legs;
f. the stomach was empty.

1956 ‘Die Heilige’ Qur’an: first Afrikaans translation of the Qur’ān³⁷

Imām Mohammed Baker of Simonstown was a qualified school teacher from the Zonnebloem College in District Six, Cape Town. He became principal of the Simonstown Muslim Mission School. Imām Baker began the
first translation of the holy Qur’ān into the Afrikaans language in 1956. Having
completed the translation, he published it under the title Die Heilige Qur’ān in 1961. The
translation does not contain the Arabic text, footnotes, commentary or index. It was
printed in Cape Town by the Cape Times Limited and contains 464 pages.

Imām Muhammad Bāker died in Cape Town in 1982, aged 72.

Die Heilige Qur’ān was reprinted with revisions in 1981 by the Islamic
Propagation Centre of Durban. 15 000 copies of the Qur’ān were published
for distribution in the platteland.

1956  M L Sultan Technkon, Durban

The M L Sultan Technical College [now Technikon] in Centenary Road,
Durban, was officially opened in 1956.

Malikmahomed Lappā Sultan, after whom the Technikon is named, was
born in Quillon, Malabar, South India, on February 15, 1873. It is said he
left his hometown to seek employment in Ceylon but the ship which he was
to board broke down and could not set sail. Consequently, he decided to
enroll as an indentured labourer, arriving in Port Natal [Durban] in 1890 and
worked for the Natal Government as a railway porter at the Berea Road
Station in Durban. Having completed his period of indenture of five years,
he went to the Transvaal and worked as a waiter at one of the hotels in
Johannesburg. Returning to Durban, he settled in Bellair. In 1905 he married
Mariam Bee [d 1933]. He and his wife moved to Escombe [Natal] and went
first into banana and tobacco farming, and after some time, he went into
property business. M L Sultan soon became one of the leading property
dealers in Natal.

It was in 1942 that M L Sultan was introduced to the Technical Education
Committee; and out of the deliberations came his generous offer of Rand
25 000 that is, half the cost of the proposed technical college building. In
addition to this, he endowed a further Rand 10 000 for the erection of a
science block.

The Hugo Commission [under the Higher Education Act No 30 of 1923]
recommended a building grant on a Rand for Rand basis and the approval
of a college. This important step resulted in the establishment of the first
Indian Technical College in South Africa, namely, the M L Sultan
Technical College in Durban, with full statutory rights, powers and duties
and with an independent College Council.

M L Sultan, the founder of the M L Sultan Charitable and Educational
Trust, was the first patron of the College. Shortly before his death on
September 06, 1953, M L Sultan increased the original gift for the college
building from Rand 25 000 to Rand 60 000. After his wife’s demise, he
established the Mariam Bee Charitable and Educational Trust in her
memory, and set aside Rand 50 000 as an endowment for a proposed
children’s hospital. In 1978 the name of the College was changed to M L
Sultan Technikon.

1957  Cape Muslim Youth Movement

The Cape Muslim Youth Movement [CMYM] was founded in Cape Town
in 1957. The Movement played a vital role in highlighting the dynamism of
Islam and creating general political awareness amongst the Muslims. One of
the major activities of the CMYM was study circles at various centres.
Many CMYM members joined the Muslim Assembly when it was formed
in 1967.

1957  Islamic Propagation Centre International

During the mid-50s and early 60s, the Arabic Study Circle of Durban, on
Sunday mornings, conducted Arabic language classes tutored by Mahomed
Amahmedy [Bhāf Motā], followed by Qur’ān tafsīr classes conducted by
Joseph Perdu, then followed study classes in comparative religion in which
Christianity, Hinduism, Judaism, etc were taught by various visiting
lecturers. In 1956 Ahmed Deedat took charge of these classes. The raison
d’être was to equip thinking Muslims of ways to counteract Christian
misionary and the local media propaganda against Islam and Muslims, such as:

* Islam was spread by the sword;
* Muslims worship Muhammad;
* Islam was a danger to South Africa;
* Muslim women were not emancipated;
* Muslims were anti-Christ, etc.

Against this background, a year later, on March 17, 1957 there was sufficient interest in the Muslim community of Durban for the establishment of a da‘wah society. This led to the formation of the Islamic Propagation Centre [IPC] with Goolam Hoosen E Vanker as President, Ahmed Deedat as Secretary and Abdul Khaliq Salejee as Treasurer. Others elected at this meeting were: Sulaiman Shaikjee, G H Agjee, Moosa Kajee, Valley Mahomed, and Cassim Vanker.

From 1957 to 1980, the activities of the Islamic Propagation Centre were primarily confined to South Africa. At the beginning the IPC occupied the office of the Young Men's Muslim Association at 47 Madressa Arcade in Durban. Ahmed Deedat began training the Muslim youth in the art of propagation [da‘wah] and taught Islam to the new Muslims. This method of da‘wah training together with weekly evening classes [in comparative religion] were held in Durban Central, Mayville, Verulam, etc.

To spread the idea of da‘wah, Ahmed Deedat and Goolam Hoosen Vanker began delivering public lectures in major towns and cities throughout South Africa. Among the topics covered were:

* What the Bible says about Muhammad [s.a.w.s.]
* Was Christ [peace be upon him] Crucified?
* Muhammad [s.a.w.s.] the Natural Successor to Christ [p.b.u.h.]
* Prophecies in the Bible.

At the Second Annual General Meeting of the IPC held on September 07, 1959 there were several changes in office bearers: Ahmed Deedat was elected President with G H E Vanker as Secretary-General, A K Salejee remained Treasurer; others elected were: A S Noorgat, Ismail Manjra, Ismail Patel, G H Agjee, Sulaiman Shaikjee, Mohamed Nazeer Ali, etc.

In 1959 the S I Kadwa family of Umzinto donated 75 acres of land worth £5 000 in Braemar for a da‘wah centre to the IPC. In June 1959 Ahmed Deedat with his family moved to As-Salaam and personally supervised the activities there. A committee consisting of prominent Muslim businessmen was formed to administer As-Salaam: Mahomed A H Moosa [of Simplex Furniture], Moosa A H Moosa [Pietermaritzburg], Suleman M Lockhat and Yusuf A Lockhat [both of Lockhat Bros], Ebrahim Makda [Minora Stores] and A K Salejee. By December 22, 1960, the As-Salaam Trust was formed and operated a separate bank account.

To generate funds, the IPC published Islamic calendars containing quotations from Qur‘an and Hadith and also sold Islamic books. Lectures and talks were given to visitors and tourists at the Grey Street Masjid by the IPC.

The IPC'S activities in the field of da‘wah attracted Muslim organisations from abroad which resulted in Ahmed Deedat visiting and delivering talks overseas. The IPC supplied English translations of the holy Qur‘an, pamphlets, books and booklets, audio and video cassettes to Muslim and non-Muslim individuals and organisations overseas which resulted in their establishing da‘wah centres of the IPC. Thus the change from Islamic Propagation Centre to Islamic Propagation Centre International [IPCI] in 1982. Goolam Hoosen E Vanker resigned from the IPC in 1982 due to ill health. He remained the Secretary-General until 1980. The IPCI is probably the largest and the richest da‘wah organisation in the world.

Some of the publications of the IPCI are:

* Salah the Muslim Prayer
* What the Bible says about Muhammad [s.a.w.s.]
* What is His name
* The Muslims at Prayer
* What was the sign of Jonah
* The God that never was
* Al-Qur‘an - the miracle of miracles
* Christ [peace be upon him] in Islam
* Muhammad the natural successor to Christ
* Muhammad the greatest
* Resurrection or resuscitation
* Who moved the stone?
* Arabs and Israel: conflict or conciliation?
* The Desert Storm, Has it ended?
The present trustees of the IPCI are: Ahmed Deedat, Yusuf Deedat, Goolam Hoosen Agjee, Yusuf Ali and Dr Naushad Ali.

1958 Establishment of Nūrul Hudā Masjid

In 1939 the Jassiem family had constructed a prayer room in Schoone Kloof, Cape Town, where in 1958, the Nūrul Hudā Masjid was constructed in Leeuwen Street. The majority of the population in this area were Muslims. Only about 20% were Christians but "there has never been any religious friction in the whole of the Bo-Kaap between Christians and Muslims". The first imām of the masjid was Sheik Mogamat [Muhammad] Talieb Jassiem [1958-1972], followed by Sheik Tape [1972-1974], Imām Abdurrahgmaan ['Abd al-Rahmān] Abrahams [1974-1990].

1958 Claremont Muslim Youth Association


Among the activities of the CMYA were:

* training of Muslim youths as imāms of masājid;
* conducting religious classes for men and women at Al-Jamia Masjid;
* discussion group;
* publishing pamphlets and magazine on Islam and Muslims.

The magazine, Islamic Mirror, edited by Imām Ḥāran was first published in 1959 and ceased publication in 1964.

There was a close working relation between the Cape Muslim Youth Association and the Cape Muslim Youth Movement. Together they produced a pamphlet, The Call of Islam, which articulated their standpoint regarding the right to worship, to earn and to make a living; it also strongly criticised the apartheid regime and its legislation.

Muslim women also also played an important and active role in the Association which to certain extent was opposed to the Muslim Judicial Council because of "its very conservative stand and silence regarding the South African Government’s oppressive Bill which it had been introducing in order to curtail free movement amongst the racial groups".

The CMYA members were in close contact with political activists such as Alex le Guma, Albie Sacks, Professor Hoffenberg of the UCT. Robert Sobukwe [first president of the PAC] and others. They pursued discussions with Shaban ‘Barney’ Desai, Denis Brutus, George Peake, etc.

In 1963 the CMYA elected Imām ‘Abdullah Ḥāran as Honorary Life President. The Association came to an abrupt end in 1964.

1958 Islamic Missionary Society

The Islamic Missionary Society was founded in 1958 by a group of concerned Muslims of Johannesburg who were alarmed that no da’wah [propagation] work was being done in the Transvaal in particular and in South Africa on a large scale, and that millions of the oppressed Black people of the country had not received the message of Islam. It was thus resolved at a public meeting held at the Suleiman Nana Memorial Hall, Johannesburg, to form the Islamic Missionary Society.

The aims and objectives of the Society are to:

* propagate and teach Islam and to cultivate among Muslims knowledge and love for the religious ideals, traditions and principles of Islam,
* assist indigent and suffering Muslims,
* provide facilities for the education of Muslim children,
* carry out extensive da’wah activities among non-Muslims; to teach them Islam and to create an Islamic atmosphere in which they can live their lives in accordance with the dīn of Islam,
* erect, maintain and conduct madāris, masājid, da’wah training centres and other institutions necessary for the propagation of Islam, and
* do all that is necessary by way of publications, lectures and educational and humanitarian institutions to achieve the aim of Islamizing South Africa.
During the first phase of the Society, it launched a series of publications on Islam which aimed at awakening the interest of both Muslims and non-Muslims towards Islam and the Muslim community.

During its second phase, the Society succeeded in introducing Islam in the various African townships surrounding Johannesburg - giving da'wah to the underprivileged Blacks of South Africa. House to house visits, organized in Soweto and other Black townships, calling the people towards Islam, proved successful.

Gradually, after years of hard work, Africans from the townships began to embrace Islam on a daily basis. The Islamic Missionary Society maintains that during the last thirty years, thousands of Blacks have embraced Islam in South Africa.

The Islamic Missionary Society obtained permission to build the first masjid in the Black township of Soweto, near Johannesburg. This was done with the assistance of the Rābitat al-‘Ālam al-Islāmi of Makkah. The masjid and madrasah were built in the name of the Soweto Muslim Association.

The Society has established an Islamic Centre with fulltime da‘īs in the township of Sharpeville. A jama‘at khāna and madrasah have been established and more than a hundred Muslims are making use of these premises. Land for constructing a masjid and madrasah project is under way in Sharpeville.

The Society also maintains a jama‘at khāna and madrasah in Kwa Thema, an African township east of Johannesburg, where a fulltime da‘ī is employed. Application for land for building a masjid and madrasah in Kwa Thema has been made. The Islamic Missionary Society maintains several jamā‘at kahnas and madārīs in many other townships in the Transvaal, such as different sections of Soweto, Lekazi section of Kanyamazini homeland in the eastern Transvaal.

At the Islamic Centres of the Society in the townships, they have established feeding centres where the poor and destitute are provided daily with bread and soup. The Society also distributes clothes, shoes and blankets in the townships just before ‘Id al-Fitr at their Centres.

The Islamic Missionary Society has established self-help projects in the form of knitting, sewing, gardening etc. With these projects the workers are helped in maintaining their families with their own income.

Presently Mohammed Saleh Laher is the President of the Society.

1959 Oriental Islamic State-Aided School

In 1942 the Oriental Islamic Educational Institute was founded for the purpose of advancement of Muslim education and particularly for establishing schools of higher education in Durban. Muslims became deeply conscious for the need of schools where religious education could be imparted alongside secular education during school hours as was the case with some Christian and Jewish schools. The Institute purchased three acres of land just below the Botanic Gardens in Durban. Unfortunately, anti-Indian agitation by Durban Whites against Indians ‘penetrating’ borders of White residential areas forced the trustees of the Institute to give up this site.

Towards the end of 1942, the Institute purchased 80 acres of land on the Bluff in Durban and plans were drawn for school buildings but on the eve of the foundation laying ceremony by the Minister of Interior, some Durban City Councillors [all Whites] and a few members of Parliament [all Whites], once again, agitated against an Indian school to be built on the borders of a White residential area. The White residents of the area became so prejudiced that the Institute had to abandon the project. The matter became so tense that even the Prime Minister, General Christian Smuts, became concerned and requested the Durban City Council to provide a suitable site to the Oriental Islamic Institute for the construction of an Indian school. Thus, it was only in 1955, after thirteen long years and much negotiations, the Durban City Council offered 3.7 acres at Curries Fountain, less than one kilometer away from Botanic Gardens to the Institute for a school in exchange for the 80 acres of the Institute’s land at the Bluff. Having no other options, the Institute accepted the offer.

The Oriental Islamic State-Aided Primary and Secondary Schools were opened on January 19, 1959. Mr A M Moolla [d 1978] became the first grantee of the schools [1959-1978], followed by Mr Cassim Bassa [d 1983] [1978-1983, and Mr Ismail Kathrada [1983 - to date].
Mr M A Ismail was appointed the first acting principal of the primary school, while Maulâna 'Abdur Rahmân Ansârî [d 1990] becomes the first religious supervisor of the school and M A Farooqi Mehtar [d 1992] as Head of Religious Department. He retired in 1981 due to ill health. Maulâna 'Abdur Rahim Khân succeeded Maulâna Ansârî, and is presently the religious department supervisor of the school.

1959  As-Salaam Educational Institute

The Islamic Propagation Centre of Durban headed by Ahmed Deedat and Goolan Hoosen E Vanker established the Islamic mission training school, As-Salaam, near Braemor, on a 75 acre of land, valued at £5 000.00d [five thousand pounds sterling] donated by the S I Kadwa family of Umzinto, in 1959; the foundation stone was laid by Mrs. Amina Tahir King, wife of former Reverend Rashid Tahir King, the first paid d'arî in Natal. The As-Salaam Trust officially came into existence in August 1960. Spreading the message of Islam [da’wah] had its practical problems; amongst the most important being the traditional barrier placed by the Government’s policy of racial segregation - Group Areas - which resulted in separate residential areas for different race groups residing in the country. Thus general personal contact amongst the different race groups was not easy. This necessitated the creation of an institution where free interaction could occur without hindrance and Islam could be lived in its totality. Hence, the As-Salaam Educational Institute at Braemor, on the south coast of Natal, 90 kilometers from Durban was established.

The purpose of establishing As-Salaam was to impart effective and comprehensive training, both Islamic and secular, with the aim of producing Islamic teachers and da’ârî [da’wah workers] especially among the indigenous people of South Africa. Students from all corners of South Africa and southern Africa are trained at As-Salaam over a period of two years. At the same time, they are encouraged to complete their secular education up to the Matriculation level. Some of the activities at As-Salaam are:

* training of Muslim youth via student camps, orientation and Islamic training programmes.

Until 1974 Ahmed Deedat was in charge and resident at As-Salaam. From 1974 to 1978 the Muslim Youth Movement of South Africa took full control of education and activities at As-Salaam. Since 1978 the As-Salaam Committee consisting of Muslim health care personnel have been catering for both secular and religious education at As-Salaam together with other Islamic activities. As-Salaam has many African students who are not Muslims, also attending the school.

✓ 1959  A M Moolla Charity Trust

The A M Moolla Charity Trust was established in 1959. Amod Mahomed Moolla [1909-1980] in 1927 took up employment at Lockhat Brothers and Company in Durban as a clerk. Through hardwork and commitment, he rose to become chairman of the Company until his retirement in 1976, having served the Company for 49 years.

In 1955 A M Moolla established the A M Moolla Group of Companies [Kingsgate Clothing Manufacturers, Majestic Clothing, Pan Af Clothing Manufacturers, Metropolitan Shirt and Clothing Company and Reunion Clothing Company] and not only became one of the leading clothing manufacturers in Durban, but also one of the largest privately owned companies in South Africa.

In addition to his outstanding contributions in the field of commerce and industry, A M Moolla is best known as a philanthropist. During his lifetime the Trust contributed more than Rand 500 000 to social welfare, religious, education and healthcare organisations - irrespective of caste, colour or creed.

The Trust was established with A M Moolla’s contribution of £10 000.00d [ten thousand pounds sterling] which was invested in Kingsgate Clothing Manufacturers, Durban. The profit derived from this investment is donated by the Trust. Over the years the Trust has granted substantial donations to worthy projects, for example in 1977 it donated Rand 75 000 to the University of Durban-Westville.
Among the objects of the A M Moolla Charity Trust are to:

* create a fund for charitable, educational and religious purposes to be applied in the Union [Republic] of South Africa or elsewhere as the Trustees may from time to time determine;
* provide, endow, furnish and fit out with all necessary furniture, instruments and other equipment and maintain either wholly or in part schools, madressas, mosques, hospitals and orphanages or any of them;
* provide medical, surgical and dental relief to any poor persons suffering from disease or ill health and supply all necessary drugs and medicines to such persons;
* construct, acquire, provide and maintain schools, madressahs, mosques, hospitals, nursing and maternity homes, hostels, libraries, orphanages, social centres and other welfare institutions;
* found, create and make all payments in connection with scholarships, bursaries, free tuition with or without free or partially free board and lodging, for the scholastic advancement of any persons;
* grant pecuniary or other assistance for the relief of the poor and meet urgent cases of distress which may from time to time arise.

The University of Durban-Westville conferred Doctor of Commerciae Honoris Causa on A M Moolla in 1977 in "appreciation of his inspired leadership and sacrificial service to his people and his country".

1959  Tabligh Jama'at

At an ijtimā' held on August 02, 1934 at Mewat, India, some 107 Muslims attended under the leadership of Maulānā Muhammad Ilyās [1885-1944] and pledged what, reduced to writing, could be described as the initial constitution of the Tabligh Jama'at:

1. Upholding the kalimah;
2. Establishment of salāt;
3. Acquisition and dissemination of Islamic knowledge;
4. Adoption of Islamic customs;
5. Eradication of all polytheistic ways and customs of shirk;
6. Observance of pardah [by women];
7. Conducting of nikah in accordance with Islam;
8. Acceptance of firm Islamic beliefs and rejection of all un-Islamic beliefs;
9. Respect and fulfillment of mutual huqūq [rights and obligations];
10. Imparting of Islamic education prior to secular education;
11. Effort in the path of tablīgh;
12. Strict observance of body purification;
13. According mutual respect and honour;
14. Encouraging leaders of the community to participate in tablīgh.

The seven principles which are observed by every tablīghi are:

* Kalimah [Article of Faith];
* Salāt [daily prayers];
* ʿIlm and Dhikr [knowledge of Islam and remembrance of Allah];
* Ikrām al-Muslimin [respect for Muslims];
* Ikhlās [sincerity of purpose];
* Tafrīgh al-Waqīṭ [expending of one's time];
* Tark mā là ya'ni [abstention from useless matters].

The Tabligh Jama'at has established points of contact at centres in various parts of the world. In South Africa, annual international ijtimā' takes place at different towns and cities which is attended by several thousands of Muslims.

1960  Muslim Population

According to South African Government statistics the Muslim population of South Africa was as follows:

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<tbody>
<tr>
<td>Whites</td>
<td>not mentioned</td>
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<tr>
<td>Coloureds</td>
<td>93 256</td>
</tr>
<tr>
<td>Asians</td>
<td>98 490</td>
</tr>
<tr>
<td>Blacks</td>
<td>4 626</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>196 372</strong></td>
</tr>
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</table>
During the early '60s, in Cape Town, members of the Muslim Educational Movement and the Hospital Welfare Society merged to form the Hospital Welfare and Muslim Educational Movement. This was largely due to the close working relationship which existed between the two organisations and their common working goals.

Today, the Hospital Welfare and Muslim Educational Movement supervises all the halal kitchens at major Peninsula hospitals in the Cape, namely, Groote Schuur, Somerset, Conradie, G F Jooste, Woodstock, Mowbray Maternity, Peninsula Maternity, Lentegeur, Brooklyn Chest and Tygerberg Hospitals.

The Movement launched its first bursary programme in 1972. From 1978 to 1987, it distributed more than Rand 120 000 to needy and deserving students for furthering their education.

Following are the distribution statistics:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount allocated</th>
<th>Recipients</th>
<th>Number qualified</th>
</tr>
</thead>
<tbody>
<tr>
<td>1978</td>
<td>Rand 3 695</td>
<td>27</td>
<td>08</td>
</tr>
<tr>
<td>1979</td>
<td>Rand 4 500</td>
<td>11</td>
<td>06</td>
</tr>
<tr>
<td>1980</td>
<td>Rand 6 500</td>
<td>19</td>
<td>06</td>
</tr>
<tr>
<td>1981</td>
<td>Rand 7 800</td>
<td>23</td>
<td>13</td>
</tr>
<tr>
<td>1982</td>
<td>Rand 14 000</td>
<td>37</td>
<td>14</td>
</tr>
<tr>
<td>1983</td>
<td>Rand 16 075</td>
<td>36</td>
<td>19</td>
</tr>
<tr>
<td>1984</td>
<td>Rand 13 200</td>
<td>16</td>
<td>12</td>
</tr>
<tr>
<td>1985</td>
<td>Rand 12 950</td>
<td>22</td>
<td>18</td>
</tr>
<tr>
<td>1986</td>
<td>Rand 16 000</td>
<td>13</td>
<td>10</td>
</tr>
<tr>
<td>1987</td>
<td>Rand 27 000</td>
<td>32</td>
<td>14</td>
</tr>
</tbody>
</table>

Since 1987 the administration of the Langa Madrasah in Cape Town has come under the wing of the Hospital Welfare and Muslim Educational Movement.

1960 Publication of Muslim News

*Muslim News*, "Southern Africa's only Muslim newspaper" in the sixtees, began its fortnightly publication from Athlone, Cape Town, with a circulation of 10 000 copies. The policy was spelt out in its first editorial: "*Muslim News* is a non-commercial journal, run by an Editorial Board, and therefore, entirely independent. *Muslim News* will publish material of interest to and for the enlightenment of Muslims without fear or favour. *Muslim News* will seek guidance from the holy Qur'ān and the Sunnah". From its humble beginning, the newspaper grew to acquire an international reputation.

On the front page of its initial publication, the *Muslim Views* which succeeded *Muslim News*, after the latter's closure, says: "When the first issue [Muslim News] was published by Muhammad Zubair Sayed on December 16, 1960 it marked the birth of a truly national newspaper for the Muslims of this country.

Because of the *Muslim News'* stand against the South African Government's apartheid policy, the newspaper faced much harassment from the Security Branch and other State authorities. Over the years several editions were declared "undesirable" by the State and in 1980 a record number of nine editions had been banned. In 1986, after more than 25 years' publication, *Muslim News* ceased publication. Among those associated with the newspaper were Imām Abdullāh Hārōn who "died" in prison while being detained; A Kays, who succeeded Imām Hārōn as editor, was banned for five years and was forced to resign from *Muslim News*; Rashid Sayed, Gultār Kān and Abdul Qayyum Sayed, all detained without trial at one time or another for writing against the Government or Government policies.

Then from September 1986, *Muslim Views* filled the void created by the closing of *Muslim News*. *Muslim Views* is at present in its fourth year of publication with 25 000 copies printed fortnightly.

1961 Zanzibaris Classified "Other Asians"

According to a proclamation in the Government Gazette of May 26, 1966, "Other Asians" are "persons generally accepted as Zanzibari Arabs [also called Zanzibaris or Kiwas] or people whose national home is in any country in Asia except, India, China or Pakistan". "Other Asian" forms part of the
ethnic grouping under the broad race group "coloured" as defined by the Population Registration Act of 1950. The Zanzibaris were first classified by the South African Government as "Freed Slaves", then "Bantu", then "Coloureds" and finally by the Race Classification Proclamation No 6620 of 1961, the Zanzibaris living in South Africa were classified as "Other Asians", although they have always had their roots in the African continent.

1961 Call of Islam

On May 07, 1961 Muslims gathered in the City Hall of Cape Town to launch the Call of Islam, an umbrella body, of different Muslim organisations with the aim of opposing the Group Areas Act. The organisation was founded by Imām 'Abdullah Haron.

1962 Zanzibaris settled in Chatsworth

Being classified as "Other Asians", the Zanzibari Muslims were forced to move from Kings Rest as this area was proclaimed for the residence of the White community under the Group Areas Act No 77 of 1957. They were then settled in Unit 2 of Chatsworth, Durban. At the beginning, some Indian residents of Chatsworth objected to the Zanzibaris being settled in an Indian area but eventually the Indian community as a whole accepted to live side by side with the Zanzibaris.

1962 Lenasia Muslim Association

The Lenasia Muslim Association [LMA] was founded in 1962. It had a humble beginning when it catered for a mere 30 madrasah children with one teacher earning Rand 30 per month. LMA today runs a madrasah programme which caters for more than 3 500 children in the Lenasia area. The Association maintains two religious-cum-secular nursery schools, five masājid [Rainbow Valley Masjid, Masjid-e-Nur, Masjid-us-Siddique, Masjid-e-Bilal and Honeysuckle Masjid], and three educational centres at its headquarters in Lenasia.

1992 marked the 30th anniversary of LMA's service to the Muslim community of Lenasia, Johannesburg, and the surrounding areas. The LMA is also involved in providing religious education to handicapped children at JISWA and the School for Hard Hearing. In 1992 the Association had a student roll of over 3 500, a staff of 170 and a salary bill in excess of Rand 100 000 per month.

1963 Muslim Judicial Council [Natal]

The Muslim community of Natal formed their own Muslim Judicial Council [Natal] with the objective of attending to manifold problems of the community in the province. Some of the matters this Council handled included marriage, divorce, inheritance, waqf and other religious and social matters. The Council as far as possible endeavoured to settle disputes between Muslim individuals and families without either party taking recourse to the Courts.

The Jami'atul 'Ulamā' Natal which played a prominent role in establishing the Council assured the Muslim community that all solutions to problems would be be settled according to Islamic Law, the Shari'ah. Nine 'ulamā' were appointed to the Council which was divided into four zones:

* Northern Natal: Mufti Maulānā Mohammed Cassim Sema;
* Pietermaritzburg and Districts: Maulānā Ahmed Desai, Maulānā Goolam Mohammed Salot, Maulānā Mohammed Yusuf and Maulānā Subhanallah;
* Durban and District and South Coast: Maulānā Abdul Haq Omarjee, Maulānā Loot, Maulānā Abbo Baker Khatib, Maulānā Abdul Qader and Maulānā Abdur Rahman Ansari;
* North Coast: Maulānā Ahmed Sabaat and Maulānā Adam Yusuf Bhayat.

1963 Department of Arabic, Urdu and Persian at the University of Durban-Westville

With the establishment of the University College for Indians in Durban [now University of Durban-Westville] in 1963, Arabic was introduced as a subject at the request of the Muslim community. The Arabic Study Circle of Durban presented a memorandum to the Rector, Professor S P Olivier, manifesting the importance and need of the Arabic language to Muslims.

Dr Yüsuf Zafi ith [M.D., Istanbul] initiated Arabic classes from March 1963 to June 1966 on a part-time basis at the Orient Islamic School, Centenary Road, Durban. From July 1966 Dr G R Smith of the University of London was appointed as a Senior Lecturer and Head of the Department
on a full-time basis; he resigned in 1969 upon the expiry of his contract. Dr Harold Spencer from Edinburgh University then took over as Head of the Department from September 1970 to September 1976. In October 1976 the University appointed Dr Syed Habibul Haq Nadvi [Ph D, Harvard] as Professor and Head of the Department of Arabic, Urdu and Persian at the University of Durban-Westville. Other staff members are Mahmud Dawood and Dr Ayoob Jadwat [Arabic], and Maulana Ahmad Khalil Aziz and Ismail Mahomed [Urdu]. Maulana Muhammad Ali Khan is the senior laboratory assistant in the Department.

Publications:


1966 Boorhanol Recreational Movement

The Boorhanol Islam Masjid was constructed in Bo-Kaap, Cape Town, by the Boorhanol Recreational Movement. The specific aim of the Movement was to improve the quality of life of the people residing in Bo-Kaap. The co-ordinator of the Movement is Achmat Davids. Over the years the Movement has organised recreational activities [scouts, guides, karate, table tennis], educational programmes [typing, accountancy, school subject tutorials, dress making and designing classes, home economics and a full-day nursery school]. All the activities of the Movement have been Islamically oriented. The Movement conducts madrasah classes for adults and children in the afternoons and evenings, and also provides assistance to the poor and needy together with bursaries to university and technikon students.

The Islamic character of the Movement impels the organisation to extend its hand of friendship to non-Muslim communities of the area. In doing so, the Boorhanol Islam Recreational Movement practices an open door policy whereby the services of the Movement are open to all races, irrespective of religion.

1967 Muslim Assembly [Cape]

In 1964 Dr Hoosen Kotwal mooted the idea of establishing the Muslim Assembly at the Green Point track. Despite opposition, the Muslim Assembly was launched in 1967, attracting many professional Muslims in Cape Town, some of whom were former members of the Cape Muslim Youth Movement. The Muslim Assembly is playing an important role in the field of Islamic education and welfare.

1967 Construction of ‘Zanzibari’ Masjid, Chatsworth

The Juma Masjid Chatsworth, also known as the ‘Zanzibari’ Masjid, was constructed in Unit 2, Chatsworth. The Juma Masjid Trust of the Grey Street Masjid of Durban undertook responsibility for construction of the masjid and its finances. Hafiz Sulayman [d 1972] was the first imam of the masjid.

1968 Majlisush Shūrā al-Islāmi

The Majlisush Shūrā al-Islāmi was founded in 1968 by the Muslim Judicial Council of the Cape in order to cater for the religious, intellectual, educational, social and economic upliftment of the Muslims. It was then represented by over 60 Muslim organisations and masjid committees. In the beginning Shūrā depended on affiliated masjid committees and Muslim organisations to achieve its objectives.

Today, the Shūrā's base is expanded in order to allow Muslim individuals to join the organisation.

1968 1400th anniversary of the Qur'ān celebration

The 14th Centennial Qur'ānic Council celebrated Children's Day on Friday, April 12, 1968 at the sports stadium, Curries Fountain, in Durban. Over 20 000 Muslim children, their parents and teachers attended. An appropriate song [Ya Allāhu, ya Allāh...] written by Goolam Hoosen E Vänker and sung by Ismā'īl Gani and party was rendered on this occasion. The unique aspect of this celebration was the fact that for the first time Muslim children felt the vibrating impact of identity in belonging to the
brotherhood of Islam. The celebration began in the morning outside the Grey Street Masjid in Durban where the Durban Muslim Brigade and the Overport Muslim Brigade led the procession, followed by some twenty Muslim schools and madārīs carrying banners of Muslim countries and dressed in colourful costumes of Muslim States. The procession marched along Grey Street, into Alice Street, turning into Warwick Avenue and finally into Curries Fountain, Durban.

Jumu‘ah salāh was performed on the sportsfield at Curries Fountain. The greater part of organising, planning and publicity was done by the members of the Arabic Study Circle. The Fourteen Hundredth Anniversary Celebration of the Qur‘ān was the brain-child of G H E Vanker, Secretary of the Islamic Propagation Centre.

The entire ceremony at Curries Fountain was filmed [8 mm] by Dr R A Karrim of Clairwood, Durban, and the IPCI has transferred it on video for easy use.

1969 R K Khān Hospital, Chatsworth

As at June 30, 1942 the R K Khan Hospital and Dispensary Trust had conducted three clinics in Durban: at Clairwood, Sea Cow Lake and Somptsea Road. The assets of the Trust then stood at £43,741.00d pounds sterling and it was determined that a hospital be built. In March 1969 the R K Khān Hospital in Durban was officially opened. The cost of the 500-bed hospital was Rand 400 million of which the R K Khan Trust contributed Rand 400 000. Advocate R K [Abdul Rahīm Abdul Karīm] Khān was born in Bombay on March 24, 1874. He was Bar-at-Law, a member of Lincoln’s Inn and was brought to Durban by M K Gandhi when he returned to South Africa with his wife and family in 1907. R K Khan was a joint-secretary of the Natal Indian Congress for several years. Before his death in Durban on October 08, 1923 he had arranged for the bequeathal of his entire estate valued at Rand 80 000 to the Indian Medical Relief in South Africa. R K Khan’s worthy contribution made it possible for the R K Khan Hospital to come into being.

The R K Khan Hospital in Chatsworth, Durban, has training facilities for doctors, nurses and medical research projects, and stands today as a permanent monument to humanitarian quality of this man.

1969 Cape Muslim Students Association

The Cape Muslim Students Association [CMSA] was established in Cape Town in 1969. The CMSA, thereafter, mooted the idea of establishing a Muslim Students Association of South Africa representing students on a national level. Thus the Muslim Students Association of South Africa was founded five years later in 1974.

1970 Trusteeship of West Street Masjid extended

Prior to 1970, the trusteeship of the West Street Masjid in Durban could be assumed solely by Muslims originating from Rander, India. In 1970 the Constitution of the masjid was drastically changed to make provision for other Muslims to become trustees of the masjid.

Restoration of the whole of the West Street Masjid began in 1988 and was completed in 1990 at a cost of Rand two million. Durban’s ‘Palace of Peace’ has not only retained its Islamic architecture but has been blended with marble, oak and maranti finish, coupled with giant, intricately-woven arched doorways. Built upon three split-levels this Masjid can now accommodate 2 000 worshippers. The mādhāhin, Mr ‘Ali Liami, has been calling the worshippers for Salāh, five times each day, for the past twenty-three years.

1970 Muslim population statistics

According to the South African Government statistics, the Muslim population of South Africa in 1970 was as follows:

<p>| | |</p>
<table>
<thead>
<tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Whites</td>
<td>945</td>
</tr>
<tr>
<td>Coloureds</td>
<td>134 087</td>
</tr>
<tr>
<td>Asians</td>
<td>125 987</td>
</tr>
<tr>
<td>Blacks</td>
<td>8 896</td>
</tr>
<tr>
<td>Total</td>
<td>269 915</td>
</tr>
</tbody>
</table>
On December 16, 1970, the Muslim Youth Movement of South Africa (MYM) was officially established at the A I Kajee Memorial Hall in Durban. The keynote speaker was Dr Hoosen Kotwal of Cape Town. The MYM was established as a religio-cultural organisation and for the first ten years or so remained apolitical. The formation was in response to a series of situations affecting the Muslim community of South Africa that demanded a need for a group of concerned Muslim youth to emerge and project Islam as a complete and comprehensive way of life.

During the early phase of the MYM, 1971-1974, it concentrated primarily on arousing Islamic consciousness in the youth by inviting Muslim scholars from abroad on lecture tours to South Africa. Among the early scholars to visit the country as guests of the MYM were Maulana Fazlur Rahman Ansari, Dr Ahmad Sakr, Dr Ahmed Totonjee and others. During this period the MYM established many branches in Natal and the Transvaal. During this phase the MYM did not appeal for financial assistance from the public, its entire finances being met by the officials themselves. The first office bearers were: Advocate Abü Bakr Mahomed [President], Mahmūd Moosā Vice-President], Dr Moosa Randere [Secretary] and Ebrahim Jadwat [Treasurer].

During the second phase, 1974-1977, the Movement established different independent projects, namely: Lajnati Atibba, Jaame Limited, South African National Zakat Fund [SANZAF], Islamic Da’wah Movement [IDM], Association of Muslim Accountants and Lawyers [AMAL], Islamic Relief Agency [ISRA], etc. From 1974 the Muslim Youth Movement of South Africa commenced their monthly publication, Al-Qalam.

Ebrahim Jadwat succeeded Abu Bakr Mahomed as President, followed by Dr S A Thokan, Ahmad Saeed Moolla, Mahomed Amra, Hāfiz Rashid Omar, and Shaykh Tahir Sito. Among the Directors of the MYM were: Yusuf Mahomed, Riaz Jamal, Fuad Hendricks, Mahomed Fareed Choonara, Naeem Jeenah and others.

Until 1986, the headquarters of the MYM remained in Durban. There was a drastic change in MYM’s policy when its headquarters moved to Cape Town. The MYM describes itself as centrist in the political struggle against apartheid. Al-Qalam [July 1987] writes: “Despite the fact that we would like to believe that since 1978 the Islamic movement has applied itself and responded to the emerging crisis in South Africa, we feel that the situation demands a more intense wrestling with the issues of the day and that the Islamic movement should start its courtship with reality”. And, so, the MYM entered a new phase: active political participation in the South African context and its willingness to join in the liberation struggle with ‘liberation groups’.

Some of the publications of the Muslim Youth Movement of South Africa are:

1. Risālatunā
2. ITP manual
3. Hulqah manual
5. Message of the Teachings by Imām Hasan al-Bannā
6. What is Our Message by Imām Hasan al-Bannā
7. From Where Shall We Begin?
8. The Dutch Reform Church on Islam and Muslims in Africa and the impact of Islam in South Africa
10. Towards a contextualization of the MYMSA’s aims and objectives, 1987
11. Muslim Youth Rally manual, 1989
12. Towards a principled struggle.

1970 Islamic Educational and Religious Trust

The Durban Malay Women’s Society was founded in 1970. A group of concerned ‘Malay’ women met and resolved to devote their spare time in providing Islamic education for children and Muslim ladies residing in the ‘Coloured’ areas of Durban: Greyville, Sparks Estate, Wentworth, Jacobs, Greenwood Park, etc. As the Society had no premises, the Anjuman School in Leopold Street, Durban, was made available during weekdays after school hours so that madrasah classes for students from different areas of Durban could be held. This continued for a period of fourteen years. In 1975 there were about 2,000 ‘Malays’ in Durban. The Trust made an application to build an Islamic centre at Sparks Estate but it was turned down by the Durban City Council as 68 Christian ‘Coloureds’ had objected to the
erection of an 'Indian church' in their residential area. The Society changed its name - in the mid-80's - to **Islamic Educational and Religious Trust**, so as to involve the whole Muslim community in its programme to establish a *madrasah* and Islamic Centre on a plot of land [in Bazley Avenue, Sydenham] donated by the M A Kazi family of Durban.

Among the aims and objectives of the Trust are:

* to raise funds to assist with *madārs* projects in various 'Coloured' areas of Durban;
* to enlighten Muslim women and children with regard to Islam and Islamic teachings so that they may retain their Islamic identity and beliefs in non-Islamic environment.

The Trust presently caters for the religious and educational needs of Muslims living in the 'Coloured' areas of Durban: Sparks Estate, Sydenham, Newlands East, Austerville, Wentworth, etc. Among the founders of the Society and Trust are: Mrs Maymoona [Mona] Vaheed, Mrs Ruqayya E Mahomed. Mrs Yasmin Hendricks and C M Jaffer, E Malik, and G Boomgart.

**1971 **Muslim Board for Prison Welfare and State Institutions

The **Muslim Board for Prison Welfare and State Institutions** was established in 1971 in Cape Town. Under the leadership of Imam Abdu
rahman Bassier, the Board has been providing ministration services to Muslim inmates. Imams appointed by the Board visit inmates in prisons once a week, delivering talks on various aspects of Islam, distributing Islamic literature, *tasbihs*, *musallas*, and above all giving individual counsel.

In the Cape, the Board functions under the auspices of the Muslim Judicial Council, Muslim Assembly, Hospital Welfare Society and Paarl Muslim Jamaat.

The Board provides inmates with *‘Id* hampers containing luxury food items, motivates them to observe the *Fasts* during *Ramadān*, perform the *Tārīwīth* and *Salāh* during *Ramadān* and also the regular daily *Fard* *Salāh* in prisons.

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**1974 Muslim Students’ Association of South Africa**

Dr S Nordien, in a 'A Concise History of the MSA of SA' in *Inqilaba* [No 9, 1981] writes: *The forerunner of the MSA was the Cape Muslim Students Association [CMSA], founded in the Liberman Institute, District Six, Cape Town in September 1969. The UCT Islamic Association and UWC Islamic Association has concurred to form this off-campus regional body. In 1973, the UDW Islamic Association and the Natal University Islamic Society were approached to consider forming a national forum for Muslim students... The CMSA hosted, in January 1974, the inaugural conference of the MSA of SA. The participating groups were Wits Islamic Association, UND, UDW, UCT and Hewat Islamic Association.*

**The Muslim Students’ Association of South Africa [MSA]** became a symbol of the Muslims students bold and creative response to the challenge of our times. As there was no single organised body to motivate the Muslim students and to cater for his/her particular needs and to co-ordinate Muslim thought and action, the MSA was launched in 1974. The following were the first office bearers: M G E Hendricks, G Abader, S E Danger, I Essop, S Nordien, M A Dhansay, M G Jasieem, A Mukwedd and others.

The idea of a body catering for students was well received and chapters of the MSA have since been established on almost all the university campuses, technikons and secondary schools throughout the country.

According to its charter, the MSA is:

* an ideological movement with Islam as its bedrock and sheet-anchor;
* a national movement having in its fold Muslim students belonging to all shades of opinions and impressions but disclaiming all sectarian prejudices and welding them into one ideological brotherhood;
* a students' organisation dedicated to the upliftment of the student and to maintain his/her Islamic identity in the midst of the various hostile forces threatening to engulf us.

**The MSA pledges:**

* to deliver the message of Islam to the students and to evoke in them a desire to study Islam and to fulfil its moral obligations;
to organise all those students who are prepared to work for the establishment of Islamic ideology under the banner of the MSA;

* to remind the student of his/her responsibility to the community and to form closer links between the two;

* to struggle for the establishment of an Islamic society free from economic, social and political exploitation.

Since 1976 the MSA has been very articulate against the apartheid government and its policies. A number of their publications were banned by the state authorities.

In 1978 a disagreement developed among the leading members of the MSA and resulted in the formation of the South African Students Association [SASA] with Jamal ud Din Handulay as its head. Though not a large group, SASA members were and are politically very outspoken.

Some of the Muslim Students' Association's publications are:

* Islam at a Glance, Durban, National Secretariat, MSA;
* Muslim Students' Association of South Africa Information Brochure, Durban, National Secretariat, MSA;
* Bulletin of the Muslim Students Association of South Africa, Durban, National Secretariat, MSA;
* Muslim Student Newsletter, Durban, National Secretariat, MSA;
* Isotech, Durban, M L Sultan Technikon, Islamic Society;
* World View, Cape Town, University of Cape Town, MSA;
* Al-Mizan, Durban, University of Durban-Westville, MSA;
* Al-Talmiz, Johannesburg, University of the Witswatersrand, MSA;
* Iqra, Durban, University of Durban-Westville, Islamic Society;
* Inqilab, Annual Magazine of the MSA.

1972 Institute of Islamic Shari‘ah Studies

The Institute of Islamic Shari‘ah Studies was founded in Salt River, Cape Town, in December 1972. Among the founder member was Sheikh Abdul Kariem Toffär, a graduate from College of Shari‘ah, University of Jordan, Amman. Sheikh Toffär was appointed head of the Institute to draw up a syllabus and implement it.

The educational policy of the Institute was laid down in 1973 as follows:

* to systemize the study of Islam, its laws and its culture, through proper graded levels of study;
* to incorporate Arabic as a subject in order that students would be able to understand the original sources of Islamic law, culture, etc with ease;
* to strive for order and discipline and eventual recognition of Islamic Personal Law;
* to propagate Islam with wisdom and hikmah;
* to defend Islam if and when wronged, slandered or falsified;
* to foster understanding and love for Muslims, their law and their culture.

As suitable premises, administrative and teaching staff were not readily available, the Institute began with part-time senior classes for males in January 1973. In April 1973 similar classes were held for females.

In November 1979 The Institute of Islamic Shari‘ah Studies purchased land in Athlone, Cape Town, and began building structures on piecemeal basis as finance was not readily available.

1972 Opposition of Cape Muslims to freeway through Tānā Bārū Cemetery

The Cape Town City Council planned to construct a freeway through the Tānā Bārū Muslim Cemetery in Cape Town. The Cape Muslims vigorously opposed the desecration of the Tānā Bārū resulting in the freeway plan being expunged from the City Council’s plans.

1973 Darul Uloom Newcastle

On May 13, 1973, the Darul Uloom Newcastle, the first 'theological' institute in the country, was officially opened with 99 students. The Institution began with a few rooms: one used as a classroom, the second as a dormitory, the third as a kitchen and the fourth as a jama‘at khānā. As the years progressed the student numbers increased as shown:
Prior to the establishment of the Islamic Studies Department, Professor Čassim Lakhì [then Head of the Department of History of Art, UDW] invited Professor Isma'il Rāji al-Fārūqī (d 1986) from Temple University, USA, to South Africa. Whilst on his visit Professor al-Fārūqī drew up a lengthy memorandum, on behalf of the Muslim community of South Africa, showing the need for a Department of Islamic Studies at a university. The memorandum was presented to the Rector of the UDW, Professor S P Olivier, by some of the leading members of the Muslim community of South Africa.

Professor al-Fārūqī, before his departure, had promised that he would find a suitable candidate to head the Department of Islamic Studies, should it be established. Consequently, in 1974, on his recommendation, Dr Syed Salmān Nadvi [Ph D, Chicago University] was appointed Professor and Head of the Department of Islamic Studies at the University. Other members of the staff are: Ahmed Farouk Vanker, Dr Abul Fadl Mohsin Ebrahim, Dr Suleiman Essop Dangor [senior research officer] and Ebrahim Mahomed Mahida [senior laboratory assistant].

A high level Saudi delegation visited the University of Durban-Westville in 1982 and donated US$ 100 000 for the construction of a masjid on the campus. The masjid can accommodate over 1 000 worshippers and was opened the following year.

Among the Department’s publications are:

1. *Al-‘Ilm*, annual journal; now in its 12th year of publication.

1974 Publication of *Al-Qalam*¹⁰⁰

*Al-Qalam*, a monthly publication of the Muslim Youth Movement of South Africa, was first published in Durban in 1974 with Eusuph [Yūsuf] Nazeer as its editor. This was an advance over the *Newsletter of the Muslim Youth Movement of South Africa* that had made its first appearance in 1961 and which primarily covered news items of the various MYM branches and their activities and was circulated chiefly among the MYM members.
Al-Qalam also covered local as well as foreign news with regard to Muslims and Muslim countries.

Several issues of Al-Qalam were banned in the 1980's on account of the newspaper's Islamic stance and clear opposition to apartheid in South Africa. It is currently [1992] in the 18th volume of its publication.

1975  Arabic at University of the Western Cape

Arabic was offered as a one-year course from 1975 to 1981 in the Department of Semetics at the University of the Western Cape. The initial lecturer was E A Käzi [Kazi Sahib]. On his retirement, the University appointed Muhammad [Imam] Abdullah Hären as lecturer in Arabic. It became an independent Department in 1982. In 1984 Yäsien Mohammed joined the Department as lecturer and Muhammad Hären became senior lecturer and Head of the Department of Arabic. Shaikh Mukhtar Ahmed also joined the Department as a lecturer.

In 1991 the Department of Arabic restructured the Arabic course, adopting both the grammar-translation and communicative approach at the undergraduate level, and introduced an Islamic Culture and Civilisation course. It also offers an Arabic Method course at the Higher Diploma in Education and an Arabic Honours course at post-graduate level. Over the past few years the department has had an average of 60 students per year.

1975  Lajnatul Atibba

At a meeting organised by the Muslim Youth Movement of South Africa, in December 1973, a group of Muslim physicians and dentists met in Durban to discuss the formation of Lajnatul Atibba - Doctors' Committee. At the inaugural meeting held at the Orient School Hall in Durban on July 07, 1974, some of the Muslim doctors succeeded in sabotaging the formation of the Doctors' Committee labeling it as 'sectional'. However, this did not stop a few dedicated and committed Muslim doctors and dentists from forming the Lajnatul Atibba'. It began as a medical wing of the MYM, opened its first free clinic serving the underprivileged Blacks at As-Salama Educational Institute in Braemer, on the south coast of Natal. 500 guests attended the opening in August 1974. Similar attempts were made in August 1976 to launch Lajnatul Atibba' in Johannesburg and Laudium [Pretoria] but without success. The Lajnatul Atibba' and those Muslim Health Care personnel attracted venomous attacks in the local press by both Muslim as well as non-Muslim doctors and laymen.

Lajnatul Atibba' was the brainchild of Dr Goolam Hoosen, its founder and first President, fully supported by Dr Mohamed Essack, Dr Daud Saleh Mall and others. Lajnatul Atibba' continued its activities until 1980, and as more and more Muslim Health Care personnel became conscious of the prevailing health situation among the Blacks, joined the society which then changed its name to Islamic Medical Association of South Africa.

1975  Islamic Council of South Africa

The Islamic Council of South Africa (ICSA) was established on November 29, 1975 when Dr Inamullah Khan, secretary-general of Motamar al-Alam al-Islami [World Muslim Congress] Karachi, Pakistan, and 'Abdul Mulshin Al-Shaykh of the Ministry of Education, Saudi Arabia, visited South Africa.

ICSA was established as a national umbrella body at the Juma Masjid, Grey Street, Durban. Among the first office-bearers were: Advocate Abû Bakr Mahommad [President]. Sheikh Abû Bakr Najjar, Advocate M A E Bulbulia and Maulana 'Abdur Rahmân Ansârî [Vice-Presidents] and Advocate Ibrâhim Mahomed Bâwâ [Secretary-General and Director].

ICSA, in May 1981, condemned the 20th anniversary of the Republic celebration and appealed to Muslims not to participate therein.

In 1983 ICSA also rejected the Government's proposal of a new Constitution and the President's Council because Blacks in the country were excluded from participating, saying that "as Muslims we resent being labelled "Indian", "Coloured", "Malay", "Bantu" or "White".

Publications of Islamic Council of South Africa:

Establishment of Nūrul Islām Masjid and Islamic Centre

The foundation stone of the Nūrul Islām Masjid and Islamic Centre was laid on May 16, 1975 by Dr Ināmüllāh Khān [Secretary-General, Motamar al-Ālam al-Islāmi] and ‘Abdūl Muḥsin Al-Shaykh [a representative of Rabitat al-Ālam al-Islāmi, Makkah]. The Masjid and Centre are situated in Lenasia, near Johannesburg. The concept of the Islamic centre was conceived sometime in 1968 to serve the sociological, cultural and educational needs of the South African Muslims. The Rabitat al-Ālam al-Islāmi donated US$ 200 000 towards the construction of the complex which comprises of a beautifully structured golden-domed masjid, a convention hall, an education centre for higher learning, separate madrasah facilities for boys and girls, a library, a research centre, and a printing press. There is also a multi-purpose octagonal hall. This was the first time that a major Islamic centre in southern Africa was officially sponsored by the Rabitat al-Ālam al-Islāmi of Makkah.

Jaame Investment Limited

Initiated by the Muslim Youth Movement of South Africa in 1976, JAAME Investment Limited, a financial company, was registered with the specific purpose of promoting the principles of Islamic economics and striving for an interest-free Muslim society, and with the general aim of uplifting the Muslim ummah as a whole through ideal Islamic economic principles.

Four years later in 1980, Jaame was converted into a public company with 2 500 shareholders, offering the general Muslim public, especially the “small person” an opportunity to participate. "Jaame is not intended to compete with banks and building societies, it is merely supplying an alternative to the interest system that exists primarily in the Western world".

Activities of Jaame:

* purchasing vehicles, goods or equipment at cost in order to sell to clients on an interest-free basis, Islamically termed murahabah;
* invest capital in viable business on a joint venture and profit-sharing basis.

The managing directors were: A S Gani, M H Docrat, Z A Caje, M S Lahe, E Bardien, A O Tayob and I Kolia. Jaame was based in Johannesburg with offices in Cape Town and Durban.

In 1988 Jaame directors sought an interdict preventing the distribution of pamphlets which claimed:

* "Jaame was dealing in interest;"
* votes were tampered with at the last annual general meeting;
* certain members of the board were using company funds to conduct personal businesses;
* the board mismanaged the affairs of the company and violated Qur’ānic injunctions;
* the board acted in violation of every shareholder’s interest.”

Publication of Al-Balaagh

In 1976 a four-page publication called The Tableegh was published from Durban. As a regular quarterly publication, it continued for a year and a half until its publisher and editor in May/June 1977 changed the name to Al-Balaagh, with the motto: "Dedicated to the propagation of Islam in its pristine purity - i.e., the Qur’ānic ideology and the genuine Sunnah of Rasoolullah - unadulterated by mulla-ism and "Tabligism".

Al-Balaagh is published as a regular quarterly newspaper from Johannesburg. The editor is A S K Joomal. As at 1992 Al-Balaagh has completed seventeen years of publication.

Publication of The Majlis

The Majlis began publication by the Majlisul ‘Ulama’ of South Africa of Port Elizabeth in 1976. This monthly newspaper does not print the date on any of its publications; rather each issue indicates the volume and number of that particular publication.

Publications of Majlis-ul-Ulama of South Africa:

1. Islam and Television
2. Photography, Picture-making and Islam
3. The Quran Unimpeachable, 1987
4. The Truth about Shi‘ism, Parts 1 and 2
5. Meelaad Celebrations
6. Who are the People of the Sunnah?
7. Women in Musaajid and Islam, 1988
8. P N Oak’s Blasphemy against the Ka’bah, 1988

1977  Ikwantu Muslim Society\textsuperscript{118}

The Ikwantu Muslim Society, founded in 1977, is an organisation of Muslims of African origin residing in Inanda-Kwa Mashu-Ntuzuma complex of the Kwa Zulu area, on the outskirts of Durban. Prior to the establishment of the Ikwantu Muslim Society, the Durban Central Branch of the Muslim Youth Movement of South Africa looked after the needs and welfare of the Muslims living in Inanda, Kwa Mashu and Ntuzuma for several years. There were over 25 Muslim homes with more than 100 Muslims in the area in 1975. Daily some 30 to 40 children came to madrasah classes conducted at the home of ‘Uthmân Mkinga. Shaykh ‘Abbâs Ismâ’îl taught Qur‘ân and dinîyât using Izimfundiso Zobu Islami [The Teachings of Islam], printed by Umlaza, Marian Hill Islamic Centre in 1980, as textbook for teaching the fundamentals of Islam.

In Inanda the Haffeje family had constructed a small jama‘at khana where the Muslims met and offered congregational prayers.

When the Ikwantu Muslim Society was formed, the MYM Phiri and his wife Amina as madrasah teachers. The Phiris employed one of their two rooms for madrasah classes and also for performing salah. The founder members of the Ikwantu Muslim Society were: Shaykh Abbas Ismail [President], Cassim Al-Faruq Miller [Secretary], Dawood Luthuli [co-ordinator] etc. Application for a site to build a masjid in Kwa Mashu was made in 1981 to the township authorities. A year later, a site was purchased, construction work began in 1985. The Kwa Mashu Masjid complex comprises of prayer hall, library, classroom, imâm’s quarters and a general

purpose hall. The construction of the masjid project was completed in 1986. The officials were Idris Nxedlana, Cassim Sielemebe, An nin Nobane and others.

1977  South African National Zakâh Fund\textsuperscript{119}

The South African National Zakâh Fund [SANZAF] was established in Durban in 1977 with the express aim of "conscientizing" the Muslim community towards the implementation of Zakât. Initiated by the Muslim Youth Movement of South Africa, it now has branches in almost every major city in the country. In its 1992 annual report SANZAF says that it has, over the past 18 years, distributed over Rand 65 000 of Fitrah to the poor and needy, and among its successful projects include:

* bursary funding through SANMBUF
* operation zabah
* operation qurbânî
* operation emergency relief
* operation winter warmth
* operation home industry
* operation labour bureau
* Islamic diary project, etc.

SANZAF records show that it has collected [and distributed] Zakât and non-Zakât money as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Total income</th>
<th>Total distribution &amp; expend.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1981</td>
<td>Rand 147 000</td>
<td>Rand 123 000</td>
</tr>
<tr>
<td>1982</td>
<td>Rand 152 000</td>
<td>Rand 124 000</td>
</tr>
<tr>
<td>1983</td>
<td>Rand 320 000</td>
<td>Rand 244 000</td>
</tr>
<tr>
<td>1984-1985</td>
<td>Rand 411 000</td>
<td>Rand 552 000</td>
</tr>
<tr>
<td>1985-1986</td>
<td>Rand 478 000</td>
<td>Rand 485 000</td>
</tr>
<tr>
<td>1986-1987</td>
<td>Rand 717 000</td>
<td>Rand 666 000</td>
</tr>
<tr>
<td>1987-1988</td>
<td>Rand 1 183 000</td>
<td>Rand 1 101 000</td>
</tr>
<tr>
<td>1988-1989</td>
<td>Rand 1 352 000</td>
<td>Rand 1 274 000</td>
</tr>
<tr>
<td>1989-1990</td>
<td>Rand 1 411 000</td>
<td>Rand 1 384 000</td>
</tr>
<tr>
<td>1991-1992</td>
<td>Rand 1 900 000</td>
<td>Rand 1 750 000</td>
</tr>
</tbody>
</table>
Officials of SANZAF [1992] are:

Hoosen Asmall [National Director], Iqbal Sabat [National Chairman], Mohammad Ibrahim [National Treasurer], Abdul Wahab Khan [National Project Co-ordinator].

1978 Sunnī Jamīatul ‘Ulamā’ of South Africa\(^{120}\)

The establishment of the Sunnī Jamīatul ‘Ulamā’ in 1978 brought relief to the Sunnī masses of South Africa. Formed by a band of newly qualified ‘ulamā’ from India and Pakistan, the Sunnī Jamīatul ‘Ulamā’’s aims and objectives are:

* to advance and promote the religious, social, cultural and moral upliftment of the Muslim community;
* propagate Islam by publishing Islamic literature;
* establishment of Islamic institutions for higher learning;
* establish masjīd and supervise madāris;
* providing a Sunni syllabus for the madāris;
* inviting overseas Sunnī ‘ulamā’, etc.

The Sunnī Jamīatul ‘Ulamā’ has an office and a teacher training centre in Westham, Phoenix, near Durban, where lady teachers are trained twice per week for a period of three years.

1980 Dārul Quraan Trust International\(^{121}\)

The Dārul Quraan Trust International in Ladysmith is an institution that runs madāris, hifz and Islamic education classes. The objectives of the Trust are, to:

* encourage the acquisition and improvement of religious knowledge, values and attitudes;
* create a religious environment so that students may engage themselves fully in religious and spiritual exercises;
* develop and strengthen brotherhood, unity and neighbourliness in human relationship;
* develop an appreciation for, and use of, spiritual norms, practices and values;
* develop confidence in the mind of Muslim children by improving, correcting and guiding them;
* establish the Qur’ān and Sunnah as the main sources of religious experience;
* establish consciousness in the child’s mind that: Allah is our God. Muhammad is our nabi, our way is his sunnah, our religion is Islam, and our life constitution is the Qur’ān.

The Trust is presently involved in the organisation and operation of:

* Islamic kindergarten;
* Tahfizul Qur’ān;
* Madāris - primary and secondary levels for males and females conducted separately;
* Jamā’at khānā/masjīd;
* Islamic library;
* Jamā‘āzah chamber.

Over a dozen full-time staff are employed to teach and administer the Dārul Quraan Trust International under the supervision of Mautānah Ismā‘īl ‘Abdul Razāk.

1981 Islamic Da‘wah Movement of South Africa\(^{122}\)

The Umlaas Marianhill Islamic Centre was established in 1978. In its humble beginning the Centre used an old house both as jamā’at khānāh and madrasah. The Centre also provided at its clinic free medical service, social welfare service and maintained a small library to serve the community. In 1981 the Centre changed its name to Islamic Da‘wah Movement of South Africa [IDM] because of the expansion of its work to other provinces in the country. The IDM:

* continues to initiate and maintain the process of Islamisation countrywide;
* has established 30 Islamic centres with 30 du‘at employed countrywide to give the message of Islam;
has become the largest Islamic da'wah organisation in the country in terms of its grass-roots activities;
* has established jama'at khana and madrasas at its centres;
* provides bursaries, school fees and school books to indigent students.

Officials of the IDM [1992] are:

Dr Ebrahim Dada [National Executive Director], Yusuf Mahomedy [National Da'wah Coordinator], Dr Yusuf Osman, Yusuf Shaikh, Dr Faizal Ahmad. The IDM has its headquarters in Durban.

Publications of Islamic Da'wah Movement of South Africa:

1. Islam at a Glance [in English and Zulu]
2. The Teachings of Islam [Zulu]
3. Alcohol, the Curse of Modern Society [in Zulu and Sotho]
4. What is Islam and Why We Need It? [in English and Zulu]
5. The Challenge of Da’wah in Southern Africa [English]
6. Some Points of Similarity between Islam, Africa and the Africans [English]
7. Talks of a Da’ee [English]
8. Islam for Africa, Africa for Islam [English]

1981 Islamic Medical Association of South Africa

"The concept of an organisation of Muslim medical and paramedical personnel is not a new one to South Africa. The idea was first mooted five years ago in Durban when a group of doctors formed the Lajnatul Atibbiya'. This group realised that there were any aspects of Muslim community needs, and also many specific professional needs of the Muslim doctor which were not catered for by existing organisations, and which had no hope of being achieved unless they formed an organised body" - IMA pamphlet: Know the Islamic Medical Association of South Africa.

When the dates and venue for the inaugural convention were announced and the reality of the existence of the Islamic Medical Association [IMA] became known there was a tremendous uproar and opposition from a wide sector of the medical fraternity, both Muslims and non-Muslim and other interested parties. This brought on nationwide publicity and hundreds of Muslim health workers from all over the country packed the first Convention of the IMA at the Medical School, University of Natal, Durban on March 14-15, 1981. Many of the health workers were pleased with what they witnessed at the Convention and joined the IMA, doubling the membership of the organisation overnight. Among the objectives of the IMA are:

* to promote a better understanding and appreciation of Islam and of Medicine within the framework of Islam;
* to constantly remind and educate the Muslim Health Care Professionals of the Islamic values, morality, etiquette and ethics and to apply these to the Healthcare sector;
* to promote professional and non-professional contact among Muslim Healthcare Professionals at all levels through activities such as meetings, dinners, seminars, guest speakers and conventions;
* to seek affiliation to Medical Institutions through professional cooperation;
* to orientate Healthcare education with Islamic values and outlook in the application to patient care;
* to promote research and publications in the field of Islamic Medical History, Prophetic Medicine, Islamic Medical Ethics and medicine in general from the Islamic viewpoint;
* to be a "mercy unto mankind" in the true example of the Prophet [sallAllahu 'alayhi wa sallam] by providing necessary assistance within our scope and capability whenever and wherever needed in the form of clinics, relief work and rehabilitation.

The executive for 1981-1982 were: Dr Goolam M Hoosen [President], Dr [Prof] Ali Moosa [Vice-President], Dr Mahomed Hanif Kathree [Secretary], Dr M A K Omar [Minutes Secretary] and Dr Farouk A Randeree [Treasurer]. Since its formation the IMA has held annual conventions at major cities in the country. Among the international guests invited were:
<table>
<thead>
<tr>
<th>Year</th>
<th>Guest Speaker</th>
<th>Venue</th>
</tr>
</thead>
<tbody>
<tr>
<td>1983</td>
<td>Dr Mansoor Escudero [Spain]</td>
<td>Lenasia</td>
</tr>
<tr>
<td></td>
<td>Dr Ahmed El-Kadi [USA]</td>
<td></td>
</tr>
<tr>
<td>1984</td>
<td>Dr 'Abdur Rahman al-Sumait [Kuwait]</td>
<td>Durban</td>
</tr>
<tr>
<td>1985</td>
<td>Dr Omar Hasan Kasule [Uganda]</td>
<td>Cape Town</td>
</tr>
<tr>
<td>1986</td>
<td>Prof Hossam Fadei [USA]</td>
<td>Lenasia</td>
</tr>
<tr>
<td></td>
<td>Dr Sakina Fadel [USA]</td>
<td></td>
</tr>
<tr>
<td>1987</td>
<td>Maulana Ebrahim Moosa [Cape Town]</td>
<td>Durban</td>
</tr>
<tr>
<td>1988</td>
<td>Dr Makin Muhammad Makin [Rwanda]</td>
<td></td>
</tr>
<tr>
<td>1989</td>
<td>Dr Gamal Badawi [Canada]</td>
<td></td>
</tr>
<tr>
<td>1990</td>
<td>Dr Ahmed El-Kadi [USA]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Imran El-Kadi [USA]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Aisha Lemu [Nigeria]</td>
<td></td>
</tr>
<tr>
<td>1991</td>
<td>Farooq Salim Murad [Leicester]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Prof Muhammad al-Ál [Sudan]</td>
<td>Lenasia</td>
</tr>
<tr>
<td>1992</td>
<td>Dr Aly Mishal [Jordan]</td>
<td>Cape Town</td>
</tr>
</tbody>
</table>

The IMA has in a short period of ten years established permanent clinics at:

- * As-Salaam [1974]
- * Malagazi near Isipingo [1978]
- * Marishilli near Pinetown [1980]
- * Juma Masjid School hall in Durban for ‘street people’ [1989]
- * Glendale near Stanger [1990]
- * Crossroad Squatter Camp, Guguletu and Nyduga in the Cape, and
  - * for squatter communities in the Transvaal.

These services, provided at each clinic, include symptomatic medical care, antenatal care, immunisation, health education, feeding scheme and self-help community programmes. The clinic statistics show that approximately ten thousand patients are treated every month at the various clinics. It costs the IMA about Rand 40 000 per month to maintain these clinics.

Publications of the Islamic Medical Association of South Africa:

1. Journal of the Islamic Medical Association of South Africa [JIMASA].
2. Bulletin of the IMA [BIMA].
3. Darwinism on Trial by Mrs K S Naidoo.
4. Biomedical Issues - An Islamic Perspective by Dr A F M Ebrahim.
5. Family Planning and Abortion - An Islamic Viewpoint by Maulana Qædi Mujahidul Islam.
6. Muhammad [s.a.w.s.] - The Married Man by Dr Ahmed El-Kadi.
8. The Qur'an and Modern Science.
9. Islamic Medicine - Some Thoughts.
10. Islam and Science.
11. The Alcohol Content of some Commonly Available Medicines by Prof. Cassim Dangor.
12. Fasting and the Patient - Some Guidelines.
13. Haj - What does it mean? by Dr Muhammad Coovadia.
14. The Shari‘ah and Organ Transplants by Dr A F M Ebrahim and Prof. Aref A Haffejee.
15. Islamic Jurisprudence and Blood Transfusion by Dr A F M Ebrahim.
17. Islamic Guidelines on Animal Experimentation by Dr A F M Ebrahim and Professor Ahmed I Vawda.

1981 Qibla Mass Movement

Qibla, a mass Muslim movement, was launched in May 1981. The idea behind the establishment of Qibla is to propagate, implement and defend the right of the people according to Islamic injunctions, without fear or favour.

The immediate aims of Qibla are:

- * to seek and disseminate the Truth;
- * to strive for the eradication of oppression of man by man;
- * to propagate, implement and defend justice.

Among the first office bearers were Achmad Cassiem [President], Yusuf Patel, Abdul Kader [Abdul] Aziz, Muhammad Ridwaan Crynsyn and others.

1981 Africa Muslim Agency

Africa Muslim Agency was established in 1981 in South Africa. It has its headquarters in Kuwait and operates in over 35 countries on the African
continent, providing relief and assistance to refugees and victims of famine and drought. The Agency is also involved in da'wah work, building and renovating masjids and madaris, providing water-wells in famine stricken areas together with food, clothing, medicine, etc.

In 1992 the Africa Muslim Agency together with the Jamiatul Ulama of Transvaal and Natal sent over 200 tons of food, medicine and clothing for the starving people of Somalia. The South African Navy transported 200 tons of relief supply to Somalia on behalf of the Muslims.

Mahomed Fareed Choonārā is in charge of the office of the Africa Muslim Agency in Johannesburg.

1981 Publication of Ikhrani Eyingcwele: first Zulu translation of the Qur'an

In 1981 Moulānā Cāssim M Sema, joint secretary of Jamiatul Ulama Natal and Principal of Darul Uloom Newcastle, together with Cāssim Mabaso, a school teacher, completed the Zulu translation of the holy Qur'an. The translation, which commenced in 1972 took about nine years to complete, has departed to some extent from other sources in making the commentary on the text, thus making the commentary original and independent in its own right.

The first edition of Ikhrani Eyingcwele was published in 1981 by the Jamiatul Ulama Natal. It contains a lengthy introduction to the Qur'an, Arabic text, Zulu translation alongside, and footnotes, - 633 pages in all.

1981 Muslim Development Foundation

In April 1981 the Islamic Council of South Africa, at its Annual Conference in Cape Town expressed deep concern at the fragmentary state of Muslim endeavours, financial and otherwise. ICSA discussed various ways to consolidate socio-economic resources of the Muslim community and resolved that a Muslim Development Foundation be established. Thus on October 28, 1981 under Section 21 of the Company's Act 1973 the MDF was registered. The aim of the MDF is to build through contributions a substantial fund. The capital was to be invested in profit-yielding enterprises.

The income derived to be used to finance all such endeavours as are needed for an all round development of the Muslim community in South Africa.

Among the national projects to be undertaken are:

- separate private residential schools for boys and girls with integrated secular and Islamic education in an Islamic environment;
- assistance in establishing Departments of Islamic Studies in South African universities;
- training schools for teachers in Arabic, Islamic, etc.;
- establishment of da'wah centres in African areas, providing Islamic education, creating residential complexes with home industries and clinics, libraries and social amenities;
- providing financial assistance for acquiring homes.

1981 Muslim Organisations condemn Republic celebrations

Since 1981 there has been a growth in the political maturity of South Africa's Muslim community and the emergence of Islam on the battlefield against every form of oppression. Leading Muslim organisations throughout the country condemned the 20th Anniversary of the Republic of South Africa Celebrations [May 31, 1981].

"On the 31 May, the Republic of South Africa will be 20 years old. While the Government has called for celebrations, the oppressed of South Africa are in no mood for joy and merry-making. The Afrikaner has all the reasons to celebrate for the birth of the Republic marks the beginning of his freedom from the British... All black South Africa would want to rejoice and celebrate the Republic's birthday, but can only do so if full citizenship rights are extended to all". wrote Al-Qalam.

Muslim organisations were of the view that there is no moral or any other valid basis for any rightly-guided person to participate in the Republic Festival as participation would mean celebrating in White South Africa's record of oppression. Instead, the imams and khatibs of the masjids throughout the Republic were requested to offer prayers on Friday, May 29,
1981 for a speedy resolution of the present racial system into one which is based on human equality, dignity and social justice.

Among the organisations which called on Muslims to refrain from the celebrations were: Islamic Council of South Africa, Muslim Youth Movement of South Africa, Muslim Students’ Association of South Africa, Young Men’s Muslim Association, etc.

1982 Muslim population statistics

According to the South African Government statistics, the Muslim population of South Africa [1980 figures] was as follows:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Whites</td>
<td>2,180</td>
</tr>
<tr>
<td>Coloureds</td>
<td>163,700</td>
</tr>
<tr>
<td>Asians</td>
<td>154,300</td>
</tr>
<tr>
<td>Blacks</td>
<td>8,260</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>328,440</strong></td>
</tr>
</tbody>
</table>

1982 Muslim Charitable Foundation

With the death of Dr A M Moolâ came the end of the Muslim Charitable Trust [founded in 1951]. Two years later, on March 29, 1982, Essop M Rândere addressed a group of forty energetic young Muslims, belonging to different organisations, at the Orient Board Room in Durban, on the importance of channelling Muslim donations and contributions to genuine and needy Muslim organisations. At this get-together, an ad hoc committee of twenty-five persons was appointed to investigate the need for forming a new body to continue and advance community service where the Muslim Charitable Trust had left off. Three weeks later, the ad hoc committee presented a detailed report to the Muslim leaders, and a month later, a draft constitution was presented. Thus, on August 18, 1982, the Muslim Charitable Foundation [MCF] was established with the following office-bearers: Essop M Rândere [President], Ismâil S Lockhât [Vice-President], A A H Mahomedy and Dr Moosâ Rândere [Joint-Secretaries] and Çâsim Â Jâdwat [Treasurer].

The objective of the MCF was “to fulfil the need for closer cooperation with the Muslim community on matters of common interest and to formulate a co-ordinate of policy of response to appeal for donations”.

The establishment of a Madrasah Teacher Training Course by the MCF in 1984 has no doubt played a major role in boosting the image of the MCF. The subjects taught are: Arabic, chalkboard techniques, dinâyat, teaching aids, educational psychology, Islamic history, methodology of education, Qur’ân with tajwîd, and Urdû.

The student enrolment was as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Enrolment</th>
<th>Madrasah Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1984</td>
<td>174</td>
<td>113 - 65%</td>
</tr>
<tr>
<td>1985</td>
<td>202</td>
<td>112 - 55%</td>
</tr>
<tr>
<td>1986</td>
<td>210</td>
<td>113 - 54%</td>
</tr>
<tr>
<td>1987</td>
<td>212</td>
<td>87 - 41%</td>
</tr>
<tr>
<td>1988</td>
<td>157</td>
<td>79 - 50%</td>
</tr>
<tr>
<td>1989</td>
<td>255</td>
<td>103 - 45%</td>
</tr>
<tr>
<td>1990</td>
<td>191</td>
<td>100 - 52%</td>
</tr>
<tr>
<td>1991</td>
<td>206</td>
<td>85 - 45%</td>
</tr>
</tbody>
</table>

It costs the MCF between Rand 30,000 and Rand 35,000 per year to run the Madrasah Teacher Training Course.

1982 Madrasah Arabia Islamia

The Madrasah Arabia Islamia applied to the Krugersdorp Town Council for land in Azaadville to establish a madrasah for higher education. After much deliberation, the Council sold 3.8 hectares of land to the madrasah organisation at a nominal price.

The madrasah commenced with 17 students and five teachers and today trains Muslim teachers for Islamic education, offers courses leading to ‘Alim Fadîl, Hît, and gira’î courses. The Madrasah provides accommodation for students and staff on the campus in Azaadville.
1982  Dispute: Ahmadiyya movement and Muslims of South Africa

In May 1982 the Ahmadiyya Anjuman Isha'at-i-Islam placed an advertisement in a Cape Town newspaper requesting government permission to collect funds from the public for an Islamic centre and to publish and distribute Islamic literature.

Following in the footsteps of Muslim countries, Muslim organisations in South Africa such as the Institute of Islamic Shar'i'ah Studies, Muslim Judicial Council, Muslim Assembly, Qibla and several others declared the Ahmadis to be non-Muslims.

In June 1982, the Muslim Judicial Council and the Muslim Assembly together with Sheikh M S Dien [Imam, St Athan's Road Masjid], Imam K Kazi [Habibiyah Masjid, Rylands] and the Muslim Cemetery Board of Athlone were interdicted from proclaiming the Ahmadis as non-Muslims, denying them the religious rights and refusing them to bury their dead at the Athlone Muslim Cemetery. The feud between the Ahmadis/Qadi'ani and Muslims had begun as early as 1965.

In September 1982, the Ahmadis issued summons against the Muslim Judicial Council and four other Muslim parties as a first step in their continued battle for recognition as Muslims. During the civil trial in the Cape Supreme Court, attended by more than 400 Muslims from all over South Africa and nine overseas Muslim observers, including a judge and an advocate of the Pakistan Supreme Court, the Judge refused the Ahmadis' application saying that she did not intend giving judgement on theological disputes. The Counsel for Ahmadis advised her that they were going to appeal against her decision. Then in March 1984, the application came before the Court once again. After a hearing, the Judge dismissed the Muslims' case, ordering them to pay the costs, including that of the two counsels. Since then the case which had started in 1982, had been postponed in the Cape Town Supreme Court on four occasions. On the last occasion, the Muslims had brought twenty overseas Muslim experts on Qadi'anism to give evidence. The travel and legal cost were to cost the Muslims over Rand 100 000. The Muslim Judicial Council was shocked when it received a legal bill of Rand 470 000 after the trial at the Supreme Court in which judgement was given in favour of the Ahmadis. The matter had come before the Court on six different occasions. The MJC which had initially defended the action, withdrew from the trial before the judgement was handed down, saying that the Court had no right to rule upon a Muslim religious issue. The Jamaat-ul 'Ulama' of Natal and the Transvaal together with funds from the South African Muslim community as well as Muslim States paid the bill in full.

1983  Darul Uloom Aleemia Razvia

The Darul Uloom Aleemia Razvia was officially opened in Unit 7, Chatsworth, Durban, on January 30, 1983 by Moula Sh. Ahmad Noorani Siddiqui of Pakistan. The Moula had laid the foundation for the Dar al- Ulum when he first visited South Africa in 1978. This institution is the first Dar al-Ulum of the Ahle Sunnah wal Jama'at school in South Africa. The Hajee Ebrahim Tarmahomed family contributed Rand 250 000 for building constructions.

The institute offers:

* a four-year undergraduate 'alim course;
* a two-year postgraduate course;
* hifz courses;
* Imam-training course.

In 1983 the Dar al-Ulum complex comprised six classrooms, a jama'at khana, an 'alim's house, a visiting Imam's quarters, an administrative block consisting of two offices, a well equipped library, a board room, and a dormitory for students. In 1984 the student number had grown to 65 full-time and 25 part-time students. During the same year Mufi Muhammed Naseem Ashraf Habibi of India was appointed Principal of the Darul Uloom, assisted by three full-time teachers. The student number is increasing every year. At the end of 1986, twelve students graduated from the institute. The Hajee Ebrahim Tarmahomed family has purchased additional Council-owned land [subdivision 8471 of Chat Seven No 14870 in extent of 4753 square meters] adjoining the Darul Uloom. A condition of the sale agreement was that a Rand 200 000 structure must be erected soon for religious purposes only.
Among the activities of the Darul Uloom Aleemia Razvia are:

- Dār al-Ifṭa Department which issues fatāwā on religious issues;
- Da‘wah work by students and staff;
- participation in Mawlād al-Nabi functions in various parts of the country;
- Dhikr sessions.

1983  Dārul-Uloom Zakariyya

After Shaikh Muḥammad Zakariyyah’s visit to South Africa in 1983, a Muslim philanthropist from Lenasia donated twenty acres of land in Lenasia, Johannesburg, where today stands the Dārul-Uloom Zakariyya. Beginning with a handful of students, the Dār al-‘Ulam today has over 200 students and offers Hifz as well as a five-year ‘Ālim-Fadil course.

1984  Soweto Masjid

Construction of the first masjid in Soweto began in 1984. The project which was to cost Rand 250 000 was to contain nine classrooms, a library and prayer hall for some 1 500 musallis. The officials of the Soweto Muslim Association were Sayeed Ali Zange, Faizal Morris, Adam Ali Phooka, Ebrahim Garda and others. An additional R100 000 was needed to complete the project in 1986. The masjid was officially opened in Ramadān 1986.

1984  Muslim organisations reject Tricameral Parliament

The White South African Government’s plan for a revised Constitution received a great setback when leading Muslim organisations throughout South Africa rejected the Constitutional Proposals. Muslim organisations viewed the proposals with suspicion because Africans, who comprise the majority in the country, were excluded in the new scheme, and ‘Indians’ and ‘Coloureds’ were offered a token Parliamentary role. If ever there was a milestone in recent Muslim history in South Africa, then it was the vociferous stand all major Muslim organisations took against the formation of the Tricameral Parliament.

ICSA, in rejecting the Tricameral Parliament, said: “We reject the new proposals as unacceptable because they serve only to perpetuate rather than to eliminate apartheid in our society; moreover because they exclude from participation the majority of blacks in the country. We reject the constitutional proposals because they will entrench Nationalist practice of separate development into the constitution of the country. And no jurist will say that Muslims can legitimately participate in the proposal system”.

The Jamiatul Ulama Natal said: “The proposed constitutional dispensation, despite being an attempt to accommodate the ever-growing demands for political participation, represents a perpetuation of the existing system”.

In a fullpage advertisement in the Sunday Times Extra [August 26, 1984], under heading Muslims Can’t Vote, the following Muslim organisations rejected the Tricameral Parliament: Sunni Jamiatul Ulama of South Africa, Muslim Judicial Council, Muslim Students Association of South Africa, Islamic Council of South Africa, Muslim Youth Movement of South Africa, Young Mens Muslim Association, Muslim Assembly [Cape], Arabic Study Circle, South African National Zakah Fund, Association of Accountants and Lawyers for Islamic Law, Al-Jihad International Islamic Movement, Islamic Medical Association of South Africa. The statement in the advertisement read: “The New Constitution has been introduced by the White Government and approved by the White electorate and retains the traditional order of apartheid in a new form for the participation of a select selection of the South African community. The New Constitution entrenches racial division in this country and promotes standards of justice which when applied differ radically from one group to another. The disparity in education and also in health services, housing, pension, social welfare and inequality are violations of the principles of justice in Islam. In the light of the above violations of Islamic principles, we call on Muslims to reject the New Constitutional dispensation and abstain from voting.

These organisations strongly endorsed the view based on the holy Qur’ān and Sunnah of the Prophet Muhammad [sallallā Allāhu ‘alayhi wa sallam] that participation in the Tricameral Parliament would amount to being party to oppression as majority of the ‘Black’ South Africans were not allowed to vote. Once again, the masajid throughout the country were used by the shuyukh and imāms for mobilising the Muslim masses. The firm stand taken against the formation of the Tricameral Parliament, however, did not prevent it from coming into being, nor did it forestall some Muslims from actually
standing for elections as MPs for House of Delegates and House of Representatives.

1984  Habibiya Islamic College

One of the most encouraging events in our recent history is the creation of privately run Muslim-controlled primary and secondary schools. The Habibiya Islamic College was the first Muslim private school established in Rylands, Cape Town, in 1984 and proved an instant success; it incorporates both boys' and girls' senior secondary schools.

The prime objective of the Habibiya Islamic College is to lay the foundation stone for an education revival in both secular and religious education and to be free from Government-controlled Christian National Education and separate racial educational system.

The year, 1989, saw the first group of Matriculants from Habibiya Islamic College. The end-of-year results proved beyond doubt that private Islamic educational institutions, wherein students can attain high standards of education within an Islamic environment, can be successfully achieved. The fact has been established that Arabic language and Islamic Studies which are woven into the fabric of the curriculum has affected the academic progress of the students in a positive manner. In fact the emphasis on Islamic discipline and behaviour has created greater motivation in each student.

1984  Lockhat Islamia College

The Group Areas Act forced thousands of 'Indian' residents living in Mayville, Durban, to move to new residential areas earmarked for them by the State. This also forced the closure of Ahmedia State-Aided Indian School. In this regard, a statement in a Sunday newspaper read: The [Ahmedia] school will have to close as there were not enough pupils to warrant keeping it going. The number of pupils dwindled from 1000 to 100 when Indians started moving out of the area”.

The decision to close the school was conveyed at a meeting of parents of the children attending the school together with Yusuf A Lockhat of the Lockhat Charitable Trust and one representative from the Department of Education.

Mr Lockhat told the meeting that the pupil numbers at the school had dropped and the State had withdrawn its subsidy. Consequently, the Trust had to pay for the running cost of the school. The school, therefore, was taken over by a Muslim consortium which planned to convert it, not for any gain, into a private school.

This consortium, formed under Section 21 of the Companies Act, constituted a group of Muslim businessmen and professionals who became directors and members of the board of governors of the new Ahmedia Private School.

The school buildings were in a very poor state when the consortium took over and required major renovations, for which the consortium and other concerned Muslims in Durban made interest-free loans available. The renovations cost the consortium over Rand 100 000.

In January 1985 Ahmedia Private School, the second Muslim private school in the country with multiracial staff and students, opened its doors to 130 pupils from class one to standard four [two units each]. Mr T A Seymour, former Principal of Clifton College, Durban, was appointed its first Principal. By 1986 the pupil roll had increased to 250 and a year later the number was 330. In 1988 Ahmedia Private School introduced Standards 6 and 7 classes as well, taking the education to secondary level, resulting a pupil intake of more than 400.

In 1988 the Ahmedia Private School received a letter from the Islamic Circle Organisation [London] which, inter alia, stated:

* their concern regarding the name 'Ahmedia';
* that 'Ahmadia' was synonymous with Qadianism regarded by Muslim scholars and Muslim States as out of the fold of Islam;
* the name 'Ahmedia' would be a handicap in future relations with Muslim communities abroad.

For this reason the consortium decided to change the name of the school in 1988 to Lockhat Islamiya College; thus retaining the family name of the founder of the school.

In 1989 Mr O F Ameen was appointed as the Principal of the primary section, while Moulna Junaid Adam became the Religious Education Supervisor of both primary and secondary school.
The Lockhät Islāmiā College is multiracial in character and follows an integrated timetable whereby Islamic education is taught alongside secular subjects and is open to students of all race groups, irrespective of their religion.

1984 Call of Islam

The Call of Islam was to a large extent the idea of Muslim activists, torn in their allegiance between the United Democratic Front (UDF) and the Muslim Youth Movement of South Africa (MYM). Ebrahim Rasool and Imām Hasan Solomon were both on the Western Cape executive of the UDF whilst being senior members of the MYM. Ebrahim Rasool, Imām Hasan Solomon, Maulana Farid Esack, Adil Jacobs and Shamil Manie were responsible for the formation of the Call of Islam which was launched in the Cape in 1984.

Two of the senior members of the Muslim Judicial Council (MJC), Sheikh A G Gabier and Sheikh Faiq Gamildin (Imām Solomon and Maulana Farid Esack also served on the MJC executive) identified with the Call of Islam. This enabled the Call of Islam to operate successfully with the blessings of the MJC with tremendous political advantage. The Call of Islam was formed when the MJC stepped down as an affiliate to the United Democratic Front. Founders of the Call of Islam felt the need to be affiliated to the UDF and to voice their opinion as Muslims regarding the prevailing situation in South Africa. It also received widespread support in some of the major towns and cities in the Transvaal after Maulānā Farid Esack's extensive lecture tour of the province in 1984-1985.

The Call of Islam had been very active in 1984 and 1985 but in 1986 its activities were restricted by the Pretoria Government. The UDF and the African National Congress (ANC) have identified the Call of Islam as their allies in the Muslim community. The publications of the ANC exhibit a high regard for the leaders and members of the Call of Islam.

1985 Islamic Educational Organisation of Southern Africa

The Durban Islamic Educational Society was founded in 1985 "to provide a unified madrasah education system in the Durban area". The Society's philosophy is to provide non-controversial and effective Islamic education to Muslim children. In September 1989 the Society changed its name to Islamic Educational Organisation of Southern Africa (IEOSA).

Among the Organisation's aims and objectives are:
- research and development of Islamic syllabi;
- publishing and providing text books;
- madrasah teacher-training;
- regular supervision and inspection of madāris;
- subsidising teacher salaries in the case of deserving organisations.

Among Islamic Educational Organisation of Southern Africa's publications are:
1. Islamic History - Class One, March 1990.

The following subjects are taught by the Organisation:
- Qur'ān;
- Islamic history;
- Fiqh - classes catering for both the Hanafī and Shāfī madhhabs;
- Orals and Practicals - Wūdū' and Salāh classes from class one;
- Arabic is taught from class one;
- Urdu is taught from standard one;
- Hifz classes are held on a limited scale;
- a pre-madrasah 'readiness' programme class is conducted for children 4 to 5 years of age to prepare them for madrasah and secular school;
- an elementary Islamic knowledge class is held for new Muslims;
- Da'wah training programme is conducted and staff are encouraged to actively participate in this;
- classes are held for secondary students where limited subjects are taught at higher level.

The madrasah roll is made up of 47% females, and the teacher-training course is offered only to madrasah teachers whose societies are affiliated to
the Islamic Educational Organisation of Southern Africa whose growth is indicated below:

<table>
<thead>
<tr>
<th>Description</th>
<th>1985</th>
<th>1992</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total No of Pupils</td>
<td>126</td>
<td>2386</td>
</tr>
<tr>
<td>No of Classes</td>
<td>12</td>
<td>129</td>
</tr>
<tr>
<td>No of Madāris</td>
<td>04</td>
<td>34</td>
</tr>
<tr>
<td>No of Teachers in-Training</td>
<td>00</td>
<td>103</td>
</tr>
<tr>
<td>No of Staff</td>
<td>02</td>
<td>30</td>
</tr>
</tbody>
</table>

1986 Lenasia Muslim School

The Transvaal’s first Islamic school - Lenasia Muslim School - opened in January 1986 in the Lenasia Muslim Association’s complex. The school commenced with twelve classes. As at 1988 the student roll exceeded 300. The school caters for boys and girls but maintains separation of the sexes as demanded by Islam. The school is programmed for an integrated system combining both religious and secular needs of the children and is open to all children regardless of colour or creed, provided they attend all classes.

1986 Imâm Ahmed Razâ Academy

The Imâm Ahmed Razâ Academy was established on July 05, 1986 with the sole purpose of uplifting the Muslim ummah spiritually and academically.

The guiding principles of the Academy are:

* to love Almighty Allah and His beloved Messenger, Muhammad [sallâ Allâhu ‘alayhi wa sallam];
* to love those who love Almighty Allah and His beloved Messenger [s.a.w.s.];
* to hate those who hate Almighty Allah and His beloved Messenger [s.a.w.s.];
* to tread the path of the Anbiyâ’, the Awdiyâ’, the Shuhadâh, the Sâlihîn and the Siddiqîn.

Aims and objectives of the Academy are:

* represent and serve the interest of Muslims in South Africa;
* to adopt ways and means in order to improve, promote and protect the religious, moral, educational, social and cultural interests of all Muslims living in South Africa;
* to spread Islamic education among the Muslims in South Africa;
* to guide Muslims in Islamic affairs;
* to guide and direct Muslims regarding the sighting of the new moon for the purpose of observing Ramadân and ’Idayn;
* to inculcate Islamic consciousness through Islamic literature, lectures, audio-visual aids and personal contact;
* to formulate and implement a simplified and objective Islamic syllabus that would suit the needs of Muslim children in the country;
* to assist and guide all Islamic organisations;
* to unite and cooperate with other Muslim organisations, to foster and promote goodwill, harmony and brotherhood among all sections of the Muslim community;
* to support any worthwhile cause undertaken by the Islamic society, institution or body working for similar aims and objectives;
* to foster unity amongst Muslims in South Africa and other parts of the world;
* to set up social, educational and religious service institutions;
* to procure and develop necessary resources;
* to initiate schemes for general welfare of all Muslims;
* to contact similar organisations locally and in other countries for advice, assistance and support;
* to make representations wherever and whenever necessary to authorities for removal of disabilities that affect Muslims;
* to participate in local and international Islamic activities;
* to coordinate and organise various projects and activities wherever and whenever possible.
Among the services offered by the Academy are:

* Där al-Iftah;
* Research and translation bureau;
* Madressa Radawiya Barakaatiyah;
* Mustapha Raza Library;
* Wimbroc - lectures on Islam through audio-visual aids;
* Free Islamic literature;
* Ar-Raza Feeding Scheme - operating in Chatsworth in more than ten schools; at the Sheikh Badsha Peer [R.A.] Mazaar every Thursday, and also at nearby squatter camps;
* Zakaat fund;
* Youth wing;
* Islamic programmes: Dhikr, Miîâd al-Nabi, Urs Sharif, Khattam al-Qur'ân, etc;
* Women's wing - regular lectures and Islamic programmes;
* Operation winter warm;
* Computer literacy classes.

The publications of the Academy are:

1. The Message - monthly magazine;
2. The Message Newsletter;
3. Tableeghi Jamaat;
4. Excellence of the Holy Quran;
5. Islamic Jurisprudence;
6. In Praise of the Holy Prophet [sallâ Allahu 'alayhi wa sallam];
7. Did the Prophet [s.a.w.s.] possess a shadow or not?;
8. Shirk and Tauheed;
9. The permissibility of proclaiming Ya Rasulullah;
10. Conduct of the Pious Saints;
11. Zuroorul Muslimeen;
12. Creation of Angels;
13. Islamic Guidelines for Economic Success;
14. Virtues of Shabbe Baraat;
15. Shajrah Shareef;
16. Our Islamic History, Parts 1 and 2;
17. Islamic Deeniya, Parts 1 and 2.

Imâm Ahmad Raza Academy is situated on the third floor, Ahmed Raza Building, 20-22 Lorne Street, Durban, with branches at Westcliff Masjid, Chatsworth, and at Phoenix.

1986 Islamic Da‘wah College International

The Islamic Da‘wah College International [IDCI] was founded by Advocate Yusuf Buckas, former secretary of the Islamic Propagation Centre International [IPCI], for training du‘ât. Students are trained in comparative religion and Islamic missionary work.

Among the objectives of the Islamic Da‘wah College International are:

* to train and produce Islamic missionaries;
* to equip Muslims with knowledge to enable them to present Islam convincingly and confidently;
* to conduct training programmes, lectures, symposia, etc on a regular basis;
* to print, publish and distribute the holy Qur'ân and other Islamic literature worldwide;
* to share Islam with compassion, sincerity and dedication to all and sundry;
* to counteract Christian missionary activities against Islam;
* to establish a backup and counselling service for people who have already embraced Islam;
* to establish a research centre for the purpose of continuous research in comparative religion and of providing answers and solutions, on the basis of the Qur'ân and Sunnah, to problems faced by Muslims worldwide;
* to provide food hampers and clothing for the needy, destitute and the underprivileged;
* to assist and advise all Muslims as regards problems usually encountered by them.

1987 Islamic Relief Agency

A group of concerned Muslim businessmen and more than twenty Muslim organisations from all over the country combined to form an umbrella body
- the **Islamic Relief Agency [ISRA]** - with headquarters in Durban in 1987, a year in which the entire province of Natal became deluged with torrential rains and floods. Teams of Muslim healthcare workers from the Islamic Medical Association of South Africa, an associate of ISRA, cooperates with the Red Cross and other emergency services in providing medical assistance to people in unrest areas, squatter camps, etc. ISRA co-ordinated the collection of food, clothing, blankets, timber and money for flood victims. The co-ordinator of ISRA, **Hoosein Asmaill**, said in a report that over Rand 2,8 million worth assistance was given to flood victims in cash and kind.

**Islamic Relief Agency** has remained active and has assisted the following, as its records indicate:

<table>
<thead>
<tr>
<th>Year</th>
<th>Relief Items</th>
<th>Rand</th>
</tr>
</thead>
<tbody>
<tr>
<td>1987</td>
<td>Food, clothing, blankets, building material, etc provided to Natal flood victims.</td>
<td>500 000</td>
</tr>
<tr>
<td>1987</td>
<td>Food, clothing and building material provided to victims of Durban Inanda riots.</td>
<td></td>
</tr>
<tr>
<td>1989</td>
<td>Assistance to starving San tribesmen in Namibia.</td>
<td>25 000</td>
</tr>
<tr>
<td>1989</td>
<td>Food and blankets to victims of snow storm in Lesotho.</td>
<td></td>
</tr>
<tr>
<td>1989</td>
<td>Building material, food and blankets to victims of storm and hail in Swaziland.</td>
<td></td>
</tr>
<tr>
<td>1990</td>
<td>Thousands of warm meals provided to victims who fled township-riots and sheltered in Durban.</td>
<td>150 000</td>
</tr>
<tr>
<td>1990</td>
<td>Assistance to earthquake victims of Iran.</td>
<td>35 000</td>
</tr>
<tr>
<td>1991</td>
<td>Assistance to victims of unrest in Port Elizabeth.</td>
<td>03 million</td>
</tr>
<tr>
<td>1992</td>
<td>A ship load [more than 750 tons] of medical supplies, food, clothing, building material to cyclone victims in Bangladesh.</td>
<td></td>
</tr>
<tr>
<td>1992</td>
<td>Feeding daily between 800 to 1 000 people [for several months] who fled the violence-torn Floweni area, near Amazimtoti in Natal.</td>
<td></td>
</tr>
</tbody>
</table>

1987 South Africa’s First Islamic Bank

**The Islamic Corporation Limited (ICL)** applied to the South African Reserve Bank for a banking licence on 07 April 1981 but was refused.

After a second application the ICL received on September 03, 1982 the approval for the formation of a company from the Ministry of Finance “to receive investments from Muslims only” and was given a limited banking status, and restricting it to accept deposits for a minimum period of five years. Thus, the Islamic Corporation Limited, the first banking institution of its kind in southern Africa, commenced operations in Johannesburg in 1983. The bank, established on Islamic principles of usury/interest-free economy, provides an outlet for the Muslims who sought a healthy alternative to interest-based accounts at conventional banking institutions.

The ICL operated with a capital base of Rand 200 000 at its inception and over a period of six years it achieved phenomenal growth. Assets in 1988 exceeded Rand 12 million.

On September 29, 1988, after eleven attempts to procure a banking license, the South African Reserve Bank granted approval for the Islamic Corporation Limited to be registered as a banking institution and the ICL was renamed the **Islamic Bank Limited**.

Ebrāhīm Kharsāny, chief executive and founder of the Islamic Bank Limited said, “Anyone outside the Islamic faith who is prepared to accept the concept of interest-free banking is welcome.”

1989 Islamic Studies at the University of Cape Town

A bequest from a Cape Town Muslim philanthropist, **Hajee Sullaiman Shahmohammed**, who died in 1929, was invested and today amount to over Rand one million. According to his will, the money was to be used to set up a chair of Islamic Studies at the University of Cape Town.

In June 1984, the Minister of National Education announced that the UCT’s application for the Department of Islamic Studies has been turned down.
However, an Islamic Studies course was introduced into the Religious Studies Department syllabus at the University of Cape Town in 1989. Muhammad Hāron and Yāsin Mohamed, lecturers at the University of the Western Cape, taught Islam on a part-time basis at the UCT in 1986. Since then there has been a phenomenal increase in the number of students studying Islam at the University of Cape Town.

The introduction of the Islamic Studies course was made possible with the assistance of the Muslim Judicial Council of Cape Town in structuring the course and as a result of funding from the Academy of Higher Islamic Studies [Pretoria]. Dr Abdul Kāder Tayob and Maulānā Ebrāhīm Moosas have been appointed as lecturer and assistant lecturer respectively.

1989 Nurul Islam Girls’ School

Because of the crippling effects of the State’s Christian National Education policy, the Muslim community decided to find an alternative system of education conducive to Muslim way of life.

The Nurul Islam Girls’ Secondary School in Lenasia, Johannesburg, is a private venture determined to provide a balanced education within a broader aim of producing an Islamically orientated individual able to cope with the challenges of life in South Africa in the future.

The School is non-racial in character and is open to all. All religious and secular subjects are offered in an integrated time-table within school hours.

Two schools are operating at the Nurul Islam Centre: a girls’ high school and the newly established primary school.

The Nurul Islam Girls’ Secondary School opened at the beginning of 1989 with an intake of students at the standards five, six and seven levels. In 1990 it introduced a standard eight class for girls only and grade one for boys and girls. In 1991 the school catered for a standard eight and grade two classes.

The aims and objectives of the Nurul Islam Girls’ Secondary School are:

* to harmonise the religious and secular approaches to education with a view to develop a complete and balanced personality;

* to provide a sound secular education with a strong Islamic ethos;

* to instil an awareness, understanding and an appreciation of Islam and its rich cultural heritage, while having cognisance of the values of the other cultural and ethnic groups;

* to cultivate and develop maximum growth of the individual’s potential socially, emotionally, physically, intellectually and spiritually;

* to help identify, approach and solve problem situations as encountered in every day life;

* to develop skills and knowledge which could enable effective participation in the social, economic and political decision-making that is vital to an Islamic society;

* to co-operate and liaise with other educational institutions having similar aims.

Ahmed Vawda has been the principal of the school since its inception.

1989 Association of Muslim Schools

The realisation by South African Muslims that the separation of secular and religious education was having a negative effect on the production of a well-balanced Muslim individual, led to the emergence of primary and secondary schools based on Islamic foundations all over the country. The Muslims have been facing this on-going problem - the gap between Western and Islamic education since their advent. To overcome this dichotomy the desire to merge secular and religious education into one unit came to the fore in the form of Government-Aided Schools teaching Islam alongside secular education.

In 1912 the first Muslim Mission School, independent of the Christian colonialisit educational institutions, namely, Madrasatul Falāh, was established.

In the Cape, there was no objection from any quarter when Muslims established their mission schools, but in Natal, in 1947, when the Ahmedia School in Mayville, Durban, was established, there was a strong official opposition from the then Natal Indian Teachers’ Society to the teaching of religion at schools.
The Muslim mission and other schools which opted to become state-aided schools are mentioned hereunder:

<table>
<thead>
<tr>
<th>Name of School</th>
<th>Place</th>
<th>Year estab'd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tafalalh Institute</td>
<td>Claremont</td>
<td>1912</td>
</tr>
<tr>
<td>Rahmaniyyah Institute</td>
<td>Cape Town</td>
<td>1913</td>
</tr>
<tr>
<td>Salt River Moslem Primary</td>
<td>Salt River</td>
<td>1917</td>
</tr>
<tr>
<td>Simonstown Moslem Primary</td>
<td>Simonstown</td>
<td>1923</td>
</tr>
<tr>
<td>Paarl Moslem Primary</td>
<td>Paarl</td>
<td>1925</td>
</tr>
<tr>
<td>Mohammadiyyah Moslem Primary</td>
<td>Wynberg</td>
<td>1929</td>
</tr>
<tr>
<td>Strand Moslem Primary</td>
<td>Strand</td>
<td>1929</td>
</tr>
<tr>
<td>Muir Street Moslem Primary</td>
<td>Cape Town</td>
<td>1930</td>
</tr>
<tr>
<td>Schochies Kloof Moslem Primary</td>
<td>Cape Town</td>
<td>1931</td>
</tr>
<tr>
<td>Shaykh Joseph Muslim Primary</td>
<td>Cape Town</td>
<td>1938</td>
</tr>
<tr>
<td>Rahmaniyyah Anglo-Urdu Primary</td>
<td>Wynberg</td>
<td>1941</td>
</tr>
<tr>
<td>Habibiyah Kokkie Ed Institute</td>
<td>Athlone</td>
<td>1941</td>
</tr>
<tr>
<td>Landdowne Moslem Boys Primary</td>
<td>Landdowne</td>
<td>1941</td>
</tr>
<tr>
<td>Ahmedia G A I School</td>
<td>Durban</td>
<td>1947</td>
</tr>
<tr>
<td>South Coast Madressa G-A I School</td>
<td>Durban</td>
<td>1947</td>
</tr>
<tr>
<td>Anjuman Islam G-A I School</td>
<td>Durban</td>
<td>1953</td>
</tr>
<tr>
<td>Siddig Moslem Primary School</td>
<td>Elsies River</td>
<td>1956</td>
</tr>
<tr>
<td>Jumma Masjed Trust School</td>
<td>Durban</td>
<td>1957</td>
</tr>
<tr>
<td>Orient Islamic Institute</td>
<td>Durban</td>
<td>1959</td>
</tr>
</tbody>
</table>

After the establishment of the Habibiyah Islamic College in Cape Town in 1984, six other schools followed:

* The Ickchat Islamic College in Mayville, Durban, in 1985;
* As-Salaam Educational Institute at Braemer, Natal, in 1959;
* Roshnee Islamic School in Vereeniging;
* Lenasia Islamic School in Lenasia;
* Nurul Islam Girs' Secondary School in Lenasia in 1989; and
* Azaadville Muslim School in Krugersdorp.

In 1989 these Muslim Schools came together and formed the Association of Muslim Schools [AMS]. The main objectives of AMS are to:

* advance, promote and represent the interest of its members and to voice collectively opinions on matters pertaining to education;
* cater for the growth of man in all its aspects - spiritual, intellectual aesthetic, physical, scientific, linguistic, - both individually and collectively;
* further the study of all matters related to education and for this purpose arrange conference, seminars, meetings and workshops;
* disseminate information relating to education and for the attainment of objects of the Association or for the advancement of education to publish leaflets, magazines, brochures, booklets, books or other publications as the Association may, from time to time, deem expedient;
* discuss matters concerning the policy and administration of Muslim schools and to encourage cooperation between them;
* consider the relation of such schools to the general educational interests of the community;
* arrange combined educational excursions by pupils to Holy Places of Islam.

1990 Albaraka Bank Limited South Africa

The Albaraka Bank Limited in South Africa was established in terms of the Banks Act No 23 of 1965 with registered offices in Durban and officially opened in March 1990. The authorised capital of the Bank is Rand 10 million. Of this capital, 50% is held by the Jeddah-based Albaraka Investment and Development Company, the rest by local investors.

Objectives and working methods of Albaraka Bank Limited are:

* establishing and developing financial and banking models conforming to Islamic Shar'iah by using the latest systems and techniques;
* developing forms of cooperation with Islamic Banks and financial institutions in every field especially information exchange, extension of information prospects and financing well-prepared and agreed upon mutual projects which are socially and economically feasible;
* helping in establishing and subsequently developing Islamic capital markets;
* carrying out all kinds of business, according to Islamic Shar'iah;
* supporting and helping small investors and craftsmen;
* encouraging individual and corporate savings and direct resources towards investment and development;
* participating in consolidating business ethics according to the provisions of Islamic Shar'iah;
* identifying areas of cooperation with traditional banks according to the Shar'iah principles.
On June 29, 1992 Albaraka Bank Limited opened a branch in Cape Town at Albaraka House on the corner of Plein and Spin Streets with Mr Nazir Osman as director.

1990 First National Muslim Conference

The First National Muslim Conference opened at the Hanover Park Civic Centre and concluded at the University of the Western Cape, attracting Muslim organisations from all over South Africa and Muslims such as Professor Fatima Meer, Advocate Abdullah Omar, Shabana 'Barney' Desai, Imām Ali Gierdien, Dr Rashid Ahmed Saloojee, Maulana Ebrahim Moosa, Ahmed Kathrada, Imām Rashid Omar, Sheikh Omar Gabier, Imām Hasan Solomon, Maulānā Cassim Sema and Maulānā Bhorat [representing the Jama‘atul ‘Ulama‘ Naal] and Professor Albie Sachs among others. The historic National Muslim Conference held on May 04-06, 1990, attracted some 600 delegates from different organisations all over the country. The Conference was convened by The Call of Islam with the theme: Muslims in a Future South Africa. The delegates to this conference addressed several critical issues on the theme Muslims in a Future South Africa in a spirit of goodwill. While some delegates held differing views, there was a general feeling that Muslims should interact with other communities in order to promote social justice. On the issue of negotiations, some delegates expressed their view that negotiations with an oppressive regime was acceptable provided circumstances permit and the ultimate outcome is justice in the land. Other delegates were opposed to negotiations, describing them as either irrelevant to Muslims or against the interest of the oppressed South African community.

With regard to the subject of constitutional proposals, delegates in the commission deliberated on the following issues in the context of the constitution of a future South Africa:

* Muslim Personal Law
* Muslim institutions
* Education
* Political rights
* Health and social welfare
* The economy

Women delegates held a special session on the issues facing women and expressed the need for representation on the decision-making forums. Muslim Views, writing on the conference, says: "Despite the diversity of views expressed at the first National Muslim Conference in Cape Town all organisations represented had one objective in mind: they wanted to find a way for Islam to supercede in South Africa". The South described the National Muslim Conference as a "Muslim Indaba of the Future" and a Muslim version of the "Conference for a Democratic Future". Muslims in general viewed the National Muslim Conference as a historical watershed event in the struggle of the South African Muslims.

1990 Islamic Party

The first national Islamic Party was launched in Athlone, Cape Town, in 1990, by Naushad Omar, principal of Cambridge High School. The Party’s principles are based on the ideology of Islam and maintains that it would not participate in apartheid structures and that it would register as a political party in post-apartheid South Africa. The Islamic Party is open to all South Africans, irrespective of religious affiliations. The manifesto of the Islamic Party is based on the Universal Ideology, namely:

* A: Faith [containing 7 points];
* B: Morality and Principles [6 points];
* C: Political Policy [9 points];
* D: Economic Policy [16 points];
* E: Social Policy [9 points].

Its Political Policy:

1. "The party is totally opposed to apartheid and all other forms of discrimination.
2. The party supports the negotiation process with the existing governent. However, a reasonable time period should be agreed to until negotiations are finalised.
3. All South Africans should have a vote of equal value.
4. The party accepts that the rights of minorities should be protected in terms of religion, language and culture.
5. The party supports a system of multi-party democracy with regular elections and proportional representation."
6. The party does not accept the system of "the winner takes all"; the new constitution should ensure that laws should be passed in parliament in proportion to a party's support to ensure that each vote carries equal value.
7. The party believes in de-concentration of political power to prevent any abuse of power. One method of achieving this is through a geographical federation.
8. A Bill of Rights determining all human rights, entrenched in the constitution and enforced by the courts, and not violating the Shari'ah.
9. The party recognises the independence of institutions such as the judiciary, the press, and broadcasting if they are subject to the moral policy of Islam.

Its Economic Policy:

1. "The party deems it imperative that the economy should be free enterprise, free market system with private property rights. A multi-party democracy can never work without the freedoms mentioned above. The values to be promoted are efficiency, equity, growth, stability, freedom and equality of opportunity. These rights should be restricted only to the extent that they harm public interest.
2. The market should however be optimally regulated to discourage exploitation, opportunism, monopolies, gambling, leveraging, etc.
3. The state should provide the goods or services which the private sector is incapable of providing or should provide subsidisation.
4. Broad planning and management of the economy should be undertaken to encourage growth and equity and to minimise inflation and unemployment.
5. Property rights should be protected and entrenched. Human rights without property rights are meaningless.
6. Reparations should be paid by those who enriched themselves by means of apartheid in the form of a general wealth tax to correct past injustices perpetrated under apartheid. The rate and period of this tax could be negotiable.
7. The above tax as well as loans should then finance development of the underprivileged in the following spheres: education, training, job creation, food, health, housing, informal and small business sector, etc.
8. Nationalisation or the dismembering of large corporations will lead to inefficiency, wastefulness, bankruptcy, corruption, bureaucracy, red-tape, stagnation, technological backwardness, loafing, shirking, etc. We believe that market forces should determine the optimal size, ownership and control of corporations and not political forces. Redistribution of wealth should rather be done through taxation, investment in education and training, redistributing opportunities, growth, discouraging extravagant consumption, etc.
9. There is enough land for everyone. People who were dispossessed because of group areas, homelands, etc should have their land returned where possible, otherwise fair compensation should be paid.
10. If individuals require unused land for development which land is privately owned by other individuals, companies or authorities, then the state should expropriate this land in return for the original price paid. The land should then be sold or donated to the individual depending on financial circumstances.
11. That the state should be a welfare state which is necessary to eliminate poverty and to minimise inequality.
12. Some examples of extravagant consumption should be prohibited and others discouraged by means of a progressive sales tax.
13. All types of regulations inhibiting the informal economy and small businesses should be eliminated or minimised subject to public interest.
14. The party regards both labour and capital as necessary for the functioning of the economy. That labour and capital are symbiotic and that their returns should be determined in an open and fair market. That labour and capital should be co-operative and not adversative.
15. That anyone should be free to join a trade union of his/her own. That workers should have the right to withhold labour and to strike. That workers should refrain from intimidating other workers or destroying the property of businesses.
16. A department of consumer affairs should be instituted to protect consumers from shoddy workmanship, exploitation, opportunism, etc".

Its Social Policy:

1. "The family is the basic unit of society. The increasing problem of promiscuity, venereal diseases, Aids, unmarried mothers, abortions, illegitimate children and prostitution should be tackled with greater conviction. The large scale breakdown in family life can only lead to social disintegration, crime, poverty, etc.
2. Crime must be brought under control and minimised. Criminals should be punished severely as an effective deterrent. At the same time, socioeconomic conditions which breed criminals should be changed. Unemployed
young people roaming the streets in gang-infested areas should therefore be sent to government work camps.

3. Intoxicants and dangerous substances such as alcohol, drugs and cigarettes should not be supplied at all. Alcohol causes the largest proportion of crimes and road accidents. Drug addiction leads to crime and possible death. Smoking contributes to cancer and heart failure.

4. The rights of women shall be equal to that of men. That women should be encouraged to play a greater role in society and government.

5. Hunger, starvation and malnutrition should be eradicated. People who are able-bodied and are unemployed should be employed in government work programmes. If this is not possible, then a government-financed unemployment scheme should be instituted.

6. The protection of the environment should be balanced with development needs.

7. Affordable education of a minimum standard should be provided to all people; any discrepancies in spending should be eliminated over a reasonable period, say five years; the foundation of the wealth of this country should rest on education and work skills; education should be restructured to gear it more productively to the needs of the economy.

8. The minimum shelter in the form of "site and service" schemes should be made available to those who cannot afford formal housing; they can use these sites to erect informal structures as a starting point. In this way people would be able to urbanise in an orderly manner. The government should provide housing to people who can afford formal housing in the lower income groups.

9. A minimum level [affordable] of health facilities and services should be provided by public hospitals.

1990 Islamic College of Southern Africa

The Islamic College of Southern Africa was established in 1990 in Cape Town by local academics and concerned members of the Muslim community. The basic aim of the Islamic College is to promote an understanding and implementation of the Islamic value system.

The aims and objectives of the College are:

* to establish a centre of higher learning where Islamic legacy as contained in the Qur'an and Sunnah will be taught;

* to provide a community-based platform and forum to produce dynamic community-oriented thinkers, imāms, teachers, writers and mujāhidīn;

* to prepare students to play a meaningful and catalytic role.

The College is Islamic in character by nature of its objectives. Consequently, it is mandatory for students and personnel to strictly observe Islamic etiquette. Among the subjects taught are: Arabic, 'Ullum al-Qur'an, Tafsir, Hifz, Qira'ah, Islamic law, Hadith, 'Aqidah, Philosophy, Sirah, Da'wah, Akhlāq, Humanology, Islamic civilization, Research methodology and Comparative religion.

In 1992 The Islamic College had a student roll of 148 and thirteen lecturers; they are: Burhanuddin Abbas, Ibrahim Adams, Ahmad Cassim, Muhammad Adil Davids, Shahid Esau, Abubakr Gabriels, Muhammad Faaqiq Gamieldien, Jamaludien Ahmed Hamdulay, Mahdi Hendricks, Sa'dullah Khan, Muhammad Azeem Khatieb, Mohammad Allie Moosagee and Ahmad Mukadam.
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The advent of Muslims in South Africa and their growth and consolidation as a close-knit religious community marks a significant period in the socio-economic and political development of this country.

Though hamstrung at the outset through discriminatory state legislation, the community of Islam served to play no mean role in the life of South Africa - as their progress in the economic, religious and political spheres undoubtedly manifests.

Throughout this book the author is concerned not with the Islamic community in itself, but more so with the institutions, personalities and events that served to render the foundations of Islam firmly on South African soil.

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