

***SHAYKH ISMĀ'IL ḤANĪF (EDWARDS) (1906-1958):***

**A STUDY OF HIS LIFE AND WORKS**

**BY**

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

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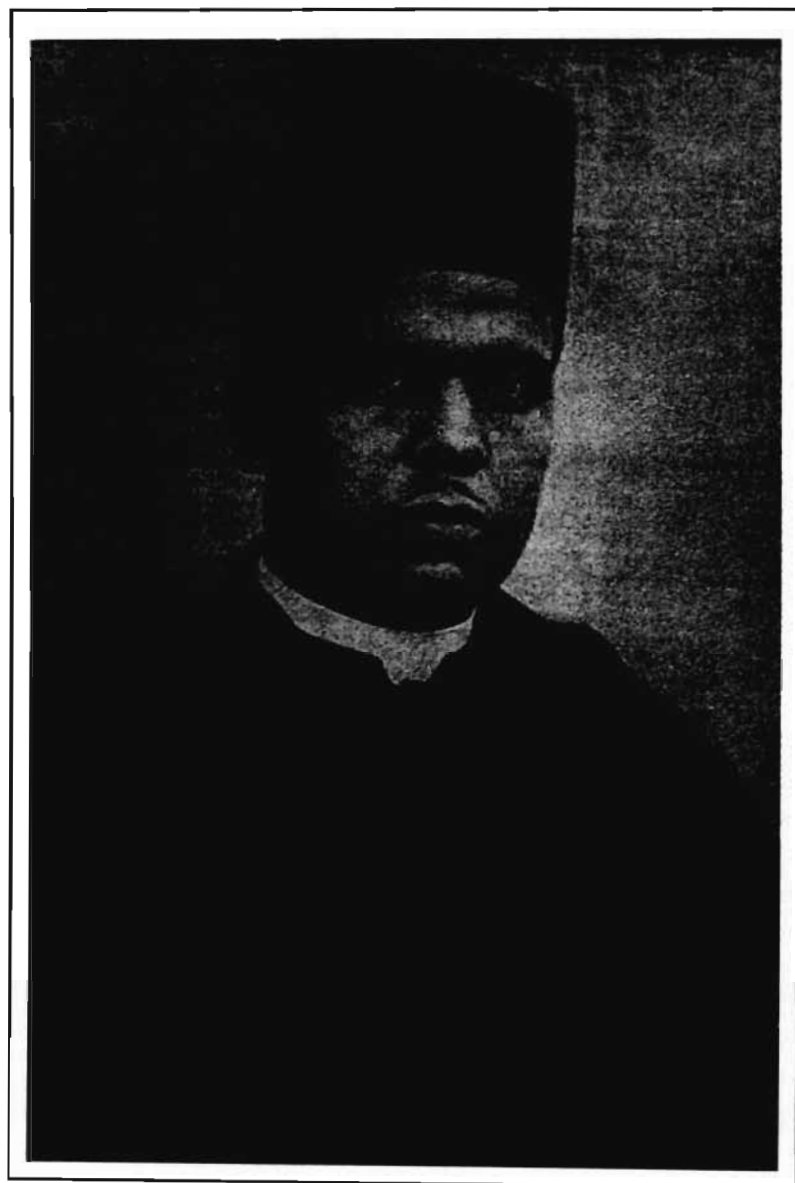
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*Shaykh Ismā'īl Ḥanīf (Edwards)* (1906-1958) photo: Khadijah Ḥanīf

## INTRODUCTION

The first Muslims to arrive in the Cape in 1658 were the so-called *Mardyckers*. The word *Mardycker* suggests freedom. These exiles were sent to the Cape for resisting the Dutch authorities in the Malaysian Archipelago. *Shaykh* (religious scholar/head) Yusuf<sup>1</sup> who arrived at the Cape from Macassar in 1694, played a significant role in the establishment of the *Muslim* community at the Cape.<sup>2</sup>

*Shaykh* Yusuf died in 1699 at Zandvliet at the Cape, and all his followers, except three, returned to Batavia. The rest of the *Muslim* community developed at the Bo-Kaap. Thus residential houses were constructed there between 1750-1850, and the first Muslims occupied the area from 1790 onwards.<sup>3</sup>

*Imām* (prayer/religious leader) `Abdullah ibn Qadi `Abd al-Salam, Hisham Ni'mat-Allah Effendi, Achmat Sedick (Aḥmad Ṣādiq) and *Imām* `Abd al-Raḥmān Qāsim Gamieldien (Jamal al-Dīn) can be considered as the pioneers of the first *madāris* (Islāmic schools) in the Cape Province. These pioneers, though diverse in their thought, made significant and favourable contributions to Islāmic religious instructions, which influenced the Muslims of the Cape and which is clearly evident today.<sup>4</sup>

Islāmic instruction was initially conducted in the homes of “*imams*” and in *masājid* (mosques), and eventually a number of *madāris* were built at the Cape.<sup>5</sup> Many scholars who completed their formative years at these *madāris* pursued their Islāmic education in Makkah or Cairo. Amongst those from the Cape who studied for many years abroad, were: Islāmic scholars Ahmad Behardien, Salih Hendricks, Shakir Gamieldien,<sup>6</sup> Tayb Jassiem and Ismā`il Ḥanīf who is under discussion.<sup>7</sup> In the rest of the dissertation, he will be referred to as *Shaykh* Ismā`il.

The researcher examines the remarkable literary contribution made by *Shaykh* Ismā'īl and the influence he had on the Muslims of the Cape. Hailing from a pious family, *Shaykh* Ismā'īl commenced his formative religious studies under the tutelage of *Shaykh* Muḥammad Khayr Isaacs and by the age of 13 had successfully memorised the *Qur'ān*.<sup>8</sup>

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

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

The researcher feels, after interviewing many of *Shaykh* Ismā'īl's scholars, and examining his literature, that his stay in Egypt had a marked influence on the

content and style of his literature, lectures, *qirā'ah* (recital), calligraphy and even his manner of dress when he returned to the Cape.

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

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

*Shaykh* Ismā'īl's studies in Makkah and in Egypt are dealt with in Chapter Three. Here we explore the socio-political conditions of these places respectively and also investigate whether these conditions or modern scholars of Egypt such as Muḥammad Muṣṭafā al-Marāghī and Ḥasan al-Bannā had any influence on *Shaykh* Ismā'īl's thinking. Muḥammad Muṣṭafā al-Marāghī was rector of *al-Azhar* when *Shaykh* Ismā'īl was a student at this university in 1928.

Chapter Four deals with *Shaykh* Ismā'īl's return to the Cape and his actual activities where he implemented his studies and disseminated his ideas through leadership duties. He also launched his first most outstanding contribution *Al-Muqaddimah al-Ḥadramiyah*, which was published in Egypt in 1928. During this

period this translation work of *Shaykh* `Abd Allāh ibn al-Shaykh `Abd al-Raḥmān Bafadl al-Ḥadramī instigated a greater understanding amongst the Muslims in the Cape.

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

The object ives of this study are:

- to explore and highlight *Shaykh* Ismā`il Ḥanīf's literary contribution and influence at the Cape during and after his short but fruitful life.
- to stimulate an interest in the contribution early *Muslim* scholars made to the consolidation of *Islām* at the Cape.
- to establish a sound understanding of the present status of *Islām* at the Cape which is not possible without knowledge of personalities who were responsible for shaping the development of early *Islām*.
- to stimulate an interest among people in all aspects of the *dīn* of *Islām* (religion), irrespective of age and academic background.

- to draw the attention of young Muslims to the fact that their forefathers benefited from the succession of teachers as early as the first Muslims who arrived at the Cape, even though many of their forefathers could not read or write the official languages.
- to indicate that there is a need to continue and encourage others to pursue the field of historical studies relevant to this topic.

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

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

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

## ENDNOTES

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- <sup>1</sup> *Shaykh Yusuf's* real name was `Abidin Tadia Tjoessoep. See Davids, A 1980. *The Mosques of Bo-Kaap*. The Institute of Arabic and Islāmic Research Athlone, Cape, p.37.
- <sup>2</sup> Dangor, S E 1981. *Shaykh Yusuf*, Iqra Research Committee. MSA of South Africa, Mobeni, p. 7.
- <sup>3</sup> Davids, *The Mosques of Bo-Kaap*, foreword, p. xvi.
- <sup>4</sup> Ebrahim, M H 1997 *Shaykh Ismā`il Hanief (Edwards) of the Cape - his contribution and influence*, Unpublished B A honours dissertation. University of South Africa. p. 8.
- <sup>5</sup> Davids, *The Mosques of Bo-Kaap*, p. 51.
- Tayob, A 1995. *Islāmic Resurgence in South Africa The Muslim Youth Movement* University of Cape Town. South Africa. p. 51.
- <sup>7</sup> Interview with Khadijah Ḥanīf (wife of *Shaykh Ismā`il*), 11 May 1998.
- <sup>8</sup> *Ibid*
- <sup>9</sup> Ebrahim, pp. 8-9.
- <sup>10</sup> Interview with Shahiem Hanief (Shahīm Ḥanīf) son of *Shaykh Ismā`il*, on 20 April 1999.

# CHAPTER 1

## THE ESTABLISHMENT AND CONSOLIDATION OF *ISLĀM* AT THE CAPE FROM THE EARLY 18<sup>TH</sup> CENTURY TILL THE EARLY 20<sup>TH</sup> CENTURY

### 1.1 EARLY HISTORY

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

#### 1.1.1 FIRST MUSLIMS AT THE CAPE

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

The political exiles who were banished to the Cape for resisting the Dutch authorities in the Malaysian Archipelago were isolated at the Cape, and this subsequently prevented them from exercising any influence on other Muslims.

The policy of the Cape authorities was to separate the *Muslim* exiles from the slave population. During the seventeenth century many *Muslim* exiles were sent to Stellenbosch, and from the 1720's they were all banished to Robben Island that lies several miles off the Cape coast.<sup>2</sup>

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

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

In 1667 several political exiles from Sumatra arrived in the Polsbroek. They were *Qadiri Shaykhs* – two were banished to Constantia, one to Robben Island. Possibly the two in Constantia started the first embryonic social group in the Constantia forest. The political exile who played a significant role in the establishment of the *Muslim* community at the Cape was *Shaykh* Yusuf of Macassar who was banished to

the Cape with forty-nine of his followers in 1694. He holds an important place in the oral tradition of the “Cape Malays” and several legends are told about him. Thus, the history of the Cape Muslims of South Africa “is incomplete without mentioning the name of *Shaykh Yusuf*”.<sup>5</sup>

*Shaykh Yusuf*’s real name was Abidin Tadia Tjoessoep, and he was born in 1626 at Macassar in the Celebes, (now Sulawesi) one of the Malaysian islands. He established himself at the court of the Sultan of Ageng at Bantam where his vast understanding of *Islām* caused him to be venerated as a prince, a holy man, a *sūfī shaykh* and a *Walī Allāh*, or Friend of *Allāh*.<sup>6</sup>

On arrival at the Cape, *Shaykh Yusuf* was placed in isolation twenty miles out of Cape Town at Faure, the farm known as Zandvliet owned by a Dutch Reformed minister. According to Jeffreys, the condition at Faure indicated that the “Muhammedan” population was increasing in numbers.<sup>7</sup> This first *Islāmic* settlement in the Cape was short-lived, for *Shaykh Yusuf* died four years after his arrival, and all his followers, except three, returned to Batavia.<sup>8</sup>

Though *Shaykh Yusuf* and his followers were not allowed by the Dutch authorities to hold religious gatherings openly at Zandvliet, they met secretly. He thus provides an ideal, symbolic figure as founder of *Islām* in the Cape for later generations. Presently, Muslims in the Cape regard *Shaykh Yusuf* as the founder and pioneer of *Islām* in that area, and his tomb - better known as the *kramat* (master/saint) - at Faure, is still visited regularly by large numbers of Muslims.

*Shaykh Yusuf* followed the *Khalwatiyyah Sūfī* Order and eventually became chief of this Order at Macassar. He received the *ijāzah* (certificate) of the

*Khalwatiyyah Sūfī* Order in Damascus from *Shaykh* Abu al-Barakat Ayyūb b Aḥmad b Ayyūb al-Khalwati al-Qurayshi who was the *imām* of a *masjid* (mosque/Islāmic place of worship). He also received the *ijāzah* of the *Naqshibandiyyah* Order from *Shaykh* Abu `Abd Allāh Muḥammad `Abd al-Baqi ibn *Shaykh* al-Kabīr Mazjāji al-Yamani al-Zaydi al-Naqshbandi in Yemen, the *ijāzah* of the *Qadiriyyah* Order from *Shaykh* Nuruddīn Ḥasanji b Muḥammad Ḥamīd al-Qurayshi al-Raniri at Aceh as well as the *ijāzah* of the *Shattariyyah* from al-Muḥaqqiq al-Rabbani al-Mulla Ibrāhīm al-Ḥusayn ibn Shihabuddīn al-Kurāni..<sup>9</sup>

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

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

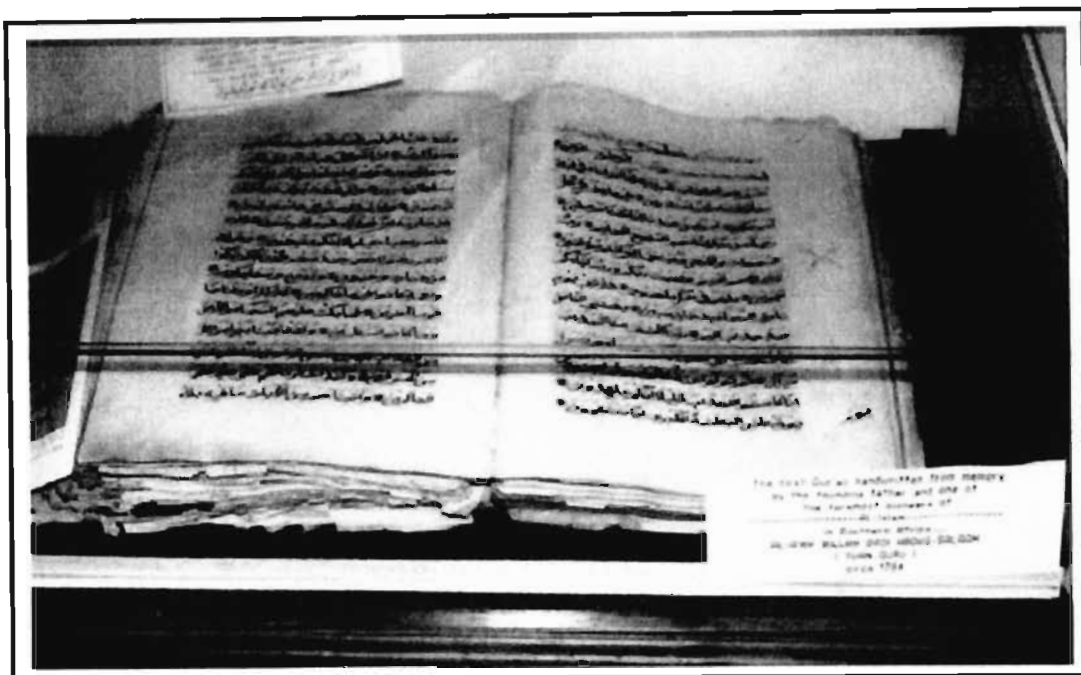
During his sojourn in prison, the *Rājah* transcribed the *Qur'ān* from memory and presented it as a gift to Governor van der Stel. Lubbe asserts that the *Rājah* was

the first person in South Africa to produce a copy of the *Qur'ān*. The *Rājah* and his contemporaries lived in isolation and had no influence on the establishment or progress of *Islām* at the Cape. This could be detected from the fact that his children from his marriage to Zytia Sarah Marouf, daughter of *Shaykh* Yusuf, all converted to Christianity.<sup>12</sup>

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

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

The last and most distinguished exile to the Cape was Abdullah Ibn Kadi Abdus Salaam (Abd Allāh Ibn Qādi `Abd al-Salām), who was better known as "Tuan Guru".<sup>14</sup> He arrived in the Cape as a State Prisoner in 1780. The nature of his crime is not clear. He wrote a book on *Islāmic* jurisprudence in Malayu and Arabic in addition to his two handwritten copies of the *Qur'ān*, written from memory in the year 1800. This *Qur'ān* was widely circulated among the Cape Muslims. At the time of his death, in the year 1807 at the age of 95, Tuan Guru had exercised a considerable influence on the Cape *Muslim* community's culture and religious beliefs.<sup>15</sup>



(photo: M. H. Ebrahim)

Abdullah Ibn Kadi Abdus Salaam's (Tuan Guru) hand-written *Qur'ān* displayed in the *Awwal Masjid* in Dorp Street, Bo-Kaap. The other copy of the *Qur'ān* is in possession of *Shaykh* Qasim Abderouf.

### 1.1.2 RELIGIOUS FREEDOM

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

It was only on 25th July 1804 that Muslims were granted religious freedom along with the other religious groups, though permission was still required from the British authorities for erecting places of worship. Social restrictions as well as political inequality still prevailed at the Cape, and this amounted to major

obstacles for the spread of *Islām*. However, permission for constructing a mosque for the first time was granted by Craig in 1797. The first *masjid* that was built was the *Awwal Masjid* in 1798, for which the land was donated by a lady known as Saartjie van de Kaap. Subsequently, with the accessibility of prayer rooms, a burial ground and *Muslim* school granted to Frans van Bengalen, *Islām* in the Western Cape flourished. Thereafter, numerous *madāris* and *masājids*, were established in the Cape.<sup>17</sup>

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

## 1.2 POLITICAL CONDITION OF MUSLIMS

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

### 1.2.1 MUSLIM LEADERSHIP

The South African Moslems' (*Muslim*) Association, established 1903, was the first political organisation of Muslims in Cape Town. Its aim was to promote the political, social, and religious life of its people. Due to lack of support from the

'ulam ā', (*Muslim* scholars) who were more occupied with the religious and social affairs of the community, this organisation lasted only for a short period.<sup>18</sup>

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

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

In 1905, Dr Abdurahman fought against the Cape School Board Act of 1905, which made schooling compulsory for whites only. Under the leadership of Dr Abdurahman, a delegation of the A P O went to London in 1907, to meet the British Government, representing all black people (that is, all coloureds, Africans and

Indians) requesting political rights under the new Transvaal constitution. This effort proved unsuccessful.<sup>21</sup>

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

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

Despite the inequality between the coloured community and the Europeans, the coloured people still volunteered at a meeting of the A P O, under the leadership of Dr Abdurahman, to partake in the 1914 World War on the side of the Allies.<sup>24</sup>

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

*"For the present, we must endure - our own troubles, great and manifold as they admittedly are, must be forgotten for the time. They should not be permitted to obscure the path of duty. For the present, we must endure our domestic burdens in solemn silence and by offering to bear our share of the responsibilities, prove that we are not less worthy than any other sons of the British Empire".<sup>25</sup>*

Subsequent to the outbreak of the First World War, Dr Abdurahman and the executive of the A P O offered to raise a corps of 5 000 coloured men for active service abroad or in the country. A Mr William Hosken, who was then in England at that time, offered to finance the raising of a coloured corps. At a meeting held at the Cape Town City Hall, Muslims as well Christians, expressed their determination to support the Government and be loyal to King George during the crisis. The Prime Minister of the Union of South Africa, General L. Botha, expressed his appreciation of the support offered by coloureds and intimated that he would keep it in mind.<sup>26</sup>

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

coloured soldiers were given the opportunity to prove their worthiness as combatants.<sup>27</sup>

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

On 7 July 1918, at the *ʿĪd al-Fiṭr* (festival at the end of *Ramaḍān*) congregation, at Cape Town *masājīd*, *aʿimmah* (prayer leaders) delivered moving addresses to their *jamāʾah* (congregation/audience) exhorting them, among other things, to offer prayers to *Allāh* that the great cruel war be brought to a rapid conclusion and thereby save the slaying of human lives.<sup>29</sup>

The researcher found no evidence to indicate that Dr Abdurahman, as a *Muslim* leader of the APO, ever consulted the *ʿulamāʾ* of the Cape, *al-Azhar* University, or any other Islāmic institution for a *fatwā* (legal ruling) regarding the participation of Muslims in the war, though they were only engaged in driving vehicles and other related duties. Perhaps Dr Abdurahman considered the *ʿulamāʾ* to be ill-equipped in providing an informed verdict regarding this matter. Although Dr Abdurahman was not regarded as a religious leader, he, however, identified himself as a Cape Malay by wearing a *fez* (cap) at all political occasions.



photo: The Argus  
Dr Abdurahman wore his fez at all political meetings. He was the first "non-White" to serve on the Cape Provincial Council.

Shafī'ī Jurists divide the world into three categories:

*Dar al-Islām* (Abode of *Islām*).

*Dar al-Ḥarb* (Abode of War).

*Dar al-'Ahd* (Abode of Covenant).

Technically, *Dar-al-Islām* is a place or country where the *sharī'ah* dominates and which is under Islāmic rule. *Dar-al-ḥarb*, on the other hand, are states or countries which are governed by non-Muslims. In this instance, Muslims who reside in such a country or state are not only in the minority, but are in a state of conflict with and struggle against external forces in order to practise and preach their *dīn* freely. Finally, *Dar-al-'ahd* is a country which has an agreement with Muslims or where Muslims establish relations with non-Muslim states, devoid of

subjection or hostility. Muslims are at peace and can practise their religion freely.<sup>30</sup>

The socio-economic restrictions and political inequality experienced by the Cape Muslims were evident during this period, and the Union of South Africa, according to the researcher, could be classified as a *Dar al ḥarb*. However, when *Mawlana* (a religious scholar) Muḥammad `Abd al-`Alīm Siddīqi, came to South Africa in 1952, he claimed that:

*“South Africa can be regarded as a dar-al-Islām, as Muslims are free to practice their dīn”.<sup>31</sup>*

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

*“The fight of the non-European was against the ruling white class, and Dr Abdurahman had always been the tool of this class. For the future of the coloured child, it was imperative that Dr Abdurahman should be defeated”.<sup>32</sup>*

This excerpt above is one of many published in Cape Town newspapers, such as The Cape Standard, The Sun, The Moslem Outlook and Weekly Argus, in which many leaders expressed their dissatisfaction with Dr Abdurahman, in his later years as president of the A P O. Likewise, the considerable increase in the cost of

living during the four years of war caused many Muslims to lose faith in Dr Abdurahman and A P O as a political body.<sup>33</sup>

The socio-economic conditions of the Muslims during and in the post war period should be seen in the context of *Shaykh* Ismā'il's formative years. The Ḥanīf family like all other families was confronted with the high cost of living and those who were employed earned very little money.

### 1.3 SOCIO-ECONOMIC SITUATION

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

#### 1.3.1 FIRST WORLD WAR'S IMPACT ON ECONOMY

The outbreak of the First World War had a negative effect on the country's economy. During the four years of the war, food prices increased considerably, with the average cost of living for a family of five increasing by about 40 percent in Cape Town. The cost of a man's suit had increased by 36 percent since the war, and shoes by between 20 and 40 percent. The main reason for these price rises was the increase in the cost of importing raw material such as fabric, higher custom duties, higher freight rates, shipping delays and war insurance.<sup>34</sup>

Towards the end of the war, the South African economy became stronger with new export markets opening up, for commodities such as meat, jam, dairy products, dried fruit and liquor. There was also a rise in local manufacturing with an

increase in agricultural production. However, this boom after the war was short-lived, and was followed by an economic recession.<sup>35</sup>

During this period Muslims earned their livelihood predominantly as carpenters, tailors, shopkeepers, and masons. Many buildings in central Cape Town were erected by Muslims. Although, the economy was at its worst, self-employed *Muslim* tailors were the most prosperous class of workmen. Many tailors operated from their residences, while others were employed by Garlicks and Markhams at their workrooms. Tradesmen who were unemployed, used to walk up Strand Street with wheel-barrows and shovels to assist in building High Level Road. As relief workers, they earned three shillings a day, including a stockfish. Many of those who were uneducated were forced to work from early morning till late at night at the Cape Town docks, earning four shillings and sixpence per day.<sup>36</sup>

*Muslim* cab owners such as Muhammad Mathews operated from Adderley Street. Their services were often rendered to English tourists. These cabs were named after English passenger liners, such as Arundel, Balmoral and Penderis Castles. Only a small number of Muslims advanced into the academic field and qualified as medical practitioners, teachers and general clerks. Others were employed as messengers for whites, who were in the legal profession, such as Mansur Doutie who worked for 50 years for Jeff Jones and Silberbauers, earning one pound and five shillings per week. The *shuyūkh* (religious scholars/heads) earned very little money and were forced to render additional work to support their families, such as building and tailoring. *Hājjah* (female title of one who had performed pilgrimage) Saneya Sulaiman, who's father and husband were *a'immah* said that they respectively received sixteen shillings and three pence from their *jamā'āt*.<sup>37</sup>

Some of the women were proficient needle workers and those who did not have formal education, did washing and ironing for whites. Washing was not solely the occupation of Muslims, although it was predominant. This work continued after Muslims were liberated from slavery. Washerwomen used to leave their homes early in the morning with their bundles and walk to Platteklip on Table Mountain. Platteklip was a huge flat stone which was used as a convenient board in which to beat the washing, as a means of cleaning it.<sup>38</sup>

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

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

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

*Hājj Amien Doutie: "As a youth, I knew precisely how to make that extra pocket money, because my parents were not in a position to give me spending money. My friends and I used to purchase skim milk from Hymi, the Jew, who had a shop in McGregor Street, District Six, for penny a pint, and we used to sell it at a profit".<sup>40</sup>*

The researcher: *Hājj Ismail Jensen, you were reared in Loader Street, central Cape Town, what was the price of food and general goods in your area?"*

*Hājj Ismail Jensen: "The price of a large loaf was sixpence and, half loaf fourpence. A tin of condense milk was priced at fourpence. Occasionally, we paid a penny for two scoops of condense milk and, our mother would spread it on our bread. Many families could not afford to purchase sardines, priced at four and a halfpence a tin. Cape Town did not have any shoe factories, subsequently, shoes were imported and were sold at one pound one shilling. Imported men's arrow shirts were sold at ten shillings each. A packet of ten cigarettes was priced at four and a halfpence and matches at half a penny".<sup>41</sup>*

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

*Mrs Kulsoem Arendse: "The snoek was only a penny and it was much larger than the snoek that is available today. We could feed three large families from one snoek. Cray-fish was freely available and, also very large for threepence. We used to make salads from the cray-fish tail and from the rest, a pot of curry".<sup>42</sup>*

Muslims were not only confronted with the high cost of living during the war, but, in 1918, many Muslims of Cape Town died as a result of the Spanish Influenza Epidemic.

### 1.3.2 1918 SPANISH INFLUENZA EPIDEMIC

In June 1918, more than three hundred inmates of one of the largest military hospitals in London were down with influenza. Within a period of three weeks, the whole United Kingdom was affected. At that time, influenza was diagnosed as not of a serious nature, and the number of deaths reported were surprisingly few. It spread all over Europe and was assumed to be the same illness that was prevalent in Spain at that time, hence the name Spanish Influenza.<sup>43</sup>

According to medical reports, the Union of South Africa was affected almost simultaneously with two waves of the Spanish Influenza, the milder entered via Durban, in early September, and the more deadly via Cape Town. From these ports, influenza spread to the rest of the country.<sup>44</sup>

The 1918 epidemic of influenza was not new to the South Africans, as there was a serious outbreak of influenza as early as 1721 and also during the 19th Century. Although the rate of infection during these epidemics was at times high, the mortality rate was always low. In all probability, this accounts for the absence of alarm among the medical fraternity when the first cases of the Spanish Influenza were reported in South Africa in September 1918.<sup>45</sup>

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

*"The influenza of these epidemics was not merely a severe common cold, but an acute viral infection involving the respiratory tract. It was transmitted from an infected to an uninfected person in close proximity, mainly by coughing, sneezing or talking. Its dissemination was therefore greatly influenced by the*

*density and mass of a population; it spread exceptionally well in concentrated communities.*"<sup>46</sup>

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



oils on board & photo: M. H. Ebrahim

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

Many people of Cape Town (including Muslims) were cramped into overcrowded, insanitary houses and slum dwellings in areas like the Malay Quarter, District Six, Woodstock and Salt River. The City Council was so disturbed by the situation that existed in these overcrowded areas, that in 1916 it arranged an enquiry to determine the magnitude of overcrowding. In 1917, the City Council provided housing for their employees at the new Maitland Garden Village, and demolished the worse slums around Wells Square in District Six as a means to ease the situation.<sup>48</sup>

In early October, 1918, the Cape Argus reported that the Spanish Epidemic, which spread to Cape Town and the rest of the Union, was the most serious that Cape Town had ever experienced, and everyone hoped that its disappearance would be as swift as it was spread.<sup>49</sup>

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

#### 1.3.2.1 HIGH MORTALITY RATE AMONGST COLOURED PEOPLE

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

According to Maria, a herb dealer on the Grand Parade, in the 25 years during which she had been selling herbs, the demand was almost equal to that during the 1918 epidemic when the death rate in Cape Town reached 600 a day.<sup>50</sup> This could be attributed to the poor socio-economic conditions of the oppressed, which will be discussed later.



photo: Cape Standard

Maria, the well-known herb seller on the Grand Parade. She sold many herbs during the 1918 Spanish Epidemic.

Hundreds of sufferers, including Muslims, were found lying on beaches, and on pieces of waste ground in various parts of the city. These patients were transferred by Municipal Ambulances to Rentzski's Farm, which was converted into a temporary isolation camp. A nurse who went to a house discovered not fewer than four dead and the rest of the occupants ill. At one stage, there were 300 hundred dead all over the Cape and the mortuary had to close because it could not cope with the preparation of cadavers. A notice appeared in the daily newspapers instructing people where the deceased had to be taken. Woodstock beach was one of the known areas for the reception of bodies and where preparations and arrangements were made for burial ceremonies.<sup>51</sup>

In District Six, Councillor Dr Abdurahman knew of many cases where people had been lying for days unattended and even without milk or water to drink, as well as many dead bodies which were lying for hours on the pavements, uncovered. This

was visible from all parts of the city. Doctors were paid seven pounds a day to treat people in their respective areas; in addition, part-time doctors were appointed at a rate of three pounds a day, attending to those who could not pay medical fees.<sup>52</sup>

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

*"I was very fortunate not to have been infected with the influenza. However, I can recollect how my family was given milk every day. At number 13 Stone Street, where I lived, was a fountain. I remember running up and down to the fountain, and wetting a cloth for the purpose of cooling off my relatives and friends who had high temperatures. Our Christian neighbours who died were carted to Maitland cemetery and buried in trenches, whereas Muslims who died had a proper Islāmic burial, such as performing ghusl (bath) and ṣalāh (prayer), before the burial."*<sup>53</sup>



photo: M. H. Ebrāhīm

Mrs Kulsoem Arendse who had the opportunity of assisting those who were affected by the 1918 Spanish Influenza

Mrs Zanab (Zaynab) Jensen, better known in the Cape as *Hājjah* Zanab Kiyam, daughter of the late *Imām* Kiamdien (Kiyam al-Dīn) DuToit, originally of Paarl, had this to say:

*“I was eleven years old at the time of the epidemic. My brother, Salie (Ṣālih), and I were never infected by the disease, hence we were in a position to assist the rest of the family who were ill. A one-horse cart, known as the “Scotch cart”, delivered soup to our doorstep from the City Council. However, we did not eat the soup as it was prepared by Christians. We virtually survived on lemons, which were scarce at that time, and we also drank large quantities of water. Only a few Muslims who died in Paarl were buried in the Muslim cemetery, whereas, the Christians, according to information my family received, were taken away and buried in trenches”.<sup>54</sup>*

Mr Ismail (Ismā`il) Jensen, husband of *Hājjah* Zanab, who was reared in Loader Street, central Cape Town, continued with the topic of the epidemic, where his wife left off:

*"I agree with my wife that lemons comforted us to a large extent as we could not eat soup that was prepared by Christians. People who handled the two-horse coal cart used to frequent the area, enquiring whether there were any deceased. Despite, the large amount of Muslims who died in central town, we never declared the deceased to the relevant authorities. They were shrouded, washed, prayed upon and thereafter immediately buried by our Imams. In reality many people were unable to give their loved ones a decent burial, as there was a shortage of coffins".<sup>55</sup>*

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

*"My brother, Achmat (Aḥmad), died during the period of the epidemic. But, the most frightening experience for me as a child, was the darkness and stillness of the night while being among the many infected with influenza and the deceased, and also, listening to the footsteps of horses and the sound of wagon wheels on the cobblestones of District Six, collecting the deceased. When darkness appeared, it seemed as if the world stood still. It is an experience that I will never forget".<sup>56</sup>*



photo: M. H. Ebrahim  
Mr & Mrs I. Jensen



photo: M. H. Ebrahim  
Mrs Aminah Jappie

As the epidemic subsided during November 1918, the authorities gradually took stock of the enormous outbreak that occurred, and considered how best to handle the urgent problem, and the results left behind in its wake. The most urgent of all matters was the question of caring for the widows and orphans that the epidemic had created. As for toddlers whose parents were sick or had died, four crèches were established under the protection of the Child Life Protection Society, which eventually cared for approximately 600 to 700 children. Many whites were cared for by their relatives, as these institutions were not able to cope with all the children.<sup>57</sup>

## - RELIGIOUS CONDITION

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

#### 1.4.1 MUSLIMS IN DISTRICT SIX

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

In 1840 Cape Town had a population of about 20 000. The area that was to become known as District Six was practically devoid of buildings. By the end of the nineteenth century Cape Town and its suburbs had a population of more than 140 000. This growth had been largely dependent on the growth of the city's trade, particularly the outcome of the export of wool, ostrich feathers, diamonds and gold from South Africa. By the end of the nineteenth century District Six was established as a residential area with a cosmopolitan population of approximately 30 000.<sup>58</sup>

In the beginning of this process, until 1867, District Six was better known as "Kanaladorp". The name "Kanaladorp" derived from the Malay word "kanala", meaning to be helpful or to help one another. By 1900 the largest component was formed by the people whom the Cape Government referred to as "Malay" or "coloured", consisting of Capetonians of darkish pigmentation who were descendents of slaves and of inter-marriages between Africans and colonists from Europe. During this period, District Six also had huge numbers of recent immigrants from Britain and prior to this from India.<sup>59</sup>

The first indentured Indian labourers arrived in Durban on the 16th November 1860 on board the S S Truro from Bombay, Gujarat, Calcutta and Madras to work on the Natal sugar plantations. This group contained very few field labourers; they were mainly gardeners, barbers, carpenters, mechanics, accountants and domestic servants. The total number of Indians that arrived in South Africa between 1860 to 1866 was 6 448. They settled in Durban and its surrounding districts.<sup>60</sup>

Another group of indentured labourers from India and Mauritius arrived in 1874. They were chiefly *Muslim* merchants and traders who came to provide for the needs of the Indians in Natal, and eventually they moved to other regions of the country. Indians arrived in the Cape at a time when the Cape Muslims' social situation had declined considerably. Some of them settled in District Six<sup>61</sup>

District Six played an important role for Jewish immigrants at the beginning of the twentieth century. Approximately 40 000 came to South Africa from Eastern Europe with the majority disembarking at Cape Town Harbour which was South Africa's main port at the time. Those who settled in Cape Town were divided into two groups. There was the established community of German and English origin who resided in the more affluent suburbs like Tamboerskloof, Oranjezicht and Gardens. However, the larger and more recent party of Jews from Eastern Europe, known as the "*Litvaks*", mostly settled in District Six.<sup>62</sup>

The major differences between these groups were based on education, language, culture and background. A measure of tension existed between the parties. All they had in common was their Jewish religion. Jews who settled in the District Six area were contented because it was conveniently situated and it was inexpensive

to live and work there. They started businesses and resided with their relatives in rooms above their shops and also in boarding houses.<sup>63</sup>

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

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

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

to the manner the Prophet Muḥammad (saws)<sup>66</sup> wore it, whereby one end hung loosely between the shoulder blades.<sup>67</sup>

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

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

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

*Shaykh* Muḥammad Salih Hendricks' ruling of covering the women's `awrah (a part of the body legally prescribed to be covered), which was known at the time in the Cape as “toestiek”, was practised by *Shaykh* Muḥammad Salih Hendricks students. However, this practice was viewed with disregard by many people in the Cape and

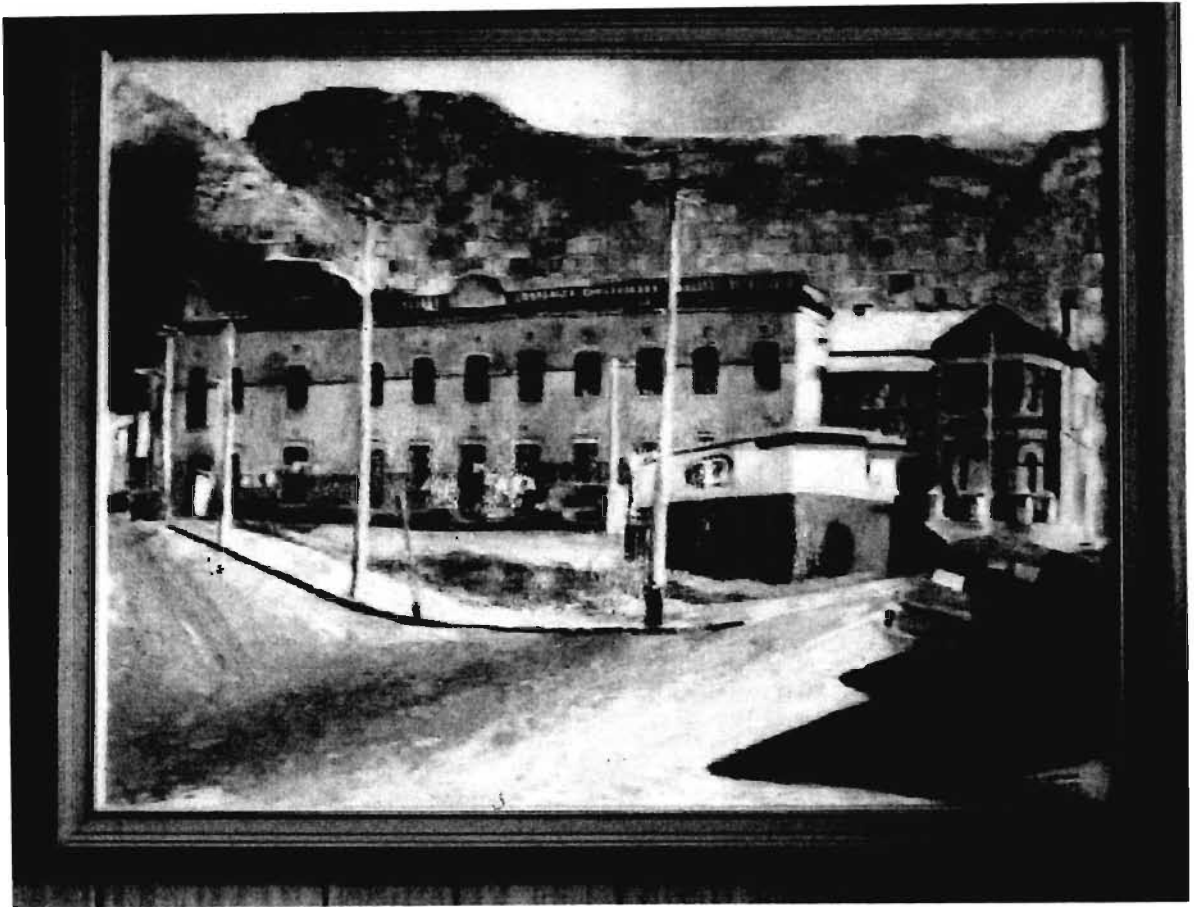
created a split within the community. *Shaykh* Muhammad Salih Hendricks' followers were labelled as the "elitists of Walmer Estate" by many people of the Bo-Kaap and District Six.<sup>71</sup>

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

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

Nevertheless, oral history indicates that Muslims and Christians used to live next to each other and very often rented rooms in the same dwelling. Consequently, many children of Christian and Islāmic faiths grew up from childhood days knowing quite a bit of each other's religion. Thus, it was not unusual for a *Muslim* male, of Malay or Indian origin, to marry a coloured, white Afrikaner or foreign Christian. A typical example can be cited of the distinguished Muḥammad Hoosain Ebrahim

(Ḥusayn Ibrāhīm), who was better known as Ḥājj Peerbhai to the people of District Six.<sup>73</sup>



oils on board and photo: M. H. Ebrahim

Eaton Place District Six  
Muslims and Christians lived in this dwelling in total harmony

#### 1.4.1.1 LEGENDARY ḤAJJ PEERBHAİ OF 247 CALEDON STREET DISTRICT SIX ,CAPE TOWN

Ḥājj Muhammad Hoosain Ebrahim Peerbhai was something of a legend. Ḥājj Peerbhai, who arrived in Cape Town as a 16-year-old-orphan, was born in Surat in India in 1875. His goal was to earn a living and to support his sister Fāṭimah, who remained in India. In the late nineteenth century, Ḥājj Peerbhai married a Scottish

woman, Marion Granger, who embraced *Islām* and assumed the name Mariam (Maryam). After she had given birth to her last baby, named Aminah, *Hājj* Peerbhai took his wife for *Hājj* (pilgrimage) where she died in Madinah. He subsequently married three times. His fourth wife Kaltoem (Kaltūmah), daughter of *Imām* Sa`idīn Dollie, gave birth to his thirtieth child (see Annexure 3).<sup>74</sup>



oils on board and photo: M. H. Ebrahim

*Hājj* Peerbhai's ginger beer factory was first based in 247 Caledon Street, District Six, where he resided but eventually moved to Dreyer Street, Claremont

As a pioneer immigrant, *Hājj* Peerbhai played an active role in community affairs. He was known to the people of District Six as a highly charitable person; his hospitality did not recognise religious or racial barriers. Many people the researcher interviewed related that the police often telephoned *Hājj* Peerbhai to inform him of unclaimed corpses at the mortuary and, irrespective of creed, he would pay all the funeral costs.<sup>75</sup>



photo: M. H. Ebrahim

*Hājj* Muhammad Hoosain Ebrahim (Peerbhai)



photo: M. H. Ebrahim

Mariam Ebrahim., *Hājj* Peerbhai's first wife

As trustee of the *Quwwat al-Islām Masjid* in Loop Street , Cape Town, *Hājj* Peerbhai was responsible for bringing over *Mawlana* Mujibur Raḥmān from India to serve the community as *imām*. The *Mawlana* married *Shaykh* Ismā'īl Ḥanīf's sister. Despite poor health, which cut short the *`ālim*'s reign as *imām*, he made great efforts to disseminate the teachings of *Islām* in the Cape. He was editor and printer of the first monthly *Muslim* magazine in the Cape, "Peace", which strictly dealt with theological issues.<sup>76</sup>

Nonetheless, the history of the *Quwwat al-Islām Masjid* itself is very interesting. In the early twentieth century, *Muslim* Indians became an integral part of a settled society at the Cape. The leadership, felt the need to have a place of prayer which should be their very own. At the invitation of the reigning Islāmic scholar, *Imām* Muḥammad Ibrāhīm Talabudin (Ṭalāb al-Dīn), there was an enthusiastic gathering of Indian Muslims at his residence in Keerom Street, Cape Town. The Bengali

section of *Muslim* Indians, who were followers of the *Ḥanafiyah* School of thought, were huge in numbers and were supportive of the idea of erecting a *masjid*. The Bengalis occupied much of the property around the *masjid* before, as well as after, the erection of the *masjid*.<sup>77</sup>



photo: M. H. Ebrahim  
*Quwwat al-Islām Masjid* Loop Street Cape Town

The *Quwwat al-Islām Masjid* was the only *masjid*, after the *Ḥanafī masjid* in Long Street, which accommodated the *Ḥanafiyah* group in Cape Town and was also headed by a *Ḥanafiyah imam*. *Imām* Muḥammad Ibrāhīm Talabudin, who studied in Bombay and Mauritius, specialized in Islāmic Law and, because of the many years spent there, could also speak Urdu and French. This counted in his favour because he had a large Indian *jamā`ah* of whom many could not converse in either English or Afrikaans.<sup>78</sup>

According to his great-grandson, *Imām* Abdurascid (Abd al-Rashīd) Talabudin of Athlone, *Imām* Muhammad Ibrāhīm Talabudin served as *imām* at *al-Zakariyyah*

*Masjid* in Bombay for ten years. As *imām* of the *Quwwat al-Islām Masjid*, he was well liked by his congregation and by Europeans who had both their businesses and residences in the vicinity of the *masjid*. His lectures inspired many groups, including Christians, and the authorities did not fail in seeking, and invariably following his views on many issues concerning Islāmic law.<sup>79</sup>

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

As a businessman, *Hājj* Peerbhai was highly successful. He owned one of the first ginger beer factories in the Cape. The plant was at first based in Caledon Street, where he resided but eventually moved to Dreyer Street, Claremont, in 1928. Apart from the ginger beer factory, he imported pots, pans and rice from India. In 1930, he was appointed as one of the first agents in Cape Town to act for the Italian shipping company, Loyd Triestino, which ran a steamer between Cape Town and Jeddah. An advertising pamphlet (see Annexure 4) quoted the following prices for trips from Cape Town to Jedda: return passage on deck without food cost 28 pounds 16 shillings, and with food 38 pounds 18 shillings. *Hājj* Peerbhai's fortune never overruled compassion. For example, he owned several properties in District Six but never in his lifetime, as a landlord, did he ever evict a tenant who did not pay his or her rent.<sup>81</sup>

On behalf of the Indian community of Cape Town, *Hājī* Peerbhai hosted and garlanded many distinguished guests from abroad, such as Prince Iqrām of Persia and one of India's most honourable and noble sons, Sayed Sir Raza and his South African wife, Lady `Ali.<sup>82</sup>

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

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

*"Mr Paul Michael Heneke, a teacher at Trafalgar School, is now enrolled (as a Muslim), and will henceforth be known as Abdul (Ābd al)-Majīd".<sup>83</sup>*

*"Mr Ernest Gow, son of the Christian clergyman, Doctor Gow, has also identified himself openly with "Muhammedanism", in preference to the faith hitherto held".<sup>84</sup>*

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

The marriage of a *Muslim* youth to a Christian girl raised serious concerns: "Often she goes over to the Muhammedanism and turns "Malay", and so lapses from the

*Christian faith. Moslems (Muslims) are keen to get such Christian girls, or men too, over to Islām to increase their numbers”.*<sup>85</sup>

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

The growth of 25 000 Muslims and the establishment of 25 *masājīd* in the 1920's caused a concern among the Christian missionaries in the Cape. According to minister A. R. Hampson of the Cape, Muslims were the most law-abiding, clean, respectable, friendly and, owing to the prohibition of strong drink in *Islām*, sober members of the coloured community of the Cape.<sup>86</sup>

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

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

*“Our coloured (Christian) people are in danger. They are like the Moslems (Muslims) in language, habits of life, relationships; they are in contact with*

*them every day and all day long. The Church must be stronger than in the past in teaching her children that the Catholic Church is the only way of Salvation, revealed and commissioned by God. And she must hold out to her Moslem friends the one Name which is above every name,- the Name of Him who is the Light of the World and the Saviour of all who come to Him, even Jesus Christ our Lord".<sup>87</sup>*

On the contrary, Muslims did not feel threatened by their relationship with Christians. Many Muslims, such as Abdullah (Abd Allāh) "Meneer" Adams, who was for many years principal of Muir Street and Raḥmaniyah Primary Schools in District Six, had practically attained his entire education at missionary schools. Biblical studies, reciting the Lord's Prayer, and chanting hymns were part of the daily curriculum. Being part of the missionary system of education, according to "Meneer" Adams and other interviewees, ... *"did not make them less Muslim".<sup>88</sup>*

The manner utilized by *The Mission to Moslems* to propagate Christianity amongst Muslims was unique. The Arabic language was very often used as a means to attract Muslims and a meticulous study of *Islām* was made before disseminating the message of Christ. Hence, it was not surprising to discover that several volumes of Islāmic literature were in the possession of missionaries. *The Mission to Moslems* staff consisted of a priest in charge, two paid women assistants and many white and coloured voluntary workers.<sup>89</sup> Methods used to propagate Christianity were:

- Missionaries visited the residences of Muslims because it was freely accessible due to their friendliness.

- Social clubs were established for *Muslim* males and females where evangelistic talks were given regularly. In the clubs females enjoyed sewing while males played games.
- Preaching in the road was quite popular either during the day or with a lantern and using slides at night. Missionaries used English, Afrikaans and a little Arabic. Afterwards literature which was carefully prepared was distributed to the listening Muslims.
- Prayer meetings were held outdoor more often and gifts were distributed among the destitute.
- Muslims were often visited when ill in hospital and, it was then easier to make friends with their relatives at home as well.<sup>90</sup>

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

*“That this conference calls attention to the spread of Islām in South Africa and urges the necessity for 1. The instructions of Christians in the anti-Christian character of Islām, and 2. The appointment of a Diocesan Mission to Muslims in places where Muslims have settled in large numbers”.*<sup>91</sup>

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

*Guide us into the Straight Path,” - Jesus Christ, Who is the Way, the Truth and the Life, is the answer to their prayer, He needs them and they (Muslims) need Him.*<sup>92</sup>

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

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

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

Often, Muslims were mainly concerned with their own social environment, caring for their families, attending *masājīd* and sending their children to *madāris*. This concern played a most significant role in the later development of *Islām*. It appears that several Islāmic scholars were fully active in disseminating information on various aspects of *Islām* from their respective *masājīd*. However, *Muslim* leaders of the Cape failed to establish a united ‘*ulamā*’ body. Readers of the Moslem Outlook newspaper wanted to know the following:

*“ When will other Imams follow the devoted example of Shaykh Muhammad Salih Hendricks of Walmer Estate, who every Sunday expounds the Qur’ān to a gathering of hundreds of Moslem (Muslim) men and women who would otherwise be less profitably engaged ”.*

*“would it not be a good thing for Islām if our a’immah were to form themselves into a society as it is done in other parts of the world “.*

*“Why do Moslems not formulate a united Moslem association so as to give Moslem representations more weight “.<sup>94</sup>*

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

#### 1.4.3 CAPE MALAY ASSOCIATION (CMA)

The Cape Malay Association was established in 1922 by Mogamat Arshud Gamiet (Ḥamīd). This organisation had the support of some of the ‘ulamā’ and was regarded to be more successful because it represented the aspirations of Cape Muslims only.<sup>95</sup>

At the C M A’s first conference held in 1925 at the City Hall, Cape Town, the President, Gamiet, briefly outlined the history of the “Malays” and emphasized that the Malays were not “Asiatics”. He argued that the “Malays” were only concerned with fulfilling their needs and aspirations as a distinct section of the coloured

community. Important issues discussed at the conference were improved railway facilities for Malay and coloureds, provision for Arabic teachers in Islāmic institutions, *Muslim* religious matters, intermarriages of Muslims and non-Muslims, more modest attire of *Muslim* women and other matters affecting coloureds.<sup>96</sup>



photo: E. Gallie  
Mr M A Gamiet



photo: E. Gallie  
Imām Sulaiman Harris

It is evident from the above text that the C M A showed preference towards coloureds and, by the same token, Gamiet attempted to align the community with the whites. By Gamiet's actions, the C M A kept themselves aloof from Indians (including Indian Muslims) and blacks. Hence, Dr. D.F. Malan, Minister of Interior and Education, stated that: *"The Malays were peaceful and industrious and helped to build up the Afrikaans language. The Government had not classified them as Asiatics, but as South Africans"*.<sup>97</sup>

Gamiet's attitude towards Indians caused dissension among his own membership. At another meeting held under the auspices of the C M A, Gamiet accused Imām Sulaiman Harris of organised heckling which caused the meeting to be adjourned. Imām Sulaiman Harris denied this accusation, and categorically asserted that since the C M A's inception, it assumed an anti-Indian character. Because the

Government consistently equated the Indians with the Cape Malays, it was the C M A's intention to prove that the Cape Malays were "superior" to Indians. Official anti-Asian sentiment and legislation is the context in which Gamiet's views should be understood. Gamiet was very pro-government.

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

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

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

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

According to *Imām* Sulaiman Harris, Gamiet had failed as a Labourite, a member of South African Party and, also as a Nationalist. In spite of his failure, Gamiet still claimed to have been a leader of the people. At a public meeting held at the Fidelity Hall, Primrose Street, members of the Cape Malay Association moved a unanimous vote of no confidence in Gamiet.<sup>99</sup>

The conflict that existed between Cape Malays and Indian Muslims must be placed in context. The divide and rule system of the British was evident during this period and unfortunately *Muslim* leaders were satisfied with the system. This is probably the reason why Muslims were always regarded by whites as the most respectable and peaceful people in the Cape. It was indeed tragic that both these groups, Malays and Indian Muslims kept themselves isolated from each other to the extent that they established their own *masājid* and *madāris* and maintained their own separate cultures. During this period inter-marriages between these two groups was not encouraged.

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

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

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

With the emergence of the Malay Association and its ensuing conflict with the Indian Muslims many other issues emerged, including the "*Khilāfah*", "Chief Priest" and the "Post Mortem" issues. These issues will be dealt with in the

context with the Islāmic scholars' contribution to the consolidation of *Islām* at the Cape.

#### 1.4.5 THE *KHILĀFAH* ISSUE

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

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

In 1925, the *Khilāfah* Movement spread to the Cape and Dr Abdurahman assumed its leadership. Apparently another movement was established, headed by Mr M.A. Gamiel of the CMA, which did not enjoy much support from the Muslims, because of its political agenda. At a meeting held at the National Theatre, District Six, under the chairmanship of *Shaykh* H.A.K. Gamiel, Dr Abdurahman was asked to read out the cable which was sent from *Shaykh al-Islām*, Rector of *al-Azhar* and President of the Congress at Cairo. The contents of the cable were as follows..<sup>103</sup>

*“At the Executive General Islāmic Congress, it was decided to postpone the congress for one year, due to the following reasons: It has been suggested from several quarters that representatives of the Executive Board should be sent to various countries to enlighten the people on the subject matter. It was proposed to discuss at the Congress:- That the Ḥijāz and other Arab States, which must be represented at the Congress are in a state of war at present, with no end to such a state in view:- Egypt, which took the initiative and the work of organisation, is at present in the throes of a General Parliamentary Election”.*<sup>104</sup>

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

It was ultimately resolved that all those that were present on the platform, namely; S.M. Rahim, A. Ismail, M. Ebrahim, H.S. Dollie, H.S. de Vries, H.A.K. Gamieldien and Dr Abdurahman, be the nucleus of a South African *Khalīfah* Council, with the authority to add to their membership, and to take further steps as they may deem necessary for the advancement of the community.<sup>106</sup>

An article concerning the above issue published in *Die Burger*, which was translated into English and appeared in *The Moslem Outlook*, suggested that Dr Abdurahman objected to the decision of the South African *Khalīfah* Committee which elected Mr M.A. Gamiet and *Shaykh* Achmat (Aḥmad) Behardien as delegates to the *Khilāfah* Conference. Of all the *‘ulamā’* in the Cape, only one was present at this meeting. On the other hand, Mr M.A. Gamiet sent a letter addressed to the chairman, expressing his dissatisfaction:

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

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

responsible for creating friction and hatred between Muslims and other racial groups in South Africa.

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

#### 1.4.6 CHIEF PRIEST ISSUE

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

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

On the 23rd July, 1925, a letter from the Minister of Interior's office was returned to *Imām* A. Gamielien of *al-Azhar Masjid*. The contents of the letter clarified the term, "official recognition" as used in the circular of the C M A, which was,

according to the Minister, misconstrued by the *a'immah*. The Minister further asserted that it was the Government's practice not to deal with individuals, but with groups of individuals, having common interests, through the medium of recognized representatives.<sup>111</sup>

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

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

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

#### 1.4.6 POST MORTEM ISSUE

Mr Gamiet was instrumental in organising a deputation to see the Minister of Justice, Mr Tielman Roos, relating to *post mortem* examinations of persons meeting

accidental death. The deputation consisted of amongst others, Messrs. M Gallie, M Awaldien, K du Toit, K Gamielien and M Harris.<sup>113</sup>

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

Other problems that were discussed by the delegation related to food for *Muslim* convicts, *a'immaḥ* visiting prisoners, special marriage licence laws, and payment of persons appearing as witnesses in criminal cases. The Minister was sympathetic and assured the delegation once more, that there would be no unnecessary dissecting of deceased, and requested C M A to forward the names of three *a'immaḥ* who would be appointed as official visitors to gaols.<sup>115</sup>

Following this event, the *Muslim* Association of South Africa (M A S A) invited Dr Abdurahman to address the general public at the Union-Bioscope (Star), Hanover Street, District Six. Dr Abdurahman said in his speech to the M A S A, that he fully supported and agreed with the aims and objectives of the Association because it cared for the interest of Muslims, both spiritually and materially. Further, it also catered for the welfare of the children in order that they may grow up to be true Muslims. Dr Abdurahman made an appeal to the public to support the organisation and advised the *'ulamā'* to exclude party politics from their society. Muslims, instead, should strive for the brotherhood of all Muslims: true unity and the advancement of the moral, social and physical welfare of the whole community.<sup>116</sup>

## 1.5 EDUCATIONAL CONDITION

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

### 1.5.1 MUSLIM MISSION SCHOOLS

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

Later elementary *Muslim* schools were introduced throughout South Africa, with teachers paid by the Government where *qirā'ah* (reading) of *Qur'ān* was

substituted for “Scripture” in the Religious Studies period. In the researcher’s view Dr Abdurahman wanted to spread education and place it within the reach of *Muslim* children who would be the future leaders.

#### 1.5.1.1                   ACHMAT (AḤMAD) GAMIELDIEN, (ḤAMD AL-DĪN) AND THE RAḤMĀNIYYAH INSTITUTE

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

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

During Mr Gamieldien’s employment as principal at *Raḥmāniyyah*, *Shaykh* Abdullah (ʿAbd Allāh) Gamieldien, *Imām* Saʿidin Dollie, Abdurahman (ʿAbd al-

Raḥmān) Dollie and *Shaykh* Muḥammad Khayr Isaacs taught Islāmic studies at the Institute. Despite the fact that *Raḥmāniyyah* was regarded as a *Muslim* Mission school, there were more Christian than *Muslim* teachers on the staff. Although pupils who attended *Raḥmāniyyah* were mainly Afrikaans speaking, books and charts were written in English which was the medium of instruction.<sup>119</sup>



photo: Gabeba Adams  
Achmat Gamielien

This eventually caused a problem with the Cape Educational Department. Circulars were sent to coloured schools, instructing the principals that: “ *The home language must in future be the medium used in teaching throughout the primary course* “. <sup>120</sup> Dr van der Merwe, Superintendent-General of Education in the Cape, stated that many coloured pupils left school at an early age, and that proficiency in at least in one of the official languages was essential, more especially, the first language.<sup>121</sup>

In those days it was not unusual for an intelligent pupil to be promoted to a higher grade during the year if he or she showed excellent progress. Therefore, many pupils completed their primary education within a shorter term. *Muslim* females were never encouraged by their parents to further their studies. Instead, they were taken out of school at a young age in order to assist their mothers with domestic work.<sup>122</sup>

During Mr Achmat Gamiieldien's twelfth year at *Raḥmāniyyah*, he contracted tuberculosis. The Education Department recommended Nelspoort Sanatorium as a temporary retiring place, from which, it was hoped that he would return in good health to resume his post at *Raḥmāniyyah*. On the contrary, Mr Achmat Gamiieldien's condition deteriorated at the Sanatorium and he died at the age of 35 years, on 10 March 1925.<sup>123</sup>

According to Mr Achmat Gamiieldien's grand-daughters, Gabeba (Ḥabībah) and Zainuniesa (Zain al-Nisā):

*"Our grand-mother told us that she struggled after our grand-father's death. She had to scrub and clean the school, and was forced to do washing and ironing for the whites in order to look after our late mother, Fāṭimah, uncles, Muhammad Noor (Nūr) and Lahudin. She also mentioned, that donations received from the public lasted for a while only".<sup>124</sup>*

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

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

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

When Abu Bakr Amjadi (Effendi) arrived in the Cape in 1862, this organised system of education started to disintegrate. The Ottoman Theological School, which he established in 1862, never became part of the mainstream educational system; and it is quite possible that it started the rivalry between him and Achmat Saddik Achmat. By the end of the nineteenth century the organisation of a single system terminated and Islāmic education was provided by independent *madāris* operating chiefly from *masājīd* in Cape Town.<sup>127</sup>

### 1.5.3 PERSONALITIES

Many positive contributions were made by individuals for the spiritual upliftment of Muslims during this era. Several will be mentioned here:

#### 1.5.3.1 KOOLSUM (KULTHUM) MOERAT (MAHADJI)

*Hājjah* Koolsum Moerat, better known as “Ma Hadji”, a well-known *madrasah* teacher, lived in Rutger Street, District Six. She was a pupil of *Shaykh* Abu Bakr Amjadi (Effendi), founder of the Imperial Ottoman School in Cape Town. “Ma Hadji”, was respected in *Muslim* circles, and was considered one of the most learned woman in *Islām* at the Cape. Thousands of *Muslim* women all over South Africa benefited from her scholarship until her demise at the age of 79. Her *janāzah* (funeral) in 1938 was attended by more than 2 000 people.<sup>128</sup>

#### 1.5.3.2 SHAIKH ABU BAKR KASSIEM (QĀSIM) AND ABDURAHMAN (ABD AL-RAḤMĀN) KASSIEM GAMIELDIEN

The Gamieldien families were known for their contributions towards the upliftment of the social and spiritual requirements of Muslims in the Cape. *Shaykh* Abu Bakr was *imām* of the *al-Azhar Masjid*, in Aspeling Street, District Six, which today is still one of the foremost *masjid* in the Cape. It was founded by his brother the late Kassiem Gamieldien. Attached to the *masjid* was the *al-Azhar Madrasah* where children were taught the *Sharī'ah* under *Hāfiẓ* (person who committed the *Qur'ān* to memory) Abdul Malick. *Shaykh* Abu Bakr also acted as chairman of the

*Muslim Association of South Africa. He graduated from al-Azhar Institute, in Cairo, after which the masjid, where he officiated as imām, was named.*<sup>129</sup>

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

#### 1.5.3.3 IMĀM KIAMDEN (QIYĀM AL-DĪN) DU TOIT

*Imām Du Toit was born in 1871 in Paarl. He received his earlier Islāmic education in Paarl and later in Makkah where he obtained a certificate in Theology. At the age of twelve years, he accompanied his family to Makkah to perform Ḥajj. On his return to Paarl, he joined his father's building contracting business. With the split of the jamā'ah of the Breda Street Masjid, in 1897, he was appointed as imām of the new masjid, Nūral-uthmaniyyah. He held this position until he resigned in 1924, and thereafter settled in Cape Town.*<sup>131</sup>



photo: E. Gallie  
*Imām Kiamdien Du Toit*

In Cape Town, *Imām Du Toit* was held in high esteem by those who were in contact with him. He was the only official marriage officer in South Africa, deputy “Chief Priest” of the Cape “Malays” and an authority on *dīn*. He was a good sportsman and was a member of the South African Cricket Team which toured England in 1883. He played for Paarl *Muslim* Cricket Club for a number of seasons. *Imām Du Toit* married Fāṭimah, daughter of Mr H.S. Moerat in 1900. Six years later, he married Miss Sheba Kamalie (Shībah Kamālī) of Port Elizabeth. On 12 June 1933, *Imām Du Toit* died at his residence, in Ayre Street, District Six, after a long illness.<sup>132</sup>

#### 5.3.4 *SHAYKH SA`ID NAJAAR (NAJJĀR)*

*Shaykh Muḥammad `Uthman Najaar* was born in Makkah in 1837. In 1896, he arrived in the Cape, accompanied by his son, Sa`id, whilst leaving five children behind in Makkah. He was known to be a keen astronomer and often visited the Royal Observatory in Cape Town. He married Fāṭimah Anthony of Simonstown and they had five children. After his tenth year in Cape Town, at the age of seventy years,

*Shaykh* Muḥammad `Uthmān Najaar applied for a permit (see Annexure 6 ) to enter Transvaal for the purpose of teaching Arabic to children.<sup>133</sup>



photo: Umar Najaar

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

*Shaykh* Muḥammad `Uthman's son, *Shaykh* Sa'id, at the age of nineteen, was the only person in the Cape to know the seven modes of reciting the *Qur'ān*. At the age of twenty six years, he married *Hājjah* Aysha Petersen of Kimberley, and they had seven sons and five daughters. *Shaykh* Sa'id established *madāris* in Cape Town, Salt River, Johannesburg, and Durban, where he taught Islāmic Studies, more specifically, *ḥifẓ al-Qur'ān* (memorisation of the *Qur'ān*). He lead the recital of the *Qur'ān* during the months of *Ramaḍān* at the Vos Street *Masjid*, Cape Town, as well as the Grey Street *Masjid* in Durban.<sup>134</sup>

*Shaykh* Sa'id lived in Durban for six years and many of the scholars he taught continued their studies in Saudi Arabia. While in Durban, he was offered a post as *imām*, he declined the position as many people followed their customs, instead of

*Sharīʿah*. *Shaykh* Saʿīd returned to his birth place, Makkah. At the time there was turmoil among the people there, specifically between Ḥusayn ʿAlī, who appointed himself as king of *Hijāz*, and Ibn Saʿūd, leader of *Wahhābis*. Since *Shaykh* Saʿīd did not approve the practice of the *Wahhābis*, he returned to Cape Town, where he settled in Wale Street.<sup>135</sup>

*Hājj* Peerbhai, who was trustee of *Quwwat al-Islām Masjid* in Loop Street, offered *Shaykh* Saʿīd the post as *imām* and *ʿustādh* of this Institution. He accepted the offer and remained in the post for eight years. Later *Shaykh* Saʿīd taught at a *madrasah* in Walmer Estate, purchased previously by Saʿīd Shamiya, a friend of the Najaars. He finally taught in Albert Street, District Six, after the death of “boeta Maan”, until his demise on the 8 December 1957..<sup>136</sup>

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

After discussing the establishment and consolidation of *Islām* at the Cape from the early 18<sup>th</sup> century till the early 20<sup>th</sup> century, we shall now proceed with *Shaykh* Ismāʿīl’s early life prior to his departure abroad in the following chapter.

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## ENDNOTES

- <sup>1</sup> Davids, A 1980. *The Mosques of Bo-Kaap*, The South African Institute of Arabic and Islāmic Research Athlone, Cape, p. 35
- <sup>2</sup> *Ibid.* p. 37.
- <sup>3</sup> *Ibid.* p. 42.
- <sup>4</sup> Bradlow, F and Cairns, M 1978. *The Early Cape Muslims*, Cape Town: A. Balkema, pp. 86 & 106.
- <sup>5</sup> According to Lyon, A 1983. *Cape Muslim/Cape Malay - A question of identity*, Unpublished BA (Honours) thesis. Australian National University, p. 8. Cape Malays were classified by the South African government as a sub-group of the coloured population. See also Du Plessis, I D 1944. *The Cape Malays*, Maskew Miller, Cape Town. p. 6. and Dangor, S E 1981. *Shaykh Yusuf*, Iqra Research Committee. MSA of South Africa, Mobeni, p. 111.
- <sup>6</sup> Davids, *The Mosques of Bo-Kaap*, p. 37. See also Dangor, *Shaykh Yusuf*, p. 8.
- <sup>7</sup> Jeffreys, K M 1939, *Sheik Joseph at the Cape*, in Cape Naturalist, vol 1, p. 196. *Islām* is sometimes known as Muhammedanism, after its founder Muḥammad.
- <sup>8</sup> Lyon, A 1983. p. 8.  
One of the three who remained at the Cape was the daughter of *Shaykh Yusuf*, who married the Rajah of Tambora.
- <sup>9</sup> Dangor, pp. 12-13.
- <sup>10</sup> Davids, *The Mosques of Bo-Kaap*, p. 39.  
Muslims in the Western Cape refer to the term *kramat* as the place where *Shaykh Yusuf* was buried. It also means master/saint or refers to *Shaykh Yusuf* himself. See also Dangor, *Shaykh Yusuf*, p. 3.
- <sup>11</sup> Tayob, A 1995. *Islāmic Resurgence in South Africa*, The Muslim Youth Movement University of Cape Town, South Africa. p. 40.
- <sup>12</sup> Lubbe, *The Muslim Judicial Council - p. 41. A Descriptive and Analytical Investigation*, See also Dangor, S E 1994. *In the footsteps of the Companions: Shaykh Yusuf of Macassar*, da Costa & Davids, in Pages from Cape Muslim History, Shuter & Shuter (Pty) Ltd Church Street Pietermaritzburg, South Africa. p. 23.
- <sup>13</sup> See Davids, *The Mosques of Bo-Kaap*, p.44.
- <sup>14</sup> According to Davids, Tuan Guru means "Mister Teacher" (*Mosques of Bo-Kaap*, p. 45.)
- <sup>15</sup> *Ibid.*
- <sup>16</sup> *Ibid.* p.46.
- <sup>17</sup> Davids, *The Mosques of Bo-Kaap*, pp. 47 & 93.

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- <sup>18</sup> Lubbe, *The Muslim Judicial Council*, p.56.
- <sup>19</sup> Barker, M J 1994. *Readers Digest Illustrated History of South Africa*, The Reader's Digest Association Limited. Cape Town, London, New York, Sydney, Montreal. p. 276.
- <sup>20</sup> Davenport, T R H 1989. *South African Modern History*, Southern Book Publishers, Bergville. pp. 232-233..
- <sup>20</sup> Author unknown, " The Coloured man- Dr Abdurahman's speech", *The Cape Argus Weekly Edition*, 13th February 1907, p. 8, col. 3.
- <sup>22</sup> *The Cape Argus Weekly Edition*, 13th February 1907, p. 8, col. 3.
- <sup>23</sup> Dr Edgar Maurice, " School protest started in 1890 ", *The Argus*, 5th June 1980, p.15, col.4.
- <sup>24</sup> Whites in South Africa were initially regarded as Europeans including the white Afrikaner. Many Muslims, who were regarded as coloureds volunteered to participate in the 1914 World War. The word non- European was also used for coloured.
- <sup>25</sup> Author unknown, " Coloureds and the 1914-1918 conflict ", *Cape Standard*, 5th September 1939, p. 9, cols. 1-3.
- <sup>26</sup> *Ibid*.
- <sup>27</sup> *Ibid*. The 13,000 men who volunteered to serve their country, were known as the Hoskin Division of the A.P.O.
- <sup>28</sup> *The Cape Argus*, 22 June 1918. p. 5.
- <sup>29</sup> *Ibid*, 11 July 1918. p. 3.
- <sup>30</sup> Khadduri, M 1955, *War and Peace in the Law of Islām*, The John Hopkins University Press, Baltimore. pp. 52-53.
- <sup>31</sup> Interview with Sulaiman Petersen 5 June 1997
- <sup>32</sup> Author unknown, " Dr Abdurahman blamed for present conditions", *Cape Standard*, 29 August 1939, p. 2, cols. 1-3.
- <sup>33</sup> The Muslim Association of South Africa (a political group) will be discussed later under the religious condition of the Muslims at the Cape.
- <sup>34</sup> Barker, p. 302.
- <sup>35</sup> *Ibid*.
- <sup>36</sup> Interview with Mr Isma'il Jensen on 11th November 1998, Mrs Amina Fataar (born 21st March 1919) on 6th October 1998. and Mrs Amina Jappie on 13th August 1998.

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- <sup>37</sup> Interview with *Hājjah* Saneya Sulaiman on 9th July 1998, *Hājj* Gamat Amien Doutie (born 25th December 1917) on 12th September 1998. *Hājj* Amien is a direct descendent of Tuan Tana Baru.
- <sup>38</sup> "Gemel", "Washerwomen of Old Cape Town", *The Cape Standard*, 4th August 1936, p. 3, cols. 1-3.
- <sup>39</sup> *The Cape Standard*, 4th August 1936, p. 3, cols. 1-3.
- <sup>40</sup> Interview with *Hājj* Gamat (Muhammad) Amien Doutie (born 25th December 1917) on 12th September 1998.
- <sup>41</sup> Interview with Mr Isma'il Jensen on 11th November 1998.
- <sup>42</sup> Interview with Mrs Kulsoem Arendse, on 4th December 1998.
- <sup>43</sup> Author unknown, "Influenza Epidemic", *The Cape Argus*, 22 June 1918. p. 5, col 5.
- <sup>44</sup> Phillips, H 1984. *Black October: The Impact of the Spanish Influenza Epidemic of 1918 on South Africa*, The Degree of Doctor of Philosophy, University of Cape Town. pp. 160-161.
- <sup>45</sup> *Ibid* p. 127.
- <sup>46</sup> *Ibid* p. 128.
- <sup>47</sup> Author unknown, "Will there be another Epidemic", *The Cape Standard*, 1st October 1940, p. 7, cols. 1-2.
- <sup>48</sup> *Ibid* p. 11.
- <sup>49</sup> Author unknown, "Influenza Epidemic", *The Cape Argus*, 7th October 1918. p. 5, col. 6.
- <sup>50</sup> *Ibid*
- <sup>51</sup> *Ibid*.
- <sup>52</sup> Phillips, p. 14.
- <sup>53</sup> Interview with Mrs Kulsoem Arendse, (born 4th April 1906) on 6th October 1998.
- <sup>54</sup> Interview with *Hājjah* Zanab Jensen (Kiyam, born 14th May 1907) on 11th November 1998.
- <sup>55</sup> Interview with Mr Isma'il Jensen (born 23rd September 1910) on 11th November 1998.
- <sup>56</sup> Interview with Mrs Amina Jappie (born 13th May 1913) on 13th August 1998. Mrs Jappie was the researcher's first teacher in 1948.
- <sup>57</sup> Phillips, p. 127.
- <sup>58</sup> Smith, V B 1990, *The Origins of Early History of District Six to 1910*, in S. Jeppie's & C. Soumodien's (eds), *The struggle for District Six - Past and Present*, Buchu Books, Cape Town. pp. 35-36.
- <sup>59</sup> *Ibid* p. 37.

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- <sup>60</sup> Jaffer, *Islām in Africa and South Africa*, pp. 30-32
- <sup>61</sup> *Ibid.*
- <sup>62</sup> Dr I Berelowitz, "The Jews of District Six", *Supplement to Weekend Argus*, 21st January 1989, p.6, cols. 1-3.
- <sup>63</sup> Author unknown. *Supplement to Weekend Argus*, 21st January 1989, p. 6, cols. 1-3.
- <sup>64</sup> Interview with Mrs Amina Jappie (born 13th May 1913) on 13th August 1998.
- <sup>65</sup> Interview with *Hājjah* Saneya Sulaiman (born 31 August 1910) on 9th July 1998. *Hājjah* Saneya's father was *Imām* Aminu Amani, he was *imām* at the *Auwal Masjid*, in Dorp Street, Cape Town.
- <sup>66</sup> Arabic transcript, meaning "peace be upon him".
- <sup>67</sup> Shell, R C H 1978. *De Meillons People of Colour*, The Brenthurst Press (Pty) Ltd, 44 Main Street, Johannesburg. p. 8.
- <sup>68</sup> Shell, p. 10.
- <sup>69</sup> Da Costa, Y & Davids, pp. 107-109.
- Author unknown, "Al-Zaavia, Walmer Estate, Cape Town", *The Moslem Outlook*, 6th March 1925, p.3, col. 3.
- <sup>71</sup> Da Costa, Y & Davids, p.109, and also an interview with Mrs Fatima Abrahams (87 yrs) 18th August 1998.
- <sup>72</sup> Author unknown, "Modesty and Dress", *The Moslem Outlook*, 25th July 1925, p.1, col. 2.
- <sup>73</sup> *Hājj* Muhammad Hoosain Ebrahim Peerbhai was the researcher's grandfather. In fact the researcher was named after his grandfather. When *Hājj* Peerbhai died in 1954, the researcher was 12 years old.
- <sup>74</sup> Information recieved from the researcher's late father, Gasant (*Ḥasan*) Ebrahim Peerbhai prior to his death on 5th September 1983.
- <sup>75</sup> Michael Doman, "The Essence of District Six", *Cape Weekend Argus*, 23rd August 1986, p. 22, cols. 4-7: p. 23, cols. 1-4.
- <sup>76</sup> Author unknown, "A nostalgic look at Distict Six", *Muslim News*, 15th August 1986, p. 6, cols. 1- 5.
- <sup>77</sup> Author unknown, "Indian Mosque. *Quwwat al- Islām*, Loop Street, Cape Town". *Moslem Outlook*, 27th February 1925, p.1, cols, 1-3.
- <sup>78</sup> *Ibid..*
- <sup>79</sup> Interview with *imām* Abdurascid Talabudin (born 21st April 1937) on the 26th December 1998.

- 80 Doman, p. 9, cols. 1- 6
- 81 "A nostalgic look at Distict Six", p. 6, cols. 1- 5
- 82 Author unknown, " Sayed Raza and Lady Ali Entertained", *The Sun*, 7th February 1936, p. 7, cols. 3- 4.
- 83 Author unknown, "Notable local Converts", *The Moslem Outlook*, 30th January 1925, p. 1, col.3.
- 84 *Ibid*.
- 85 Hampson, A R 1934 *A Moslem Catechism in Cape Town*, Camp Street Cape Town. p. 4.
- 86 Hampson, A R 1934 *The Mission to Moslems in Cape Town*, New Church Street Cape Town. p. 5.
- 87 *Ibid* p. 4.
- 88 Amien Jacobs, " Abdullah "Meneer" Adams - The people's principal". *Muslim Views*, July 1998, p. 31, cols. 4 - 5. Mr Adams was known to the people of the Cape as "Meneer". Interview with Mrs Amina Jappie on 13th August 1998 and with Mrs Saneya Sulaiman on 9th July 1998.
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- 91 *Ibid*, p. 16.
- 92 *Ibid*
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- 103 Author unknown, "Khilafate Congress", *The Moslem Outlook*, 30th January 1925, p. 3, cols. 1-3.
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- 123 "Obituary, Achmat Gamiel dien", *The Moslem Outlook*, p. 3, col. 3.
- 124 Interview with Mrs Gabeba Adams and Mrs Zainuniesa Ebrahim on 28th June 1998. The researcher's wife, Zainuniesa and Gabeba are the grand-daughters of Achmat Gamiel dien.
- 125 Davids, A 1991 *The Afrikaans from the Cape Muslims from 1815-1915*, A Socio-Linguistic Study. Faculty of Humanities, Unpublished MA paper. Department of Afrikaans and Nederlands, University of Natal (Durban) p. 61.

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- <sup>126</sup> *Ibid*, p. 62.
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- <sup>128</sup> Author unknown, "Death of Ma 'ladji", *The Cape Standard*, 6th December 1938, p. 2, col. 5.
- <sup>129</sup> Author unknown, " *Masjid-al-Azhar*", *The Moslem Outlook*, 13th March 1925, p.8, cols, 1-3.
- <sup>130</sup> Author unknown, " Cape Town *Imam* who settled in Cairo ", *The Sun*, 20th January 1933, p.1, cols, 1-2.
- <sup>131</sup> Interview with *Hājjah* Zanab Jensen daughter of *Imam* Kiaindien du Toit on 11th November 1998.
- <sup>132</sup> Author unknown, " *Imām* Kiaindien du Toit Dead", *The Sun*, 16th June 1933, p. 1, col. 2.
- <sup>133</sup> Interview with *Shaykh* Sa`id's son, *Shaykh* `Umar Najaar on 21st October 1998.
- <sup>134</sup> Interview with *Shaykh* Sa`id's son, *Shaykh* Abdurrazak ( `abd al-Razāk ) Najaar on 10th September 1998.
- <sup>135</sup> Interview with *Shaykh* Sa`id's son, *Shaykh* `Umar Najaar on 21st October 1998.
- <sup>136</sup> *Ibid*.

## CHAPTER 2

### EARLY LIFE

#### 2.1 SHAYKH ISMĀ'IL'S BIRTH AND FAMILY BACKGROUND

*Shaykh* Ismā'īl was born on 24 August 1906 in Cape Town in Shortmarket Street. The family then moved to Wale Street and later to Pepper Street in the Bo-Kaap district familiarly known as the Malay Quarter or Signal Hill. His forefathers were originally from an area known as "*Varkies Vlei*", known today as Rondebosch East. His father's name was Muḥammad Ḥanīf Edwards and his mother's name Khadijah (Khadijah), (her maiden surname was Jamodien (Jam al-Dīn)). He was one of eight siblings. He had four sisters and was the youngest of four brothers who grew up with their parents in the Bo-Kaap district. When *Shaykh* Ismā'īl was 37 years old, his father died. At the time, he was very active in Islāmic research and teaching in the Cape. Khadijah died on 24 August 1952.<sup>1</sup>

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

The researcher discovered that Yagyah (Yahyā) Edwards, a cousin of *Shaykh* Ismā'īl was in possession of a pocket-watch which was presented to Yagyah by his

father, Abdurahman, and had engraved on it the following inscription: *“Presented by William Esq. to his servant Edwards as a mark of consideration for his services - 1835”*.<sup>4</sup> It seems as if this gift was given to Edwards (an ex- slave) after the abolition of slavery. From the above particulars, “Edwards” could well have been an ancestor of *Shaykh* Ismā’īl who assumed his employer’s name “Williams” and, consequently was known as Edward Williams.

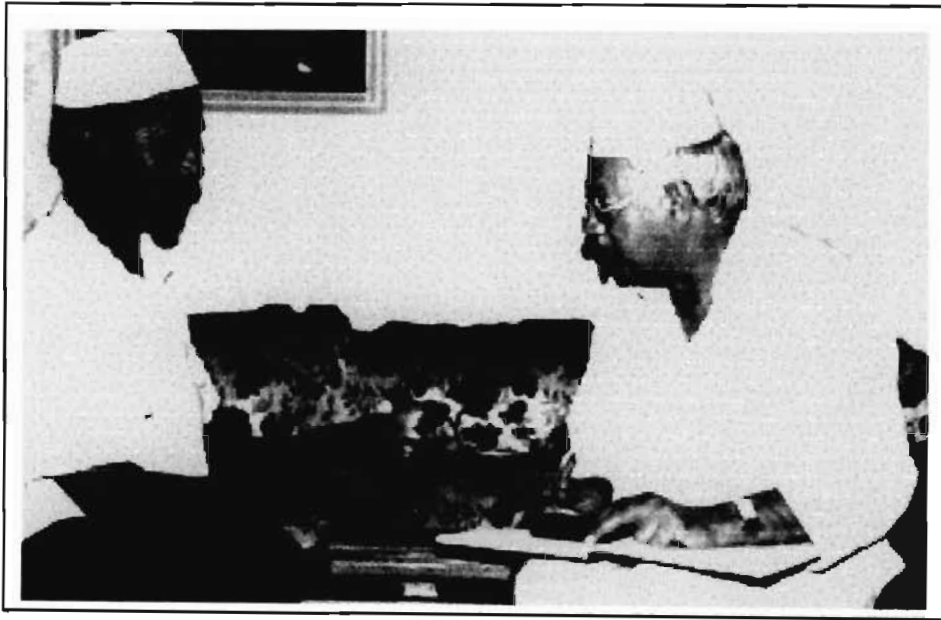


photo: M. H. Ebrahim  
Yagyah Edwards showing the pocket-watch which William gave to his  
(Yagyah's) ancestor, Edwards, for service rendered during 1835.

According to Fatimah Salie (maiden surname Edwards), a relative of *Shaykh* Ismā’īl: *“My ancestors adopted the surnames Williams and Edwards respectively because they probably thought that they would inherit from their employer”*.<sup>5</sup>

From the latter half of the nineteenth century it became customary for Muslims to use Christian surnames. Although, most surnames were of Arabic origin, there was also a high occurrence of foreign names, which could be attributed to the “Cape Malaywomen” who married German, Dutch and British emigrants. Hence it was not unusual amongst Muslims to have had the first half of their names in

Arabic and the second half in Dutch, English or any other foreign origin, for an example, Hanif Edwards, Yahya Kriel, Musa Titus and Rashidah Hendricks. There were also reasons for adopting these foreign names and surnames.<sup>6</sup>

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



photo: Sadick Waggie  
“Oom Braim” Durban

In 1929 “Oom Braim’s” wife, Ruth Heather Durban, assumed the name Mariam before she and her three daughters went on *ḥajj*. They were accompanied by elderly women under the supervision of *Shaykh* Ibrahim Hendricks, son of *Shaykh* Salih Hendricks. While in Makkah, Mariam became ill and died there. Mariam’s three daughters settled in Makkah and ultimately got married to Saudi

Arabians. The eldest daughter, Aminah, who lived in Cape Town was married to Nūr al-Dīn al-Amjadi (Effendi), the great grand-son of Abu- Bakr al-Amjadi (Effendi). The Durbans were one of the families who contributed towards *al-Zāwiyah Masjid*, situated in Walmer Estate in the Cape which was established by *Shaykh* Salih Hendricks. In 1959 “Oom Braim” died at the residence of his wife in Makkah.<sup>8</sup>

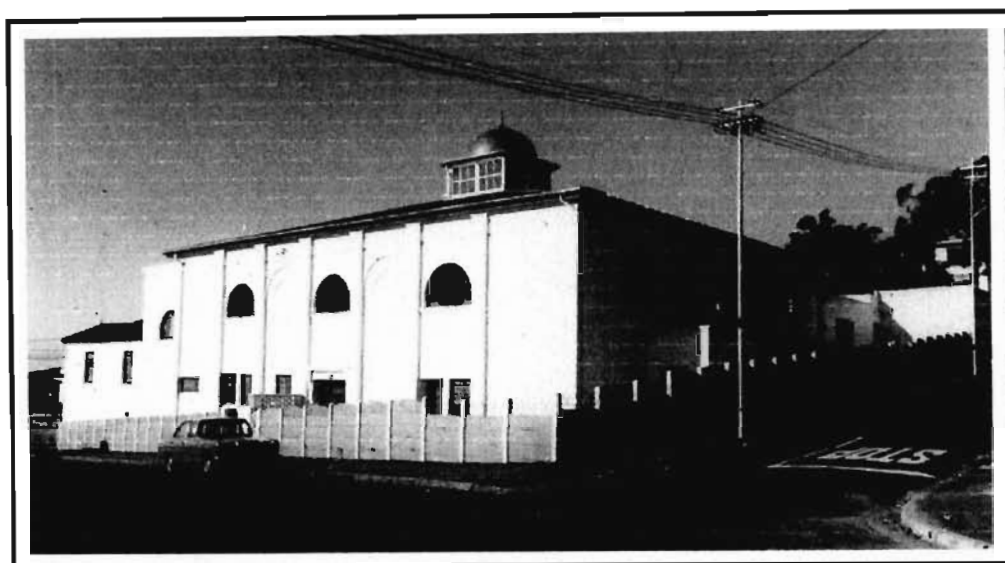


photo: M. H. Ebrahim

*Al-Zāwīa Masjid* which was established by the late *Shaykh* Salih Hendricks

Another example is the Kriel family of Cape Town who also never changed their surname. Yahya Kriel asserted that his ancestors were Afrikaners who originated from Stellenbosch. One of the nine Kriel brothers Piet Kriel, came to settle in the Bo-kaap during the “*osse wa*” (ox-wagon) period. He embraced *Islām* and assumed the name of Samsodin (Shams al-Dīn). After his marriage to a Cape Malay woman, he was appointed as deputy *imām* of a mosque in the Bo-kaap. Samsodin’s grand-son, Abdul Hafidh (Abd al-Ḥafīz), was a contemporary of *Shaykh* Salih Hendricks. The Kriel brothers were capers, except for one brother who was a tailor.<sup>9</sup>

According to oral tradition, *Shaykh* Ismā'īl grew up as an ordinary boy and there was nothing extraordinary about his behaviour or character traits. He frequently ran errands to purchase fish for his family at the harbour with his self-built cart.<sup>10</sup> It is believed that *Shaykh* Ismā'īl was a good and regular swimmer until his adulthood. In his later years, he exercised with a chest expander. *Shaykh* Ismā'īl's brother, Achmat (Aḥmad), used to swim from the Cape Town pier to Woodstock beach and back thrice, in one session. The Edwards' brothers inherited this health consciousness from their father, Ḥanīf. When Ḥanīf's son, Karriem, died, Ḥanīf bought boxing gloves and weights for his grand-children. Wrestling was also part of the Edwards' sport to the extent that a professional wrestler was consulted to assist the family.<sup>11</sup>

*Shaykh* Ismā'īl was brought up within a pious and virtuous family environment. Furthermore, he lived in an environment where Muslims were in the majority and he was surrounded by several *masājid*. These *masājid* and the *Muslim* community of the Bo-Kaap had an impact on *Shaykh* Ismā'īl's early spiritual life.<sup>12</sup> The *Muslim* community also played a significant role in the consolidation of *Islām* at the Cape in the nineteenth century.<sup>13</sup> It is evident that the *masjid* and *madrasah* were the main centres of the community's activities and affairs. Hence at a very tender age *Shaykh* Ismā'īl attended a *madrasah* near his residence.

## 2.2 SHAYKH ISMĀ'ĪL'S EARLY ISLAMIC EDUCATION

At a young age *Shaykh* Ismā'īl spent his most valuable years at *Madrasah Nūr al-Mubīn* under the tutelage of *Shaykh* Muḥammad Khayr Isaacs.

### 2.2.1 STUDENT AT MADRASAH NŪRAL-MUBĪN

There were many Muslims who, since their arrival at the Cape up to the first few decades of the twentieth century, did not send their children to *Christeskole* (Christian mission schools) as they feared that their children would be indoctrinated with *Christegeleerte* (Christian values). Although these students did not have formal secular teaching, they were taught to read Arabic and Arabic-Afrikaans (Afrikaans written in Arabic script).<sup>14</sup> As far as the forefathers of Muslims of the Cape were concerned, English was regarded as the language of the white oppressors.<sup>15</sup>

At the age of six, Ismā'īl was accompanied by his sister, Fāṭimah to *Madrasah Nūr al-Mubīn* a few doors away from the *Awwal Masjid*, in Dorp Street, Bo-Kaap, which was run by *Shaykh* Muḥammad Khayr.<sup>16</sup> According to Dr Da Costa the “house madrasahs” were arranged specifically:

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

As *Madrasah Nūr al-Mubīn* was overcrowded, Jawayah, the wife of the distinguished *Shaykh* Muḥammad Khayr made a few adjustments with her furniture to make it possible for her husband to accommodate the young (*Shaykh*) Ismā'īl.<sup>18</sup>

The *Madrasah Nūr al-Mubīn* was the largest *madrasah* during this period. The first session commenced in the morning for those who were not attending secular school yet, the second session accommodated those who were attending secular school, and evening classes were conducted for adults. Students who lived afar, boarded with *Shaykh* Muḥammad Khayr's large family and were treated as part of the family. These students had the honour and privilege to share their food with their *ustādh*.<sup>19</sup>

The methodology utilised at the *Madrasah Nūr al-Mubīn* was common to other *madāris* at the time in the Cape. Arabic reading took up most of the weekly timetable. The elementary reader for learning Arabic alphabet commonly used in India (known as the *surat*) was the beginners' text (see Annexure 8), and thereafter the *Qur'ān* was the basic reading book.. Children were also taught lessons on *ṭahārah* (cleaniness/ritual purity), *ṣalāh* (daily prayers) and *ada b* (etiquette). Specific terms were frequently used in the *madrasah*, they were: “*ay-ya*”, which meant to recognise and pronounce the Arabic *ḥurūf* (letters) individually and collectively to formulate simple words. “*Om faam te maak*”, meant to learn or to memorise any aspect of *madrasah* lessons and “*batcha*” was referred to the recital of the *Qur'ān*.<sup>20</sup>



photo: Abdeya da Costa

*Shaykh* Muḥammad Khayr (Isaacs) -teacher of *Shaykh* Ismāʿīl Ḥanīf (Edwards)



photo: Abdeya da Costa  
Jawayah, wife of *Shaykh* Muḥammad Khayr  
with students who boarded at the  
family's residence.

Senior students were taught to memorise the *Qūr'ān*, specific prayers and other forms of Islāmic litanies. The rules of *tajwīd* (correct Qur'anic pronunciation and recitation) and the life of the *Nabi* (Prophet) Muḥammad (saws) were emphasised and had to be memorised. *Shaykh* Muḥammad Khayr's daughter, Abdeya, and Mohammed Hanief Allie (Muḥammad Ḥanīf `Ali), a retired principal of Habibia Primary School, both past students of *Madrasah Nūr al-Mubīn*, rendered the rules of *tajwīd* comfortably in the presence of the researcher.<sup>21</sup>

All notes were recorded by students in Afrikaans using Arabic script. The attached copy of a document (see Annexure 9) indicates that *Shaykh* Muḥammad Khayr was very artistic, he hand-painted *`Id* cards and compiled Arabic-Afrikaans texts.<sup>22</sup>

*Shaykh Muḥammad Khayr's daughter, Abdeya, related that: "My father used to escort us (scholars) to the graves of the Auliya<sup>23</sup> (kramats) every week, and we were taught the sūfi (tasawwuf) practices, specifically, the practices of the Alawiyyah order".<sup>24</sup>*

According to Dr Yusuf da Costa *Shaykh Muḥammad Khayr* once had a student who had difficulty in learning. He accompanied this student to the grave of *Tuan Guru* and he appealed to *Allāh* that He should grant this pupil the ability to learn through the *barakah* (blessings) of the *ṣāliḥīn* (pious people).<sup>25</sup>



photo: Abdeya da Costa

*Shaykh Muḥammad Khayr escorted his students every week to the graves of the Auliya and taught them the Sūfi practices.*

According to Dr Mahate: *"Shaykh Muḥammad Khayr was a remarkable man, he was stern and enforced discipline by using the cane, but, the awe that we had for him, was more through love than fear. I must still come across somebody who did not approve the method of teaching used by Shaykh Muḥammad Khayr".<sup>26</sup>*

Oral tradition states that the “*falaqa*”<sup>27</sup> was often used in *madāris* in the Western Cape. Though *Shaykh* Muḥammad Khayr possessed a “*falaqa*”, it was rarely used. He only used the “*falaqa*” in extreme cases when scholars were disobedient to him.<sup>28</sup>

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

When *Shaykh* Ismāʿīl reached the age of eight, he *tammat*<sup>29</sup> (completed) the reading of the *Qurʾan* under the strict tuition of *Shaykh* Muḥammad Khayr. *Tammat* in those days was a major achievement specifically in the lives of the youth and generally in the *Muslim* community.<sup>30</sup>



*Tammat* of *Shaykh* Ismāʿīl Ḥanīf (right)

photo: Abeya da Costa

*Shaykh* Muḥammad Khayr's annual *tammāt* ceremony attracted many scholars from afar. He was renowned at the Cape as a specialist in *tajwīd*. Among others who completed the recital of the *Qur'ān* at *Madrasah Nūr al-Mubīn* were: Zanaḥ (Zaynab) Booley (daughter of *Shaykh* Muḥammad Khayr), Abu Bakr Booley, *Shaykh* Cassiem (Qāsim) Abdurouf, *Shaykh* Abdullah Abdurouf, Mohammed Hanief Allie, Dr Allie (Ali) Mahate and Achmat (Aḥmad) Coenraad. The *tammāt* ceremonies were held at the *Shāfi'i Masjid* (see Annexure 10) and at times at the *Jāmi' Masjid* both mosques situated in Chiappini Street, Bo-Kaap.<sup>31</sup>



photo: Abdeya da Costa  
*Tammāt* of Mohammed Hanief Allie - holding *Qur'ān* (ex-principal of Habibia Primary)

The pupils (including *Shaykh* Ismā'īl) were dressed in gowns of fine silk, wooden sandals and turbans on their head and were driven in a coach to the *masjid* by Rashid Hendricks. Rashid was meticulous in grooming his horses, he polished and placed coloured feathers in the horses' brasses prior to the colourful event. Each examinee was flanked by two bestmen, each carrying a copy of the *Qur'ān*.<sup>32</sup>



photo: Abdeya da Costa

Pupils were always driven in a coach from their homes to the *masjid*

In the *masjid* the pupils sat in front of the examiners (*imams*), while the bestmen sat behind them. The pupils were tested in *tajwīd* and were asked general questions regarding Islāmic belief and practical Islāmic theology. In response to the pupil's recitation of the *Qur'ān*, the loud pronouncement of *Allah* from the *jamā'ah* (congregation/audience), showed its appreciation and satisfaction of the pupil's performance. After the *tammat* ceremony, the *jamā'ah* was invited to the pupils' residence, at which lunch and afternoon tea were served.<sup>33</sup>

It is evident that the *tammat* was the most colourful event during this period. It is disappointing that this cultural tradition is dying out in the Cape. However, there are other religious practices which are still adhered to such as communal recitations of the *Qur'ān* and the *ratib al-ḥaddād*.



photo: Abdeya da Costa

Girls who *tammat* at *Shaykh* Muḥammad Khayr's *tammat* ceremony

It is interesting to note that according to Abdeya, *Shaykh* Muḥammad Khayr's *asātidhah* (teachers) were the late *Shaykh* Muḥammad `Uthman Najaar (Najjār),<sup>34</sup> grandfather of the late *Shaykh* Abu Bakr Najaar, the late *Imām* Sa`idin Dollie<sup>35</sup>, *Shaykh* `Abd al-Raḥīm ibn Muḥammad al-Irāqi,<sup>36</sup> who was better known as *Sayri* and the late *Shaykh* Salih Hendricks<sup>37</sup> of *al-Zāwiyah Masjid*.<sup>38</sup>

These *asātidhah* played a significant role in educating *Shaykh* Muḥammad Khayr on various aspects of *Islām*, which in turn benefited and influenced *Shaykh* Muḥammad Khayr's pupil, *Shaykh* Ismā`il and many others.<sup>39</sup>

## 2.2.2 INFLUENCE OF SHAYKH MUḤAMMAD KHAYR'S ASĀTIDHAH

*Imām* Sa`idin Dollie and *Shaykh* Muḥammad `Uthman Najaar, who were the examiners of *Shaykh* Muḥammad Khayr at the *tammat* ceremony, were also directly involved with many other *tammat* ceremonies in the Cape. They made invaluable contributions towards teaching the recitations (*qirā'ah*) of the *Qur'ān*. Moutie (Mutī) Dollie, son of *Imām* Sa`idin, stated that his father was the first *imām* to

teach *tajwīd* in Cape Town and had the most pupils in the early twentieth century. *Imām Sa'idīn Dollie* studied for 15 years in Makkah and was a contemporary of fellow scholars such as *Shaykh Dollie* (uncle of *Imām Sa'idīn*) and *Shaykh Abdul-Malik Hamza*.<sup>40</sup>

According to Moutie Dollie:

*"My father taught in Buitengracht Street, Bo-Kaap and at the Raḥmānīyah Institute. He was regarded as one of the most outstanding teachers of his time, and his success, my father ascribed to, by enforcing discipline through the use of a cane. He succeeded Imam Ismā'īl Manie (the first imam to introduce the tammat) of the Hanafī'i Masjid in Long Street, Cape Town, until his demise".*<sup>41</sup>

This *masjid* eventually became a centre for Islāmic learning, and in order to end the *Ḥanafī'i* and *Shāfī'i* conflict that existed at that time<sup>42</sup>, *Imām Sa'idīn* invited *Shaykh Salih Hendricks*, a *Shāfī'i Shaykh*, to conduct classes at the *masjid*. It was while lecturing at the *Ḥanafī'i Masjid*, that *Shaykh Salih Hendricks* became well known at the Cape. He eventually established *al-Zāwīyah Masjid* in Walmer Estate.<sup>43</sup>

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

*"The presence of the Auliya at the Cape played a major role in the survival of Islām for they participated in no small part in teaching Islām, establishing the*

*different tariqah practices as an essential part of communal activities, and in the establishment of madāris and masājid".<sup>44</sup>*

As a member of the *Alawiyyah* order, *Shaykh* Salih Hendricks utilised these classes to spread the teachings and practices of *tasawwuf* which had a great impact on his students. These practices are still evident today, such as the *Mawlid al-Nabi* (Prophet Muhammad's birthday celebration), in terms of which selected men of the congregation recite the *Mawlūd Barzanzi*<sup>45</sup> individually while standing. The highlight of the celebration is the recitation of the *salawāt* (blessings) for the Prophet Muhammad (saws). The *Rātib al-Ḥaddād*<sup>46</sup> is a well-known cultural practice, which is usually performed on a Thursday evening, and at times on a Sunday evening.<sup>47</sup>

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

It is acknowledged by many that *Shaykh* Muḥammad Khayr and his teachers had undoubtedly the greatest influence on *Shaykh* Ismā'īl. Subsequently, the young boy's interest and love for the *Qur'ān* led him to undertake *ḥifẓ al-Qurān* under

the tutelage of *Shaykh* Abdul-Malik Hamza (d.1949), who had studied in Makkah under the famous *Shaykh* Muḥammad Sharbīnī.<sup>49</sup> *Shaykh* Ismāʿīl completed *ḥifẓ al-Qurān* at the age of thirteen, and in the same year 1919, led the *Ṣalāh al-Tarāwīḥ* (special night prayer during the month of *Ramaḍān*) at the *Jāmiʿah Masjid*, Chiappini Street, Cape Town.<sup>50</sup>

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

*“My husband started learning to memorise the Qurān on his own, after he completed his studies with Shaykh Muḥammad Khayr. Only at this stage did the young Shaykh Ismāʿīl commences his secular studies”.*<sup>51</sup>

### 2.2.3 SECULAR SCHOOL EDUCATION

The absolute disregard for non-European education at the time of the Union (1910) incited the African People’s Organisation to level sharp criticism against the Cape School Board in the August 1911 issue of its newsletter which stated: *“The results of investigations have shown that thus far the School Board Act has conferred no benefit on the coloured population.”*<sup>52</sup>

In the year 1911, the education of the coloured people was confined to mission schools, which catered for primary education only. The Cape School Board supported the large coloured population under its jurisdiction with only three schools, namely; Chapel Street, Sea Point Tramway and Albertus Street.<sup>53</sup>

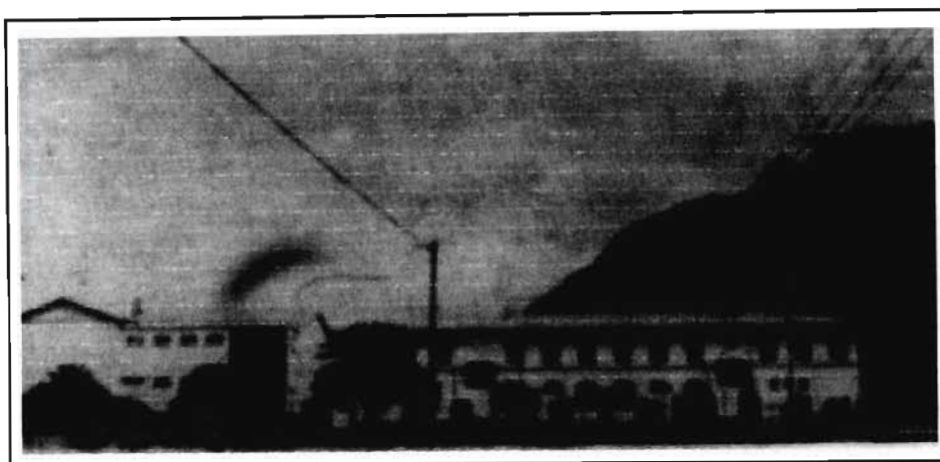


photo: Trafalgar High School Prospectus  
Trafalgar High School as it is today

With the influence and efforts of Dr Abdurahman (d. 1940)<sup>54</sup> and Harold Cressy,<sup>55</sup> Trafalgar A2 Public School was officially opened during January 1912. Its first principal was Harold Cressy. It had a roll of 60 students and was serviced by a staff of five teachers.<sup>56</sup> Subsequently, the school gained a unique distinction by passing the first coloured girl, Miss (Rosie) Waradea Abdurahman,<sup>57</sup> through the University Junior Certificate Examination (the old School Higher). While congratulating her at a function, her parents, Mr. Cressy and members of the APO condemned equipment of the school as being *“unsatisfactory, and its building a disgrace to the School Board - a monument of the selfishness and neglect of the authorities.”*<sup>58</sup>

It was customary for young *Muslim* children to attend *madrasah* after finishing their secular education. However, *Shaykh* Ismāʿīl did the reverse. In 1919, after he had completed his *ḥifẓ al-Qurʾān* and Islāmic studies, he registered at one of the most conveniently situated and prominent schools in Cape Town, Trafalgar School. *Shaykh* Ismāʿīl's attendance at Trafalgar School from 1919 until 1922 was probably the most challenging experience of his early education. His formal

education should be seen in the context of the socio-economic conditions of the coloured people in South Africa during this period.<sup>59</sup>

The level of education at coloured schools was generally considered to be of a low standard and many viewed it as a waste of time to attend school. Sixty percent of the total enrollment made up the sub-standards and in many other cases the percentage rose to seventy percent. The enrollment decreased rapidly in the higher standards and coloured education in Cape Town practically stopped at standard three, although the school years of the majority of pupils extended to six years at least.<sup>60</sup>

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

Under the strict direction of the school inspector, Mr. A L Charles, a Miss Rademeyer of the Teachers' Training College gave in-service training to teachers on Saturday mornings. These workshops included methods of reading, writing, teaching, and arithmetic for beginners. These poorly attended workshops did not last. Subsequently, parents, the school committee and school board seriously

examined the status of the school. The aim of the school committee was to recognise the school as a "fee-paying" institution.<sup>63</sup>

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

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

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

Dr Abdurahman was of the opinion that if a scale of fees was introduced in the primary standards, there would be a certain reduction in the enrollment, which will cause a corresponding reduction in the building requirements for the

school.<sup>66</sup> It is however, doubtful whether Dr Abdurahman, in requesting fees in the primary standards, represented the view of the majority of parents in this regard. Although there were pupils whose parents could afford to pay fees, he obviously did not consider those parents (like the Edwards family) and others who were unable to pay fees.

At a parent meeting, the secretary of the School Board, Mr. A A Elliott, explained that if the school was a fee-paying school, the Board would have the authority of removing pupils whose parents did not pay, and that alternative accommodation would be provided at other schools.<sup>67</sup> From the above information, it is quite possible that *Shaykh* Ismā'īl did not have much joy while at Trafalgar School. An inspection report on the school raised a question on what basis the school was established, and for what purpose.

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

*"Attention is again drawn to the fact that the school under present conditions cannot possibly discharge its function of providing adequate secondary facilities. Practically all the instruction above Standard Seven is given by the principal and the very poor examination results achieved recently by pupils presented from the school, are a clear indication that too much is being demanded from one teacher (see Annexure 11). Further, Standard Six is taught by one teacher in a crowded cloak-room which is*

*unsuitable because of stone floors, poor lighting and defective ventilation. Owing to the inadequate accommodation, the work of the primary department is very seriously hampered. The bodies concerned should immediately consider whether this institution is to be an efficient primary school or a real secondary school. Judged by the results it is at present neither".<sup>68</sup>*

The School Board finally sanctioned the school to be maintained and be equipped for secondary education, and agreed that the existing building could be adapted for this purpose at comparatively little expenditure. The authorities also instructed that no pupils below standard one should be admitted. The idea was eventually to eliminate the sub-standards, and by this progress there would be a progressive decrease in the enrollment so as to preserve a class as a Science laboratory. By the time this had been achieved, the lowest class in the school would probably be standard five or six, it would then be possible for the secondary work to function efficiently.<sup>69</sup>

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

*"The committee regrets that it cannot agree with your proposal. The committee desires to point out to the School Board that the school was intended to provide education better than could be given in the existing schools in all standards, from the lowest to the matriculation standards, that the parents themselves had expressed their desire to pay fees for their children, and that there were at present children who had been attending since the establishment of the school".<sup>70</sup>*

According to *Shaykh* Ismā'īl's immediate family, his teachers had a great influence on him and encouraged him to pursue his Islāmic studies abroad.<sup>71</sup> As stated previously *Shaykh* Ismā'īl attained the Standard Six certificate in a short period. However, judging from the state of affairs at the school, it is quite possible that the Edwards family did not have the resources for their son to continue his secular studies. It is also possible that the unstable environment at the school caused *Shaykh* Ismā'īl to leave for abroad even earlier than intended. Finally, *Shaykh* Ismā'īl, who had the intelligence of an above-average pupil of his age, was probably aware that there was only a few qualified Islāmic scholars in Cape Town, and that his studies abroad would in turn be of benefit to the community on his return.

At the age of seventeen, in the year 1923, *Shaykh* Ismā'īl departed from Cape Town to pursue studies in Islāmic Studies in Makkah, Saudi Arabia and in Egypt..<sup>72</sup>

## ENDNOTES

<sup>1</sup> Hoosain Ebrahim, "The *Shaykh* who inspired a generation of scholars", *Muslim Views*, March 1998, p. 30, col. 1.

<sup>2</sup> Interview with Khadijah Ḥanīf (wife of *Shaykh* Ismā'īl) on 14th February 1999.

<sup>3</sup> Interview with Mohamed Sedick Williams (relative of *Shaykh* Ismā'īl) on 1st January 1999.

<sup>4</sup> Interview with Yagyah Edwards (relative of *Shaykh* Ismā'īl) on 7th February 1999.

<sup>5</sup> Interview with Fatima Salie (born 12 February 1914) on 13th February 1999.

<sup>6</sup> Lyon, A 1983. pp. 22-23.

Interview with Mohamed Sedick Waggie (Muhammad Sadiq Wahi) (born 23rd December 1946) on 7th January 1999. Mohamed Sedick Waggie is the grand-son of Wilhelm Durban.

<sup>8</sup> *Ibid.*

<sup>9</sup> Interview with Yahya Kriel (born 22nd July 1942) on 5th February 1999.

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- <sup>10</sup> Interview with Shaheem Ḥanīf (son of *Shaykh* Ismāʿīl) on 14th February 1999.
- <sup>11</sup> Interview with Muhammed Rushdi Edwards (born 17th November 1927. Muhammed Rushdi Edwards is a cousin of *Shaykh* Ismāʿīl) on 23rd January 1999.
- <sup>12</sup> Interview with Khadijah Ḥanīf (wife of *Shaykh* Ismāʿīl) and children on 14<sup>th</sup> February 1999.
- <sup>13</sup> Davids, A 1980. p.6.
- <sup>14</sup> Interview with Dr Yusuf da Costa on 1st March 1999.
- <sup>15</sup> Interview with Amina Jappie on 13th August 1998.
- <sup>16</sup> Interview with Abdeyah da Costa (daughter of *Shaykh* Muhammad Khayr) on 22nd February 1999.
- <sup>17</sup> Interview with Dr Yusuf da Costa on 1st March 1999.
- <sup>18</sup> Interview with Abdeyah da Costa on 11th January 1999
- <sup>19</sup> Interview with Mohammed Hanief Allie (ex-principal of Habibia Primary) 11th January 1999.
- <sup>20</sup> *Ibid.*
- <sup>21</sup> Interview with Abdeyah da Costa and Mohammed Hanief Allie on 11th January 1999.
- <sup>22</sup> Interview with Mogamat Abrahams ex-pupil of *Shaykh* Muhammad Khayr (born 17th May 1916) on 28th December 1998. *ʿId* cards are "greeting cards" which are sent to relatives and friends on the two festive days of the Muslims.
- <sup>23</sup> Singular *walī* friend of *Allāh* - a title used for Sufis and pious persons.
- <sup>24</sup> Interview with Abdeyah da Costa on 20th February 1999. *Shaykh* ʿAbd al-Raḥīm ibn Muḥammad al-ʿIrāqī arrived in the Cape in 1880. He played a major role in the establishment of the *Aliwwiyah* practices at the Cape. The *Ratīb al-Haddād* and the *Ratīb al-Attas* may have originated from him.
- <sup>25</sup> Interview with Dr Yusuf da Costa on 1st March 1999.
- <sup>26</sup> Interview with Dr Allie Mahate on 20th February 1999.
- "*Falaqa*" in the Arabic (root) language means to split open. The "*falaqa*" consisted of a long wooden rod, about the length of a broomstick. Attached to each end of the rod was a pair of wooden rings through which a piece of rope was looped. One's feet had to be placed through the loops of rope, and the rope was turned in such a way so that one's feet was lifted in the air. Pupils were hit on their buttocks, or, in severe cases of misbehaviour, on the soles of their feet
- <sup>28</sup> Interview with Irfaan Rakeip on 6th March 1999.
- <sup>29</sup> *Tammāt* was the ceremony to celebrate the completion of the *Qur'ān* reading. *Tamma* in the Arabic language means to complete.
- <sup>30</sup> Interview with Majedee Ḥanīf (eldest son of *Shaykh* Ismāʿīl) on 11th May 1998.

- 31 Interview with Abdeyah da Costa and Mohammed Hanief Allie on 11th January 1999.
- 32 Interview with Abdeyah da Costa on 20th February 1999.
- 33 Interview with Abdeyah da Costa and Mohammed Hanief Allie on 11th January 1999.
- 34 *Shaykh* Muḥammad `Uthmān Najaar was born in Makkah in 1837. In 1896, he arrived in the Cape, accompanied by his son, Sa`id (father of Abu Bakr Najaar), who was the first scholar in the Cape who knew the seven modes of the *Qur`ān*.
- 35 *Imām* Sa`dīn Dollie studied for 15 years in Makkah. According to his son, Moutie, his father was the first teacher to teach *tajwīd* in the Cape.
- 36 *Shaykh* `Abd al-Raḥīm ibn Muḥammad al-Irāqī was instrumental in the establishment and growth of the *Sūfī* tradition in the Cape in 1880.
- 37 When *Shaykh* Salih Hendricks arrived from Makkah, he taught Sufism in the Cape. He was also responsible for the establishment of the *Al-Zāwiyah* Mosque in Walmer Estate in the Cape.
- 38 *Ibid.*
- 39 Researcher's view.
- 40 Interview with *Ḥajj* Moutie Dollie (born 28th January 1910) on 24th December 1998.
- 41 *Ibid.*
- 42 The *Ḥanafī* and *Shafī* conflict started in 1860 with the arrival of Abu Bakr al-Amjadi (Effendi) who followed the *Ḥanafī* school of thought. Prior to Abu Bakr al-Amjadi (Effendi's) arrival to the Cape, Muslims were predominantly followers of the *Shafī* school of thought. Several members of the community had limited knowledge of the flexibility of these schools of thought which subsequently created conflict between the *Ḥanafī* and the *Shafī* followers.
- 43 Davids, A 1980. p.184.
- 44 Da Costa, Y. "The coming of the tariqahs to the Cape", *Muslim Views*, July 1998. p.13, col. 4.
- 45 *Maulad Barzanzi* is the most popular *maulid* liturgy recited in Cape Town. It is also known as "ruwayats" which was written by Jaffer ibn Ḥasan al Barzanzi in the eighteenth century and introduced at the Cape at the end of the nineteenth century as part of the liturgies of the *Qadariah Sūfī* brotherhood.  
See Davids, A 1991. unpublished thesis, *Afrikaans of the Cape Muslim 1815-1915*, Univesity of Natal. p. 29.
- 46 *Shaykh* Ismā`īl translated and compiled the work of *Imām* `Abd Allāh ibn Alawi al-Ḥaddād (a spiritualist of the Alawiyyah order) in Arabic, transliteration and Afrikaans. It consists of *adhkār* and *du`ā* (invocation). This *kitāb* is used seven, 40 and 100 days after the burial of deceased.
- 47 Da Costa & Davids, pp. 112-113.
- 48 Interview with Adam Gool (a founder member of the *Muslim* Youth Movement of the Cape) on 15th November 1998, and Dr Yusuf Da Costa on 1st March 1999.

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49 Davids, MA 1994 *Shaykh Isma`il Hanif - His life and Contributions towards the study of Islām and Arabic at the Cape.*, p.1. Article for Arabic Language seminar and workshop. University of the Western Cape.

50 Interview with Khadijah Hanif (wife of *Shaykh Ismā`il*) on 14th February 1999.

51 *Ibid.*

52 Trafalgar High School Prospectus. 1984 p. 2.

53 *Ibid.*

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

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

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

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

58 Trafalgar High School Prospectus. 1984, p.2.

59 See chapter one.

60 Cape Archives. SF / C5 / 27.

61 Interview with Majedee Hanif on 11th May 1998.

62 *Ibid.*

63 Cape Archives. CF / C5 / 33.

64 Cape Argus. 21st July 1921.

65 Cape Archives. File C5 / 122.

66 *Ibid.*

67 Cape Archives. SF/C5/33.

68 Cape Archives. SF/05/33.

69 *Ibid.*

70 Cape Archives. SF / C5 / 6.

71 Interview with Khadijah Hanif and children on 14<sup>th</sup> February 1999.

72 *Ibid.*

## CHAPTER 3

### *SHAYKH ISMĀ'IL IN MAKKAH AND IN EGYPT*

#### 3.1 STUDIES IN MAKKAH

In 1923, after *Shaykh* Ismā'īl ended his secular education at Trafalgar School, he departed from Cape Town Harbour to further his Islamic Studies in Makkah. On board the *Sterling Castle*, he was accompanied by students Tayb Jassiem, Muḥammad Abbass Jassiem, and Aḥmad Allie.<sup>1</sup> The latter three chose to study in Egypt at *al-Azhar* University instead of in Makkah. During the same year *Shaykh* Abdurahman Gamieldien also left Cape Town for Egypt with his family to further his and his children's Islamic education. His son, *Shaykh* Shakir Gamieldien, studied in Egypt for sixteen years and obtained a Masters degree in Islamic Theology from *al-Azhar* University in Cairo before returning to Cape Town in October 1938.<sup>2</sup>

Travel to Egypt and Arabia became possible after a steamship began operating between Cape Town and Aden. It became easier after the opening of the Suez Canal, rendering Cairo and Makkah more accessible to Muslims at the Cape.<sup>3</sup> During this time it was customary for Cape students to study in Makkah. Prior to *Shaykh* Ismā'īl, Abdullah Gamieldien, Salih Hendricks and Ahmad Behardien were amongst the first students of the Cape who obtained religious education in Makkah.<sup>4</sup> It was after their return from Makkah that they became known as "*Shaykh*".<sup>5</sup> One who studied locally and who exhibited leadership qualities was generally known as "*Imām*".<sup>6</sup>



photo. Khadijah Edwards  
Islamic scholars standing from left,  
Tayb Jassiem, Ahmad Allie  
Abbass Jassiem and Ismā'īl Ḥanīf  
before their departure abroad in 1923



photo: Al-Azhar newsletter  
After sixteen years in Egypt, *Shaykh* Shakir  
Gamielien completed his schooling and  
obtained a Masters degree in Theology  
from Al-Azhar University

It is possible that the parents of the two Jassiems, Allie and *Shaykh* Ismā'īl, preferred their children to study in Makkah for the following reasons:

- Makkah was considered to be the fountain of knowledge of Islāmic sciences and the safest and easiest destination.
  - The relationship of Muslims, specifically *ḥujjāj* (pilgrims) of the Cape with the people of Arabia, and the bond that existed through intermarriages between Cape Muslims and the Muslims of Arabia made it convenient for scholars to study in Makkah.
  - Many scholars preferred to study in the blessed city, Makkah, because classes were conducted in the spiritual environment of the *Masjid al-Ḥarām* (Sacred Mosque).
  - No fee or Matriculation Certificates were required to study in Makkah.
- This was appropriate for scholars who had not even attained standard six, and families who could not afford a fee.<sup>7</sup>

*Shaykh* Ismā'īl studied in the *Masjid al-Ḥarām* in Makkah for approximately one year whilst also performing pilgrimage. In early 1924, he departed for the well known *al-Azhar* University in Cairo.<sup>8</sup>

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

*"The Masjid al-Ḥarām adopted the ḥalqah (circle) method of teaching. Numerous group of students assembled around their respective teachers who taught various subjects, for instance: Arabic, fiqh (Islāmic jurisprudence), tafsīr (Qur'ānic exegesis or commentary), ḥadīth (tradition of the Prophet saws) qir'āh (Qur'ānic recitation) and ḥifẓ al-Qur'ān. A student could, for example, complete the Ṣaḥīḥ of Imām Bukhārī or tafsīr of Qur'ān by Ibn Kathīr, or both. Students were free to join, or leave any one of the above mentioned groups at any time before completing a specific course. No certificates were issued after the completion of any specific course. However, there was a close relationship between the student and the teacher. A student was free to discuss any personal matter with his ustādh and, furthermore, he could avail himself an opportunity to attend additional classes at the ustādh's residence."*<sup>9</sup>



photo: "Al-Azhar al-Sharif"  
*Halqah* method of teaching is still conducted in the  
*Masjid al-Ḥarām* and in *al-Azhar Masjid*

Perhaps the Wahhābi influence in Makkah caused *Shaykh* Ismā'īl to further his studies in Egypt.

### 3.1.1 ḤANBALĪ AND WAHHĀBI INFLUENCE IN MAKKAH

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

It was King `Abdul (ʿAbd al)-`Azīz Ibn Sa`ūd (d. 1327 AH/1909 CE) who unified the legal system of Saudi Arabia in the 1920's, basing it on the *Ḥanbalī* School of jurisprudence. The spiritual leader of the Saudi political movement, `Abd al-Wahhāb (d. 1206 AH / 1792 CE) was a *Ḥanbalī*. During this period the application of customary tribal law was also made illegal. The courts of general jurisdiction were the *sharī'ah* courts, staffed by *quḍāt* (judges) who decided on the basis of authoritative works of the *Ḥanbalī* school. Six works of this *madhhab* were

established as essential by a decree issued by King Ibn Sa`ūd. The most famous of these was *al-Mughni* by Abu Muḥammad `Abd Allāh Aḥmad bin Muḥammad Ibn Qudāma (d. 620 AH/1223 CE), a *Ḥanbalī* jurist who lived in the twelfth-thirteenth century A.D. Other works were also supplemented to this list by order of the Judicial Board.<sup>10</sup>

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

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

Another reason for *Shaykh* Ismā`il's early departure could have been the Wahhābi school's influence in Makkah. The Wahhābi School's message was clear: In addition to return to the *Qur'ān* and *Sunnah*, they espoused a literal interpretation thereof. This movement rejected any practices and beliefs that in their understanding had no direct support in the *Qur'ān* and *Sunnah*. Since the principles of the *Ḥanbalī madhhab* were based largely on a literal interpretation of the Islāmic primary texts, the Wahhābi School developed an affinity thereto and many similarities can be found between the *Ḥanbalī* and Wahhābi position on numerous issues. Possibly the spread of the Wahhābi School in the Najd area was bolstered by the pre-dominance of the *Ḥanbalī madhhab* in the area.<sup>12</sup>

The founder of this movement, Muḥammad ibn `Abd al-Wahhāb<sup>13</sup> had been a proficient *Sūfī* in his youth, but eventually became influenced by Taqī al-Dīn Aḥmad Ibn Taymiyah's (d. 728 AH/1327CE) writings. Ibn Taymiyah criticised those views and "alien philosophic" aspects which were introduced in *Islām* through popular *tasawwuf*. He wished to maintain a puritan simple *Islām*. Ibn Taymiyah accepted the principles of *Tazkiyah* (purification)<sup>14</sup> and *Iḥsān* (excellence)<sup>15</sup> which are pillars of sufism but rejected popular beliefs of sainthood etc.<sup>16</sup>

It is quite possible that Ibn Taymiyyah's and Ibn `Abd al-Wahhāb's views were expounded by Islamic scholars when *Shaykh* Ismā'īl was a student at the *Masjid al-Ḥarām*. These views differed from the teaching and practice of *Shaykh* Ismā'īl's formative years as a student at the *Madrasah Nūr al-Mubīn*. *Shaykh* Ismā'īl was probably confused or disappointed with these ideas leading to his departure from Makkah to Egypt<sup>17</sup>

Before *Shaykh* Ismā'īl's departure to Egypt in 1924, many letters of appeal were received in Cape Town from pilgrims who claimed that they were starving and that there was a shortage of water in Jeddah. These pilgrims, were stranded in Jeddah along with delegations from various *Muslim* countries who were visiting Arabia for the purpose of inquiring into the conflict between Sharif Ḥusayn `Ali the self-proclaimed king of *Hijāz* and Ibn Sa`ūd leader of the Wahhābi School. They were stranded because Sharif Ḥusayn `Ali refused them the necessary passport from Jeddah to Makkah until these delegations recognised his status as King of *Hijāz*. Subsequently, this led to a breakdown in negotiations and the delegations returned to their respective countries without having investigated the situation in Arabia.<sup>18</sup>

Sharif Ḥusayn `Ali, appointed by the Ottomans as Governor of *Hijāz*, proclaimed independence on encouragement by the British who later supported Ibn Sa`ūd. Although Sharif Ḥusayn `Ali applied the *sharī`ah* in *Hijāz*, he never received the support from the Arab and *Muslim* world. Many Arabs regarded him an accessory to British and French imperialism. Indian Muslims never forgave him and reprimanded him for his abuse of pilgrims. Sharif Ḥusayn `Ali's rule in *Hijāz* terminated with the fall of Makkah to Ibn Sa`ūd in 1924, and it was besieged by financial problems aggravated by the reduction and eventual suppression of his British subsidy. Sharif Ḥusayn `Ali's method of government, and his alienation of the *Hijāzi* merchant class led to his destruction. Proclaiming himself as caliph in March 1924 earned him only ridicule.<sup>19</sup>

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

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

### 3.2 STUDIES IN CAIRO T010055

Egypt, like *Hijāz*, was also once an Ottoman province ruled by a governor appointed by the Ottoman sultans. Egypt went through similar phases that the *Hijāz* had gone. But when *Shaykh* Ismā`il reached Cairo it was under British



occupation. *Shaykh* Ismā'īl spent the rest of his formative life – seven years dating from 1924 to 1931 in Egypt before returning to the Cape. Therefore, Egypt, Cairo, and *al-Azhar* in particular, are of special significance in the study of the *Shaykh*.

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

### 3.2.1. CONDITIONS IN EGYPT

*Shaykh* Ismā'īl's arrival in Egypt coincided with nationalist uprisings. Whereas the first nationalist movement arose in opposition to the Khedive Tawfiq and his system of administration, the second was motivated by the Khedive Abbas and was aimed at ending British occupation of Egypt.<sup>22</sup>

During the 1920's, while *Shaykh* Ismā'īl was in Egypt the Wafdist parliaments were dissolved by a succession of aristocratic dictatorship; pluralist policies evidently predominated. Both the *Wafd* (delegation) and its enemies encouraged an ineffective and fragmented collection of private voluntary parties that were open to subjection by the state and to manipulation by party patrons. The dominant successors of this pluralism were urban protest movements such as the *Muslim* Brotherhood of Ḥasan Al-Bannā and the *Miṣr al-Fatāh* (Society of Young Egypt), which were able to organise on the perimeters of the law, as well as the administrators of the Egyptian industries, who developed close relations with the palace and its aristocratic allies.<sup>23</sup>

In 1922 the British government, incited by Allenby, the High Commissioner in Egypt,<sup>24</sup> abolished the Protectorate and declared Egypt independent, but hedged this independence with so many restrictions as to make it ( its independence) worthless. The *Wafd* refused to accept the declaration albeit the Egyptian sovereign did so. Successive governments failed in their repeated endeavours at negotiating some agreement with the British government which will be approved by all parties and which would grant Egypt full sovereignty. It was only in 1936, under the pressure of events in Ethiopia that a treaty between Britain and Egypt was finally signed. However, Britain still had a firm hold on Egypt, as the treaty gave her the authority to guard the Suez Canal and to station British forces on Egyptian ground.<sup>25</sup>

The declaration of independence made it possible for an Egyptian constitution to be adopted. Fu`ād Aḥmad I the sultan,<sup>26</sup> changed his status and became king. In Sudan, an opposition movement in the army was suppressed, and Egyptian soldiers and officials who co-operated with the British in controlling the country under the 'joint sovereignty' agreement, were expelled.<sup>27</sup>

Towards the late 1920's a number of negative developments affected the *Muslim* world. The Arabs were divided into spheres of influence by the European powers, and the *Khilāfah*<sup>28</sup> was abolished in Turkey in 1924. The existence of *Khilāfah* was a perennial feature of *Muslim* society and politics and was thus never a subject of debate and discussion in the Sunni world. The abolishment of the *Khilāfah* inspired activism throughout the *Muslim* world with the objective of restoring the *Khilāfah*. This also affected the Muslims in Cape Town who engaged in intense discussion and debate concerning the importance of the *Khilāfah* and the merits and demerits of its abolition. After abolishing the *Khilāfah*, the Turks

sent the last *khalīfah*, `Abd al-Majīd into exile. Thereafter the king of Hijāz, king Sharif Ḥusayn hastened to have himself proclaimed *khalīfah*. However, Ḥusayn's assumed election settled nothing; it was farcical and had no connection to the realities of the Islāmic world. The Egyptian king Fu`ād also more than once denied to Sa`d Zaghlul,<sup>29</sup> who held the position of prime minister, that he had any interest in the *Khilāfah*. On the other hand, at a meeting of `ulamā' organised by the ex-prime minister, Muhammad Sa`īd Pasha, Fu`ād was recommended for this position, but he declined.<sup>30</sup>

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

### 3.2.2 CAIRO: "UMM AL -DUNYA" (MOTHER OF THE EARTH)

*Shaykh* Ismā`il boarded in Cairo in an environment dominated by commercial activities which is still today chiefly a commercial centre. Large shipments of commodities from the Nile valley, Asiatic Turkey, Europe, India and the Western Hemisphere are routed to and through the city, which is linked to Alexandria, Suez, Damietta and other major points by railroad. The city has numerous bazaars and markets, famous, especially for silver curios and tapestries. Amongst the major industries are sugar refining and the manufacture of cotton, silk, paper, gunpowder and leather goods.<sup>32</sup>

In February 1925 Egypt had a population of 14 000 000 and of those 12 000 000 were Muslims. Cairo alone had a population of over 3/4 of a million and Alexandria nearly half a million.<sup>33</sup> During this period women in Cairo were not totally secluded. They appeared in its antique streets tightly veiled. Shops were crowded daily with shoppers as any European store at sale time. The middle class Egyptian family could not afford a car and often walked long distances. On the other hand the upper class families of culture had widened their circle. They were educated, knew a number of languages, and showed an interest in foreign literature and in politics. The upper class woman spent at least one third of the year in the fashionable pleasure resorts of Europe and buying her clothes in Paris, where she frequented the restaurants and theatres. Female education was one of significant considerations of the State. The student roll had increased and the curriculum was similar to European curricula. <sup>34</sup>

### 3.2.3 AL-AZHAR IN SHAYKH ISMĀ'IL'S TIME

When *Shaykh* Ismā'īl arrived in Cairo in 1924, he was welcomed by his friends, Ṭayb Jassiēm, Muḥammed Jassiēm, Shakir Gamiēdien and Aḥmad Allie, who, as mentioned earlier, had gone directly to Egypt. *Shaykh* Ismā'īl together with Aḥmad Allie boarded at the residence of Ḥajjah Ḥālimah Jamodien, the sister of the well-known *Shaykh* Aḥmad Behardien of Cape Town.<sup>35</sup>



photo Yahyah Edwards

Hālimah Jamodien, sister of  
*Shaykh Aḥmad Behardien*

*Shaykh Ismā'īl* was at *al-Azhar* University when the well known scholar Muḥammad Mustapha al-Marāghī was first appointed rector of *al-Azhar* in 1928 and supreme judge of Egypt.

#### 3.2.3.1 MUḤAMMAD `ABDUH'S EDUCATIONAL REFORMS

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

By the late nineteenth century, *al-Azhar* was in a pathetic state; it had suffered decades of deterioration and the building was neglected to the extent that it was almost derelict. There was an informal administrative structure and no official examinations and no fixed salaries. The end of the twentieth century witnessed the first indecisive endeavours to bring *al-Azhar* into the modern age. However,

despite the factors obstructing reform, the expansion of the State system of education from the early twentieth century left *al-Azhar* at a disadvantage. The State system graduates had more opportunities and received higher salaries than *al-Azhar* graduates.<sup>37</sup>



photo: "Egypt and Cromer"  
Muḥammad `Abduh

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

When `Abduh wanted to introduce the *Muqaddimah* of Ibn Khaldūn into *al-Azhar*, it was rejected by the rector of *al-Azhar*, *Shaykh* Muḥammad al-Anbāni, who said:

*"The aim of our forefathers in setting up al-Azhar was to establish a 'house of God', that is a mosque wherein He would be worshipped.... As for the worldly affairs and modern learning, they have nothing to do with the al-Azhar... That man (Abduh) wanted to destroy the clear path of religious instruction and to convert this great mosque into a school of philosophy and literature".<sup>40</sup>*

The narrow-mindedness of the *'ulamā'* was not the only reason for their opposition, but their loss of socio-economic prestige from the period of Muḥammad `Ali and the negative influence of foreign occupation also contributed to their opposition to modernisation. Also the long settled tradition of *al-Azhar* made their graduate's thinking rigid. `Abduh's efforts to reform the new systems of interpretation and the curriculum met with failure. The intervention of the Khedive and the opposition of his friends caused `Abduh to resign as grand Mufti. It was after `Abduh's demise in 1905 when positive reform emerged. In 1907 a separate college was established to train specialists in Islāmic law to operate in religious courts, and in 1908 examinations were made compulsory in the religious as well as modern sciences. In 1930 psychology, sociology and philosophy were introduced into *al-Azhar* curriculum. `Abduh made his contribution to the modernisation of *al-Azhar*, but its effects were felt in the areas of the examination systems, reorganisation and the introduction of new subjects rather than in the subject matter of the nuclear Islāmic sciences, such as philosophy and theology.<sup>41</sup>

It is reasonably certain that Abduh's reformist ideas had an influence on Shaltūt's reform.<sup>42</sup>

Al-Marāghī was appointed chief *qāḍī* (judge) in the Sudan from 1908 to 1919, and between 1919 and 1928 he was successively chief inspector and president of the religious courts in Egypt as well as a member and later president of the religious high court. From August 1928 until October 1929, Al-Marāghī was rector of *al-Azhar*. During his short term of office as rector, al-Marāghī supported a bill which proposed many reforms in the structure and teaching of *al-Azhar*. When Prime Minister, Muḥammad Maḥmūd, (who recommended al-Marāghī to this position), lost his post, al-Marāghī was immediately discharged from his position. King Fuʿād appointed a successor in place of al-Marāghī and the proposed amendments were set aside to what it had been before the appointment of al-Marāghī.<sup>43</sup>

The newly appointed *Shaykh* Muḥammad al-Aḥmadī al-Zawāhirī suspended the unimplemented plan of teaching European languages and teaching of *Fiqh*. He exempted the Azharite teachers from studying the modern sciences which had been taught for only one year. Apart from this he implemented a programme that was prepared by *Shaykh* al-Marāghī, thus the separate faculties of *al-Azhar* were established, and the mosque was transformed into a university. During this period *al-Azhar* produced excellent students and scholars. Professors were selected from the elite Azharites or the recently established secular Egyptian University, better known as the King Fuʿād University. After serving six years as rector of the *al-Azhar*, al-Zawāhirī was sacked because of his narrow-mindedness and weakness. During his last year at *al-Azhar*, in 1934, *al-Azhar* experienced a massive student uprising. Subsequently, in 1935, *Shaykh* al-Marāghī was appointed as rector of *al-Azhar*.<sup>44</sup>

Previously, al-Marāghī wanted to reform *al-Azhar* irrespective of the Azharites' disapproval. However, with his re-appointment as rector, al-Marāghī abolished the programme he himself prepared in 1929 to satisfy the Azharites. As soon as al-Marāghī took over, he made the following changes:

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



photo: "Al-Azhar newsletter"

*Al-Azhar* Mosque established 365 *Hijrah*  
(970AD).. Still in existence in Cairo.

With these continued unexpected changes *al-Azhar* was in a dilemma, suffering from gradual weakness. Free secular education attracted most of the students with the result that no one registered at *al-Azhar* except those who were refused entry in secular schools. Since its syllabuses comprised of a combination of religious and secular subjects, the weak students could not digest either of the two aspects of education. On the other hand, those intelligent students who were with *al-Azhar* for many years left to join other schools. Of the students who graduated from *al-Azhar*, many suffered academically because of the large number of students in the faculties.<sup>46</sup>

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

*Shaykh* Shakir's son Nāsif Gamieldien claims:

*"My father mentioned more than once to the family, that when Shaykh Ismā'īl arrived in Cairo, he had a good background of the Arabic language, he knew the Qur'ān by heart, and was adequately prepared for the University. Whereas he (my father), attended the Primary and Preparatory School of al-Azhar for a period of seven years before he was admitted to the University. In addition, Shaykh 'Uthmān taught my father ḥifẓ al- Qur'ān on a part-time basis as it was a prerequisite for admission to al-Azhar University. Shaykh Ismā'īl was admitted to the foreign department of the al-Azhar. With*

*my father's assistance and influence, Shaykh Ismā'īl was fortunate in writing the normal University examination and not the foreign students examination, the latter being easier".<sup>49</sup>*

In 1928 Maḥmūd Shaltūt taught *fiqh* in the Higher Division of the undergraduate level of *al-Azhar*.<sup>50</sup> Since *Shaykh Ismā'īl* studied at *al-Azhar* during the same period, it is more than likely that he studied under Maḥmūd Shaltūt.

### 3.2.3.3 MAḤMŪD SHALTŪT

Maḥmūd Shaltūt (d. 1382 AH/1963 CE) was born in a farming village of Lower Egypt known as Minyāt Banī Mansūr. After learning the *Qur'ān* by heart in 1906, he studied at the Religious Institute of Alexander, a mosque school which was affiliated to *al-Azhar*, for the primary and secondary stages of education, where he was constantly top of his class. In 1918 he successfully graduated from *al-Azhar* with an *ālīm* diploma. In 1919 Shaltūt supported the independence movement led by Ṣ'ad Zaghlul, and in the same year was appointed lecturer at the Alexandrian Religious Institute where he became active in academic circles, publishing articles on the religious sciences<sup>51</sup>

By the early 1920's Shaltūt already took a interest in the issue of *al-Azhar* reform. As stated earlier, the following year al-Marāghī was forced to resign because of strong opposition and was succeeded by al-Zawāhirī, who was confronted with unrest from the more progressive elements in *al-Azhar*. Subsequently this led to the dismissal of Shaltūt as lecturer and several others in September 1931.<sup>52</sup>

Shaltūt produced a textbook on comparative jurisprudence for students at *al-Azhar*. Amongst his published works were a *Qur'ānic* commentary which follows

the thematic style of *tafsīr*, *Al-Islām*: (dealing with legal topics and sources of Islāmic law) and *Al-Fatāwā* (legal opinions/rulings) which consist of collected articles on miscellaneous topics and a collection of monographs on Qur'ānic topics. With the exception of *Al Fatāwā* Shaltūt's literature was widely distributed throughout the Arab world.<sup>53</sup>

### 3.2.3.4 SHAYKH ISMĀ'IL GRADUATES FROM AL-AZHAR

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



photo: "Al-Azhar al-Sharif"

Building of the Arabic Faculty at  
*al-Azhar* as it is today



photo: "Al-Azhar al-Sharif"

Building of the *Shari'ah* Faculty at  
*al-Azhar* as it is today

In December 1930, *Shaykh* Ismā'īl, accompanied by his room-mate, *Shaykh* Aḥmad Allie (Ali), left Cairo for Makkah to perform *ḥajj* and then returned to Cairo.

*Shaykh* Aḥmad Allie became ill and died in Cairo in June 1931. On the 6th October 1931, *Shaykh* Ismā'īl and *Shaykh* Ṭayb Jassiēm returned to Cape Town (see Annexure 14) with the late *Shaykh* Aḥmad Allie's belongings..<sup>54</sup>

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

#### 3.2.3.5      ḤASAN AL-BANNĀ AND *AL - IKHWĀN AL - MUSLIMŪN* (*MUSLIM BROTHERHOOD*)

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

Al-Bannā extended the message of his movement in regular evening sessions which attracted to his movement members of the local intelligentsia, artisans, as

well as workers from the British camp workshops. The movement became interested in public affairs, thus Al-Bannā who was influenced by Muḥammad Rashīd Riḍā (see Annexure 15), had called for a comprehensive and activist *Islām*. Richard Mitchell asserted that the goal of the *Muslim* Brotherhood was to establish an 'Islāmic order' instead of an Islāmic State. The *Muslim* Brotherhood was young and had not advanced its vision on politics and did not reflect on the assumption of political power as an imminent possibility.<sup>57</sup>

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

This chapter concludes with a discussion of Ḥasan Al-Bannā, and hereafter we will be focussing on *Shaykh* Ismā'īl's return to the Cape.

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## ENDNOTES

<sup>1</sup> Aḥmad `Ali was the brother of Hanief Allie, the ex-principal of Habibia Primary School.

<sup>2</sup> Interview with *Hajjah* Khadijah Ḥanīf (wife of *Shaykh* Ismā'īl) on 14th February 1999. *Hajjah* Khadijah Hanief died on the 1st March 1999 at her residence in Salt River. Interview with Nāsif Gamielien (son of *Shaykh* Shakir Gamielien) on 13th May 1999 and *Shaykh* Muḥammad Abbass Jassiem on 18th June 1999. *Shaykh* Muhammad Abbass Jassiem (85 years), is the only surviving scholar who studied with *Shaykh* Ismā'īl in Egypt.

<sup>3</sup> Tayob, p. 50.

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- <sup>4</sup> Interview with *Shaykh* Salih `Abadi Solomons on 15th September 1998.
- <sup>5</sup> *Shaykh* in the Arabic language means an old man, a tribal leader and a title given to a person as a means of respect. In this instance the title *Shaykh* was given to students who studied abroad.
- <sup>6</sup> Tayob, p. 51.
- <sup>7</sup> Interview with *Shaykh* Mogamat Amien Fakier on 17th April 1999. *Shaykh* Amien studied in Makkah and is presently *imām* of the Siddique Mosque in Elsie's River. He is also the writer and translator of many Islamic books such as "Ar-Risaalah Al-Mufeedah".
- <sup>8</sup> Interview with Majedee Haniif (eldest son of *Shaykh* Ismā'il) on 11th May 1997.
- <sup>9</sup> Interview with *Shaykh* Mogamat Amien Fakier on 17th April 1999.
- <sup>10</sup> Liesbesny, J L 1975 *Near & Middle East Readings, Cases, & Material* State University of New York Press. Washington Avenue, Albany, New York. p. 107.
- <sup>11</sup> *Ibid.*
- <sup>12</sup> Smith, W C 1957 *Islām in Modern History* Princeton University Press, Princeton, New Jersey. pp. 41-43.
- Muḥammad ibn `Abd al-Wahhāb (1702-92) , at the age of twenty-one traveled extensively to Iraq and Persia. He studied philosophy and Sufism and even taught Sufism for a while. At the age of forty, he returned to his birth place and commenced to preach his own doctrines, which were opposed by several of his own kinfolk. He then emigrated to Dair`iya where he instituted an alliance with the local leader, Sa`ud, who approved of his religious views. From there the Wahhābi movement expanded military from Najd to the Hijāz and the cities of Madinah and Makkah became under Wahhābi control. Early in the nineteenth century, the Wahhābis were militarily defeated by Muḥamad `Ali, the governor of Egypt, under the command from the Ottoman government. Soon they were driven out the Najd and their capital at Riyād and were forced to seek refuge in Kuwait for a period of eleven years. `Abd al-`Aziz ibn Sa`ud returned at the beginning of the twentieth century not only to reclaim the lost power of his ancestors but to established his influence over the whole territory known today as Sa`udi Arabia. See Raḥmān p. 199.
- <sup>14</sup> *Tazkiyah* literally means purification. Technically it means the purification of the inner-self. It is also to purify the negative aspect of the *nafs* (blameworthy soul) until one arrives towards the positive aspect of the *nafs* which then becomes the soul which *Allāh* refers to in the *Qur`ān* as *nafs al-mutamainnah* (contented).
- <sup>15</sup> *Iḥṣān* literally means excellence. Technically it is used to refer to the excellence of worship. According to Sufism, *Iḥṣān* means to attain to the divine presence (*musha had ā*).
- <sup>16</sup> Raḥmān, F 1979 *Islām* The University Chicago Press, Ltd., London, p. 197.
- <sup>17</sup> See Chapter Two
- <sup>18</sup> Author not mentioned. "Makkah and Wahabies", *The Moslem Outlook*, 18th April 1924, p. 3, cols. 2-3.
- <sup>19</sup> Esposito, J L 1995 *Encyclopedia of the modern Islāmic world*, Oxford University Press. Madison Avenue, New York. Esposito, Vol. 1, p. 152.

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- <sup>20</sup> Interview with *Shaykh* Mogamat Amien Fakier on 17th April 1999.
- <sup>21</sup> *Ibid.*
- <sup>22</sup> Al-Sayyid, p. 137
- <sup>23</sup> *Ibid*, p. 59.
- <sup>24</sup> Edmund Henry Hynman Allenby (1861-1936), British field marshal, was born in Suffolk, and educated at Haileybury College, Sandhurst. He was assigned in 1917 as commander in chief of the Egyptian Expeditionary Force. He led a victorious offensive against the Turkish armies in the Middle East. From 1919 to 1925 he was British high commissioner in Egypt. See Funk, vol. 1, p. 360.
- <sup>25</sup> Brockelmann, pp. 467-470. Since then every Egyptian government attempted to negotiate a change in its terms, but was unsuccessful, until it was unilaterally abrogated in 1951 by a Wafdist government. See Al-Sayyid, pp. 206-207.
- <sup>26</sup> When Egypt became a British protectorate, the *khedive* had taken the title of sultan. See Hourani, p. 317.
- <sup>27</sup> Hourani, p. 318.
- <sup>28</sup> See Chapter 1, "*Khilāfah* Issue".
- <sup>29</sup> Sa'd Zaghlul was the father of the post world war I Independence Movement. He became Prime Minister of Egypt in 1924. Sa'd Zaghlul who was a student of 'Abduh, died 1927.
- <sup>30</sup> Kedourie, E 1970. *The Chatham House Version and other Middle-Eastern Studies*, Franc Cass, London. pp. 182-183.
- <sup>31</sup> Ayubi, N 1991. *Political Islām*, Routledge, London. p. 130.
- <sup>32</sup> Funk, vol. 5, p. 1649.
- <sup>33</sup> *The Moslem Outlook*, 13th February 1925, p. 2, col. 2.
- <sup>34</sup> *Ibid*. 18th September 1926, p. 13, cols. 1-3.
- <sup>35</sup> Interview with Mohammad Hanief Allie on 6th March 1999.
- <sup>36</sup> Rahman, F 1982 *Islām and Modernity*, University of Chicago Press, Chicago. P. 60.
- <sup>37</sup> Zebiri, K 1993 *Mahmu d Shaltu t and Islāmic Modernism*, Oxford University Press Inc. New York. p. 18.
- <sup>38</sup> Literary *ijtiha d* means exertion, and technically the effort a jurist makes in order to deduce the law, which is not self-evident, from its sources. See Mohammad Hashim Kamali, *Principles of Islāmic Jurisprudence*, The Islamic Text Society, Cambridge. 1989. p. 403.
- <sup>39</sup> Mohamed, pp. 24-25. See also Zaki Badawi, M A 1978 *The Reformers of Egypt*, Croom Helm Ltd, London. pp. 80-81.

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- <sup>40</sup> Mohamed, p. 26.
- <sup>41</sup> *Ibid*, p. 27.
- <sup>42</sup> *Ibid*, p. 16.
- <sup>43</sup> Kedourie, E 1970. *The Chatham House Version and other Middle-Eastern Studies*, London. p. 178.
- <sup>44</sup> Al-Bayomi, M R 1983. *Al-Azhar Millenary Celebrations*, Secretariate General Higher Committee for al-Azhar Millenary Celebrations, Cairo. pp. 105-107.
- <sup>45</sup> *Ibid* p.108.
- <sup>46</sup> *Ibid*
- <sup>47</sup> Interview with *Ima m* Redar Behardien on 16th April 1999. *Ima m* Redar Behardien is presently *imam* of the Heideveld *masjid*. He was a student of the late *Shaykh* Shākir Gamiel dien.
- <sup>48</sup> Author unknown, "Cape Town *ima m* who settled in Cairo" *The Sun*, 20th January 1933, p.1, cols.1-2. See Chapter One concerning *Shaykh* Abdurahman Gamiel dien.
- <sup>49</sup> Interview with Nasir Gamiel dien on 13th May 1999.
- <sup>50</sup> Zebiri, K 1993 *Mahmud Shaltu t and Islāmic Modernism* Oxford University Press Inc. New York. pp.11&18.
- <sup>51</sup> *Ibid*, p. 11
- <sup>52</sup> *Ibid*
- <sup>53</sup> *Ibid*, p. 13.
- <sup>54</sup> Interview with Mohammad Hanief Allie on 6th March 1999.
- <sup>55</sup> Ebrahim, M H 1997 *Shaykh Isma`il Hanief (Edwards) of the Cape - His contribution and influence* unpublished B A honours dissertation. University of South Africa , pp. 15-16.
- <sup>56</sup> Rippen, A 1993. *Muslims-Their Religious Beliefs and Practices Volume 2: The Contemporary Period*, Routledge, London and New York. p. 91.
- <sup>57</sup> Ayubi, pp. 130-131.
- <sup>58</sup> Zubaida, S 1989 *The People and the State*, Routledge, London. pp. 47-48.

## CHAPTER 4

### SHAYKH ISMĀ'IL AT THE CAPE

#### 4.1 SHAYKH ISMĀ'IL'S RETURN FROM EGYPT

*Shaykh Ismā'īl* returned to the Cape in October, 1931. He was given a warm welcome by his relatives, friends and the *'ulamā'* of the Cape at the residence of his parents in Pepper Street, Bo-Kaap. Amongst the Islāmic scholars who welcomed *Shaykh Ismā'īl* were: *Shaykh* Muhammad 'Uthman Najaar, *Shaykh* Ahmad Behardien and *Imām* Muhammad Sadley. According to Abdurahman Bassier (Abd al-Rahmān Basīr), *imām* of the *Burhanul (Burhān al) Islām Masjid* in Longmarket Street, Bo-Kaap, "It was customary in those days for the *'ulamā'* to welcome a scholar who studied abroad, and to grant him the official status of *Shaykh* after lengthy discussions and questions".<sup>1</sup>

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

the *Qur'ān* and thereafter spoke of his experience while he was abroad, making a good impression on the *jamā'ah*.<sup>2</sup>

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

## 4.2 SHAYKH ISMĀ'IL'S INVOLVEMENT WITH THE JĀMI` MASJID

### 4.2.1 BRIEF HISTORY OF THE JĀMI` MASJID

Achmat Davids asserts that the *Jāmi` Masjid*<sup>4</sup> was the first *masjid* constructed on land that was specifically put aside as a *masjid* site. It is occasionally referred to as the Queen Victoria Mosque, precisely because the Queen allowed the land grant for the mosque. He also intimated that the *Jāmi` Masjid* site was granted to the Cape Muslims with the undertaking that it would be utilised by all Muslims irrespective of differences of the four schools of thought..<sup>5</sup>

Abdol Bazier, who was the first *imām* of this *masjid*, started building operations of the mosque during 1850, and three years later on the 27 April 1853 the *masjid* was completed and was officially opened. *Imām* Abdol Bazier (Abd al-Basīr) was arrested for receiving stolen goods and after a long illness died in prison and was succeeded by his son, Abdol Wahab

(ʿAbd al-Wahāb), a dedicated leader, who commanded largest congregation in the 1850's. After Abdol Wahab's demise on the 4 March 1872, his assistant, *Imām* Shahibo took transfer of the *masjid* in his name. The congregation grew larger under the leadership of *Imām* Shahibo, and the *Jāmi` Masjid* became the leading *masjid* in Cape Town.<sup>6</sup>

However, problems started at this *masjid* when *Imām* Shahibo appointed his twenty-year old son, Hassiem (Hāshīm), in his place as *imām* without consulting his congregation. This action angered *Imām* Shahibo's senior assistant *imām*, *Ḥājj* Abdol Kaliel (ʿAbd al-Khalīl), who asserted that he should conduct the *masjid* affairs in the absence of *Imām* Shahibo. He claimed that Hassiem was too young and incompetent to perform the duties of an *imām*. Subsequently, in 1887, both assistant imams, *Imām* Abdol Kaliel, and *Ḥājj* Sadinni Jonas brought legal action against *Imām* Shahibo for unlawfully allowing his son to take over in his absence.<sup>7</sup>

The court action against *Imām* Shahibo failed. However, after Hassiem's demise, he was succeeded by his son, *Imām* Muḥammad Nūr Hāshīm who incurred a huge amount of debt in the name of the *masjid*. Through the efforts of Salih Dollie, *Imām* Abbass Jassiem, and *Imām* Muhammad Sudley, all debtors were paid. *Imām* Nur lost his position as *imām* and was succeeded by *Imām* Muhammad Sudley who was capable of leading the congregation and was in turn supported and loved by his congregation.<sup>8</sup>

In 1914 the *masjid* was expanded to accommodate the performance of a single *jumu`ah* (Friday congregational prayer) as other mosques were also performing *jumu`ah* in the precincts of Cape Town. Imams who were

performing *jumu`ah* at their respective mosques were given the opportunity to read a sermon at this single weekly congregational prayer. However, very little support was given to this, and as a result this practice lasted for a short while only.<sup>9</sup>

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

#### 4.2.2 ACTIVITIES AT THE JĀMI` MASJID

The first task *Shaykh* Ismā`il took upon himself when he settled in the Cape was to tour South Africa, and propagate the *dīn* of *Islām*.<sup>10</sup> When he returned from his tour, *Shaykh* Ismā`il unofficially commenced his first public lectures on Sunday mornings at the *Jāmi` Masjid*. These lectures were very well attended by the general public and it was during the time when Muḥammad Nūr Hāshīm was the official *imām* of the *masjid*. *Shaykh* Ismā`il also assisted Muḥammad Nūr Hāshīm as a volunteer in delivering the sermons in Afrikaans and in Arabic and / or in leading the *jumu`a* prayer.<sup>11</sup>

*Shaykh* Ismā`il attracted a large following during his time as assistant *imām* at the mosque. Those who supported him felt that he was highly qualified for the position as *imām*, and should officially be appointed as *imām* of the *masjid*, instead of Muḥammad Nūr Hāshīm. This created dissension between the supporters of Muḥammad Nūr Hāshīm and the large following of *Shaykh* Ismā`il.<sup>12</sup>

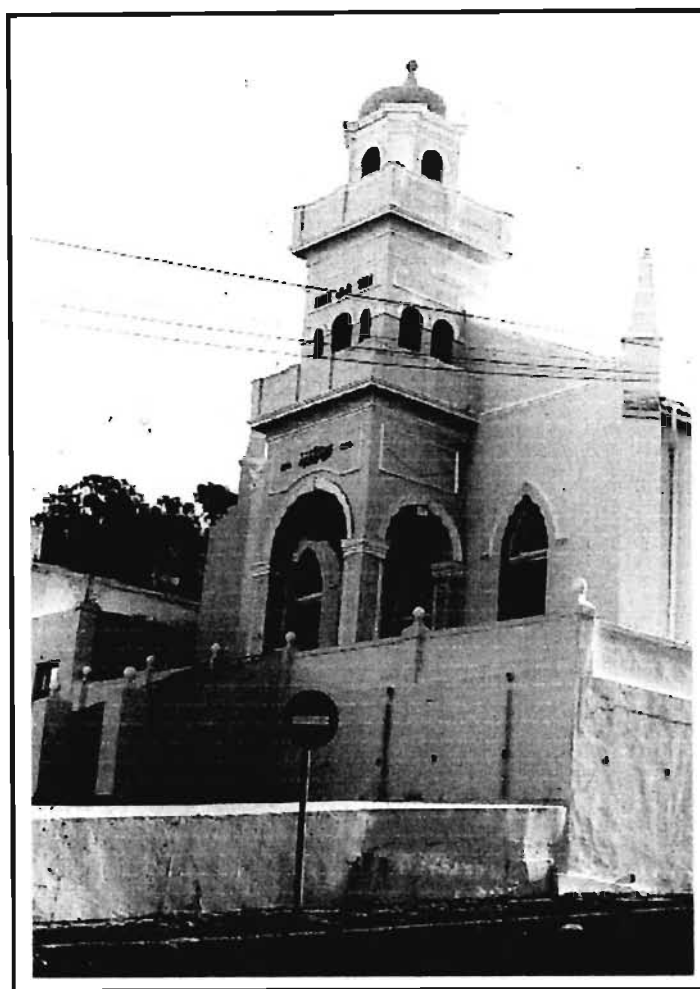


photo: M. H. Ebrahim

*Jāmi` Masjid* also known as Queen Victoria Mosque

Finally, a letter from the *masjid* committee was sent to *Shaykh* Ismā'īl, informing him that his services as lecturer and as an assistant *imām* had been terminated. *Shaykh* Ismā'īl refused to take heed of this notice, and continued rendering his services at the *masjid*. Oral reports indicates that Salie Dollie, who served on the *masjid* committee, was a co-author of the notice that was served on *Shaykh* Ismā'īl as he favoured Muḥammad Nūr Hāshim.<sup>13</sup>

It is the researcher's opinion that *Shaykh* Ismā'īl did not vacate the *masjid* as he was probably influenced by those who supported him and as he felt that

the *masjid* committee had no *sharī'ah* grounds in terminating his services. It appears that his time spent at the *Jāmi` Masjid* was the most difficult and challenging period of his early life as an Islāmic scholar in the Cape.

#### 4.2.3 SHAYKH ISMĀ'IL'S ESTATE SEQUESTERED

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

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

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

- *from conducting and/ or delivering sermons at the Jāmi` Mosque situated at the corner of Castle and Chiappini Streets, Cape Town and*
- *from lecturing in or otherwise making use of the said mosque without obtaining the prior consent of the Committee of the said Jāmi` Mosque Jama`ah so to do;*

- *and why Respondent should not pay the costs of these proceeding.  
Leave is given to the Respondent to anticipate the return date of this Rule  
on good cause shown. Personal service of this rule to be effected".<sup>15</sup>*

*Shaykh* Ismā'īl opposed the said application and filed opposing affidavits. Finally the matter appeared for hearing before the Mr Justice Jones on the 23 February 1937. The court made the order final and *Shaykh* Ismā'īl lost the case with costs. On Tuesday 2 March 1937, Ismā'īl Allom's attorneys forwarded a taxed bill of expenditure to *Shaykh* Ismā'īl's attorneys, demanding payment of the sum of 183 pounds, 12 shillings and six pence, by not later than Thursday 4 March 1937. On the 3 March 1937, Ismā'īl Allom's attorneys inspected the Debt Registry at the Deeds office and discovered that a property situated at 9 Orphan Street, Cape Town was registered in *Shaykh* Ismā'īl's name. The property was however, bonded by a first mortgage to J. J. Hofmeyr in the sum of 350 pounds and a second bond registered in favour of Joseph Arend for the sum of 150 pounds.<sup>16</sup>

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

According to Ḥājjah Khadijah (Shaykh Ismā'īl's wife):

*"My husband was summoned to court on `īd al-Fitr (feast day)<sup>18</sup> regarding an internal dispute among the congregants and the election of an imam. Most of the congregants felt that my husband was far more qualified for the position as imam of the Jāmi` Masjid than Muḥammad Nūr Hāshīm. However, my husband refused to attend the hearing and added that a kuffār (non-Muslim) government cannot give judgement on an Islāmic matter. Hence he lost his property, and, many of his students began to sell his books. This became a means of income on which the family depended.<sup>19</sup>*

Shaykh Ismā'īl believed that a ruler or leader of a community should be honest, just, and that his election, and if necessary, his elimination should be based on the principle of consultation. He also held that administrative posts (of mosques) should be given to those who had sound knowledge of Islām and to those who frequent the masjid..<sup>20</sup>

Students of Shaykh Ismā'īl concurred that he emphasised that the groundwork for the purification of modern Islāmic society was to return to the Qur'ān and Ḥadīth and that a society be organised, suitable for a righteous community which will at all times command the good and forbid the evil.<sup>21</sup>

Although the loss of Shaykh Ismā'īl's property was a major set back in his early life, it did not deter him from his responsibility as an imām, teacher and writer. In spite of Shaykh Ismā'īl's sacrifice and contribution to the

community, the majority of Muslims regarded him as a controversial figure in the Cape for reasons which the writer will explain shortly.

#### 4.3 CONTROVERSIES INVOLVING *SHAYKH ISMĀ'IL*

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

##### 4.3.1 "BECHARA" GIRL ISSUE

According to one interviewee, a "*bechara*"<sup>22</sup> (discussion/debate) was held at the *Zinatul Islām Masjid*, in Muir Street, District Six, in 1938 at the time when Ahmed Taliep (Aḥmad Ṭālib) was *imām* of the *masjid*.<sup>23</sup> This "*bechara*" concerned *Shaykh Ismā'il* presiding at a marriage of a *Muslim* girl without the consent of her parents (as no other *imām* wanted to undertake this task). It is most likely that *Shaykh Ismā'il's* action was based on the *Ḥanafī* doctrine. The girl was *bāligh* (adult) and therefore did not require permission of the *walī* (guardian). For unknown reasons the father did not approve of the man who wanted to marry his daughter and consequently she eloped.<sup>24</sup>

Let us examine the *sharī'ah* ruling on *wilāyah* (guardianship) in *nikāḥ*. According to Abu Ḥanīfa, a woman with complete *ahliyyah* (legal capacity) can enact her own *nikāḥ* without the permission of the *walī*.<sup>25</sup> However, *Imām Mālik* and *Shāfi'ī* hold that the consent of the guardian is essential.<sup>26</sup>

Whether *Shaykh* Ismā'īl did the proper thing by marrying off this girl without her father's approval, bearing in mind the social milieu at the time is debatable. A *muftī* (legal officer/expounder of sacred law) must take into account all potential consequences before issuing a ruling on this matter. He must make sure that it will create the least conflict or difficulty and be the least problematic to the people, because the *sharī'ah* is intended to remove *ḥaraj* (difficulty) from people's lives provided it is permissible.<sup>27</sup>

The Muslims in the Cape predominantly followed the *Shāfi'ī* school. *Shaykh* Ismā'īl took the ruling of the *Ḥanafī* school which was new at the Cape.

According to *Shaykh* Abdul Kariem Toffar, when he was a child he was told by his late father: "*daar sal mense kom met lang baatjies wat die Qur'ān sal verdraai*". Meaning "people will come wearing long coats and will distort the *Qur'ān*". Perhaps the Muslims in the Cape saw him (*Shaykh* Ismā'īl) with his long coat as someone who came to distort the religion. As far as *Shaykh* Ismā'īl was concerned he was simply asserting a learned opinion in a given situation. However the people were not prepared to accept it. From that angle it was a miscalculation on his side. Though *Shaykh* Ismā'īl was correct in his juristic junction and had honourable intention, he should not have expected the people to accept his rulings as they were not educated in judicial matters.<sup>28</sup>

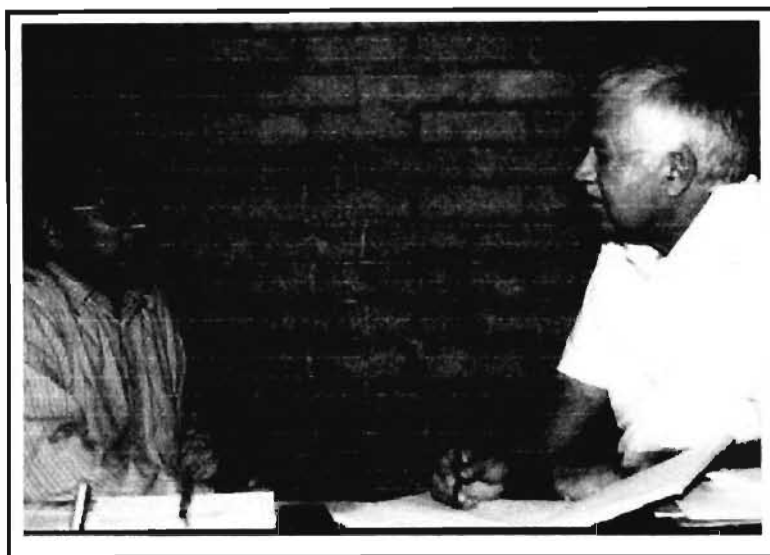


photo: M. H. Ebrahim

Left: Interview with *Shaykh* Abdul Kariem Toffar, principal of The Institute of Islāmic *Sharī'ah* Studies.

It is claimed that among those who participated in this debate called the “bechara girl issue” were Islāmic scholars Taha Gamieldien, Abdurahim (Abd al-Raḥīm), Ahmad Behardien and Shakir Gamieldien. Though *Shaykh* Ismā'īl was not present at this debate, the outcome of this debate confirmed his stand and vindicated him. *Shaykh* Shakir Gamieldien, who arrived from Egypt a few months prior to this debate, fully endorsed *Shaykh* Ismā'īl's action in this matter. There were other *sharī'ah* issues in which *Shaykh* Ismā'īl followed schools of thought other than the *Shāfi'ī*. Though *Shaykh* Ismā'īl's ruling on religious issues were always in accordance with the *sharī'ah*, such practice did not find favour with the *'ulamā'* at that time perhaps they thought it would confuse the Muslims in the Cape.<sup>29</sup>

The type of marriage *Shaykh* Ismā'īl performed 1938 is frequently practised today, which proves he was a man of vision but was only appreciated by the general public after his demise.<sup>30</sup> He lived ahead of his time. The performance of *ḡhr ṣalāh* after *jumu'ah* was also debatable as far as *Shaykh* Ismā'īl was concerned.

According to *Imām Shāfi'ī*, there are two principles which validate the *jumu'ah ṣalāh*, the first being that the *jumu'ah ṣalāh* should be performed in only one *masjid* in the same area, and secondly, that at least forty Muslims should be present in the *masjid*.<sup>31</sup>

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

The MJC discovered that the *Shāfi'ī* principle of the performance of only one *jumu'ah* in a particular area, had been violated by many Islāmic scholars in the Cape. Because *jumu'ah ṣalāh* was performed at many mosques, the possibility existed that some of these mosques would have had less than forty worshippers present, consequently invalidating the *jumu'ah ṣalāh* according to *Imām Shāfi'ī*.<sup>34</sup>

*Shaykh Ismā'īl* who was a founder member of the MJC contributed to this debate. It appears that he respected and accepted the view on *jumu'ah* espoused by *Shaykh Aḥmad Behardien*<sup>35</sup> who was regarded as the most influential and knowledgeable person in the early years of the MJC.<sup>36</sup>

*Shaykh Nazīm Mohammad* (Muḥammad), (d. 1421 AH/2000 CE) who was president of the MJC for 18 years, recalls how *Shaykh Aḥmad Behardien* had a habit of walking around with his satchel filled with Islāmic literature and when it came to issuing a *fatwā*, he would consult his sources and honour *Shaykh Ismā'īl* by stating

that, “*Shaykh Ismāʿīl stem ook saam met my in die fatwa*” (*Shaykh Ismāʿīl also agrees with me on this fatwā*).<sup>37</sup> *Shaykh Ahmad Behardien* is known to have been a staunch follower of the *Shāfiʿī* school of law, and under no circumstance would he follow another school of law.<sup>38</sup>

According to *Shaykh Ahmad Behardien* (see Annexure 16), it was necessary to perform the *ẓuhr ṣalāh* after *jumuʿah*. On the 17 September 1953 *Shaykh Ahmad Behardien* issued a *fatwā* on behalf of the MJC concerning this matter:

*“The decision of the Supreme Council on the ẓuhr after jumuʿah question is as follows: That whereas the sources of the sharīʿah are fourfold, namely the Qurʾān, ḥadīth, ijmāʿ (juristic consensus) and qiyās (analogy), and because Imām Shāfiʿī has stated according to the Umm, that there must be only one jumuʿah since that is indicated by the practice of the Holy Prophet and the khulafā Rashidīn, we as followers of Imām Shāfiʿī, in view of the fact that we are making more jumuʿahs than are necessary, and because of the difficulty of ascertaining which congregations’ takbirah al-Iḥrām has been uttered first, we have no alternative but to perform ẓuhr after ṣalāh al-jumuʿah, until such time that Allāh, the Most High, shall have guided all of us to show our unity by making jumuʿah in one place”.*<sup>39</sup>

It is however, notable that *Shaykh Ismāʿīl* did at times perform *ẓuhr ṣalāh* after *jumuʿah*. However, he predicted that eventually the majority of Muslims of the Cape would not perform *ẓuhr* after *jumuʿah* in years to come.<sup>40</sup>

From the above information, it is clear that *Shaykh Ismāʿīl* was not very keen in performing *ẓuhr* after *jumuʿah* as it was never performed in the Arab world, and

specifically in Egypt. He was probably aware that this problem was far greater and complex than the problem of the “bechara girl issue” to handle, and he knew he could not do otherwise, but to follow the view of the `ulamā’ to perform *ḡhr* after *jumu`ah*. However, this issue did not stop *Shaykh* Ismā`il of preaching what he believed was right.

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

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

It has been customary for Cape Muslims assembling at mosques during the night of *niṣf min Sha`bān*, also known as the night of blessing. During this night Muslims recite *sūrah Yāsīn* thrice, thus invoking *Allah’s* blessing and mercy. According to the Islāmic scholar, Ibn Tay’miyyah, there are many traditions from the prophet (saws) which refers to this night as a significant night. However, the minority of Islāmic scholars deny the importance of this night, and assert that the traditions which refer to this night are weak.<sup>41</sup>

The majority of `ulamā’ believe that *Allāh* reveals to the angels on “The Night of Power”, (during the last ten days in the month of *Ramaḡān*), everything that will occur during the following year. Consequently all tasks are given to the respective angels for the year. Other scholars claim that on the night of *niṣf min Sha`bān*, angels write down what is revealed to them and they complete their writing on the night of *Laylah al-Qadr* (Night of Power).<sup>42</sup>

*Shaykh* Ismā'īl asserted that 15 *Sha`b ān* had no specific significance and was like any other night, unlike *Laylah al-Qaḍr*, the 27th night of *Ramaḍān* during which the *Qur`ān* was revealed. He further maintained that *Allāh* would not change His *taqdir* (decree) of man after the *Laylah al-niṣf min Sha`b ān*, and held man can invoke *Allah*'s forgiveness at any time.<sup>43</sup>

*Shaykh* Ismā'īl essentially used *Laylah al-niṣf min Sha`b ān* occasion for educating his congregation concerning this matter. His view was that the primary sources of the *sharī`ah* did not support the celebration of the *Laylah al-niṣf min Sha`b ān*. Thus, this was not celebrated in Egypt as it was celebrated in Cape Town.<sup>44</sup>

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

*Shaykh* Ahmad Behardien challenged *Shaykh* Ismā'īl regarding his ruling on this matter as he was of the opinion that it was contrary to the tradition of the Muslims of the Cape.<sup>46</sup> It has been the practice of the Muslims in the Cape occupying themselves in prayer during the night of *Laylah al-niṣf min Sha`b ān* and fasting during the day. The Prophet (saws) said:

*"When it is the night of Laylah al-niṣf min Sha`b ān, then prayer during the night, and fast during the day, for the special blessings and mercy of Allāh descends to the heaven of the world, from sunset till the appearance of dawn, and Allāh will say: Is there any seeking forgiveness so that I may forgive him, is there any seeking sustenance so that I may provide him, is there any who is afflicted with misfortune so that I may eliminate it".*<sup>47</sup>

These controversial issues did not deter *Shaykh* Ismā'īl from teaching various Islāmic subjects to the youth as well as to the adults and subsequently he became one of the most competent imams of *Nūral-Islām Masjid*.

#### 4.4 CLASSES IN THE BO-KAAP

While *Shaykh* Ismā'īl was actively involved at the *Jāmi' Masjid*, he conducted afternoon *madrasah* at his residence on 53 Upper Pepper Street, Bo-Kaap for students of the surrounding areas attending secular schools in the morning.<sup>48</sup> He accommodated many adult pupils during the week, teaching various Islāmic subjects. Amongst his students were: Karim (Qārim) D'arcy who specifically learnt *fiqh* of the Ḥanafite School of Jurisprudence<sup>49</sup> and Salie Soeker who learnt about *hajj* prior to his pilgrimage to Makkah in 1937.<sup>50</sup> He also lectured on Thursday evenings at the *Burhān al-Masjid* on Longmarket Street until his death in 1958.<sup>51</sup>



photo: M. H. Ebrahim

*Burhān al-Masjid* Longmarket Street, Bo-Kaap

According to Davids the *Nūr al-Islām Masjid* was the third *masjid* to be built in South Africa and was built by *Imām* Abdol Rauf, the youngest son of Tuan Guru, in 1844. Davids further asserts that it was the first *masjid* in South Africa which was founded by a congregation. This congregation grew out of the friendliness that existed between a group of students who acquired their Islāmic education under the tutelage of *Imām* Achmat van Bengalen who was then practising Chief *imām* of the Cape Muslims.<sup>52</sup>

*Shaykh* Ismā'īl's major impact on his students came about in 1939 when he became one of the most competent imams of *Nūr al-Islām Masjid* at Buitengracht Street, Bo-Kaap. His duties included the conducting of clāsses in higher Islāmic studies on Sunday mornings, which he rendered until his death.<sup>53</sup>

The above statement of Davids of the *Nūr al-Islām Masjid* is interesting, because oral tradition relates that *Shaykh* Ismā'īl developed a similar relationship with his congregation which consisted predominantly of his students at the same *masjid*, until his death.<sup>54</sup>

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

*"In the late 1930's many houses were in the region of the masjid, and only a few industrial sites and offices existed in the area. Nūr al-Islām Masjid had*

*the largest congregation when Shaykh Ismā'īl was imām at the masjid. This, I think was because of his good character, he attracted many people to the masjid. He was a good and honest leader. He used to knock on my door and greet me first before entering or leaving the masjid. Although Shaykh Ismā'īl moved to Greatmore Street, Woodstock, in 1945, while he was imām here, and the fact that he never had driven a car of his own, he frequented the masjid and led his congregation most of the time. He had a beautiful relationship with his jamā'ah and particularly with his students, like Amin Ri'ah, Abdol Juhār, Muḥammad Cassiem (Qāsim), Ishāq Samuels, Sulaiman Da Costa and his brother Abdurahman Da Costa. Even Cissy Gool (daughter of the late DR Abdurahman) was a keen student of Shaykh Ismā'īl".<sup>55</sup>*

Mr Gasant (Ḥasan) Emeren stated that his father, Hamidun Emeren, and Salih Basardien, Amin Basardien, Abu Bakr Boltman, Oefie Samie and Shakur Carelse were involved with *Nūr al-Islām Masjid's* daily activities and supported Shaykh Ismā'īl regarding all Islāmic matters.<sup>56</sup>

*Shaykh Ismā'īl* probably had a difficult task in expounding certain aspects of the *dīn* of Islām to his jamā'ah due to the intellectual limitation of the jamā'ah. His method of teaching involved different levels. The Friday sermons and the Sunday morning lectures were of a simple nature, whereas his lectures in class were more in depth. This view is confirmed by *Shaykh Ismā'īl's* wife when she said: "*my husband used to tell me that one has to speak to people according to their level of intellect*".<sup>57</sup>

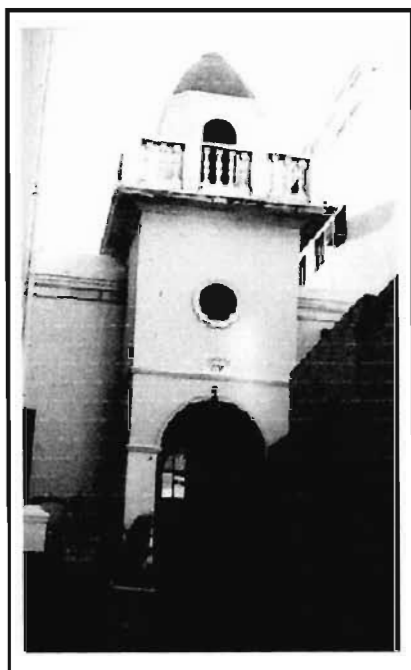


photo: M. H. Ebrahim

*Nūr al-Islām Masjid. Shaykh Ismā'īl was imām at this masjid until his demise in 1958.*

During his first year as *imām* of the *Nūr al-Islām Masjid*, *Shaykh Ismā'īl* proposed marriage to Khadijah Soeker, the grand-daughter of Miftahudin (Miftāḥ al-Dīn) and daughter of Muḥammad Dīn.

#### 4.6 SHAYKH ISMĀ'IL'S MARRIAGE TO KHADIJAH (KHADĪJAH) SOEKER

*Ḥājjah Khadijah* distinctly recalls the day when she arrived from *ḥajj* with her brother, Ṣālīḥ, whom *Shaykh Ismā'īl* taught before their departure in 1937:

*"I remember he (Shaykh Ismā'īl) made du`ā when we arrived from Makkah. It was some time in 1939 when he asked me to marry him, I did not respond to his proposal of marriage. He then remarked that if a young girl keeps quiet after a proposal of marriage, she simply means yes".*

However, after searching for accommodation for a year, *Shaykh* Ismā'īl eventually got married on 11th January 1940, at the *Quwwat al-Islām Masjid* on Loop Street, Cape Town.<sup>58</sup>



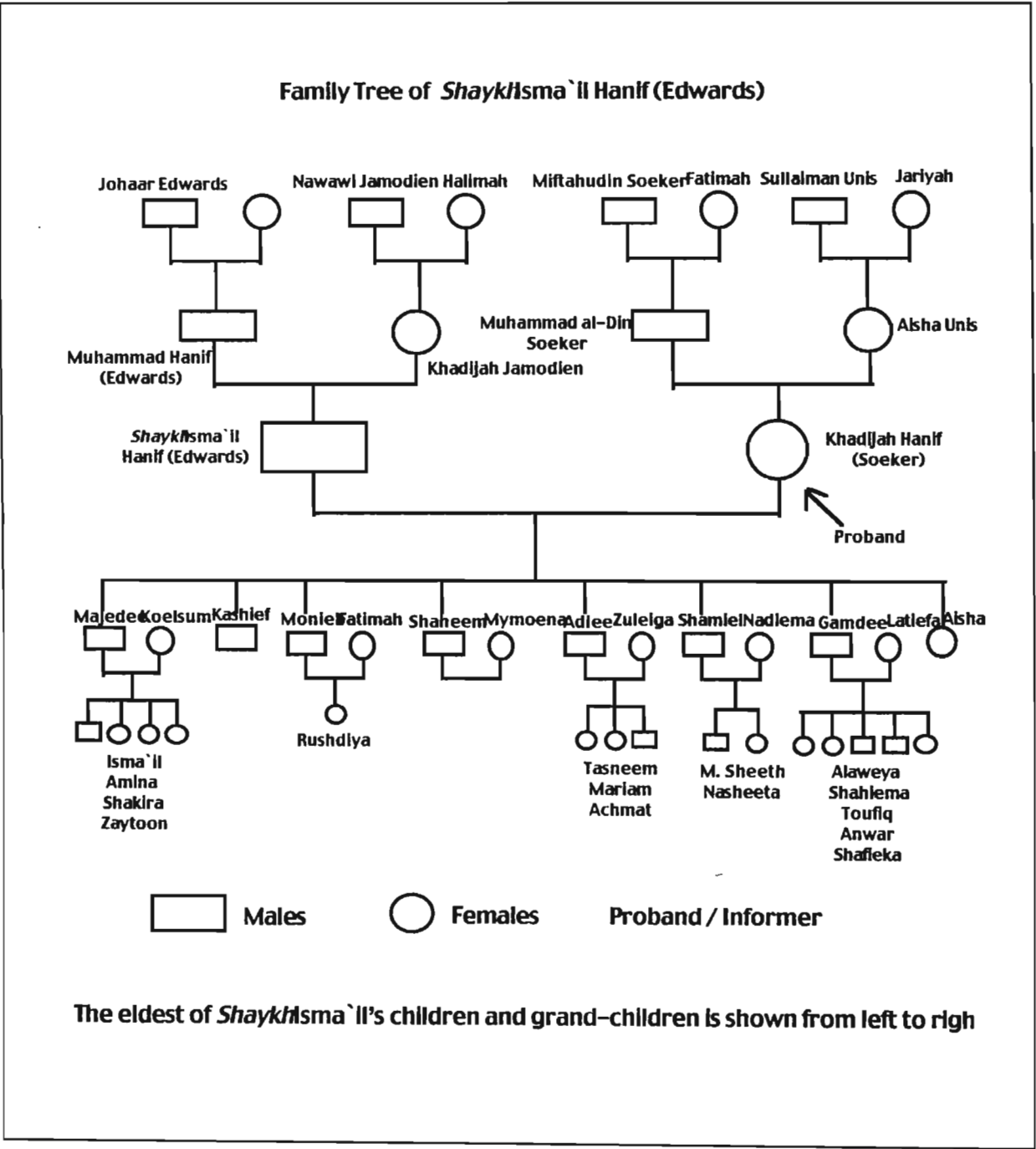
photo: M. H. Ebrahim

From left; Shaheem Ḥanīf, the researcher and Khadijah Ḥanīf.  
Khadijah died 2 March 1999

The *nikāh* was officiated by *Imām* Abdul Bassier (Abd al-Basīr) and the bestmen were religious scholars Abbas Jassiem and Shakir Gamieldien. Among the many other scholars who attended the *nikāh*, were Muḥammad Ṣālih Solomons (Abādī), Sa'īd Najaar, Tayb Jassiem and Aḥmad Behardien.<sup>59</sup>

After Ḥājjah Khadijah gave birth to Kaashief (Kāshif), the second eldest son, in 1945, *Shaykh* Ismā'īl applied to the Governor-General to change his surname from Edwards to Ḥanīf, which was his father's name (see Annexure 18). *Shaykh* Ismā'īl had the intention of returning to Egypt and sending his children to *al-Azhar* University after he had their surnames changed to Ḥanīf. He previously had difficulty in being admitted to *al-Azhar* University, due to Edwards not being a *Muslim* name.<sup>60</sup>

*Shaykh* Ismāʿil full time activity commenced when he moved with his family to 47 Greatmore Street, Woodstock until his demise.



#### 4.7 CLASSES AT “47 GREATMORE STREET, WOODSTOCK”

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

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

These classes commenced after *fajr ṣalāh* (morning prayer) for the self-employed builders, tailors and business people till approximately 09:00. Senior students from as far as Stellenbosch and Paarl and students of the surrounding areas attended *Shaykh* Ismā’il’s classes after secular school in the afternoon. The evening classes were attended by those who were employed during the day, and included *imāms* and *madrasah* teachers.<sup>64</sup>



photo: M. H. Ebrahim  
47 Greatmore Street, Woodstock, became an Islāmic institution for  
many students of *Shaykh Ismā'īl*.

*Shaykh Ismā'īl taught Arabic grammar and usage of an Arabic dictionary, so that his students could become independent scholars. Sulaiman da Costa stated that the standard of Arabic taught through the English medium by Shaykh Ismā'īl was extremely high, and at times the students would resort to J Kapliwatsky's Arabic Language and Grammar text for assistance. Shaykh Ismā'īl had the ability to listen to a student preparing a *khuṭbah* (sermon) whilst at the same time listening to another student reciting the *Qur'ān*.<sup>65</sup> Imām Abdurahman Bassier recalls: "Whilst we were students of Shaykh Ismā'īl, he never cancelled his classes for the purpose of participating in *khatm al-Qur'ān*.<sup>66</sup> However, Shaykh Ismā'īl used to recite the *Qur'ān* before commencing every lesson, whether at home or at the masjid."<sup>67</sup>*



photo: M. H. Ebrāhīm

From left:: researcher, Sulaiman da Costa, `Abdiyāh (wife of Sulaiman and daughter of Muhammad Khayr) and Moḥammad Hanief Allie (ex-student of Muḥammad Khayr)

It was during this period that *Shaykh Ismā'īl* was regarded as a highly successful mentor to many students in the Arabic language and Islāmic studies, as it is evident by the number of scholars who eventually became successful Islāmic scholars, leaders, Arabic teachers and *qurrā'* (reciters of the *Qur'ān*) themselves.<sup>68</sup> Amongst those who continued their studies with

*Shaykh* Ismā'īl until his demise were: *Imām* Abdullah Haron<sup>69</sup>, Mohamad Cassiem (Muḥammad Qāsim d. 19 November 1975),<sup>70</sup> father of *Imām* Achmat (Aḥmad) Cassiem leader of *Qiblah*, Sulaiman da Costa, Abdurahman da Costa, Yusuf da Costa, *Imām* Ismā'īl Johnston<sup>71</sup>, *Shaykh* Ismā'īl Moos, *Imām* Abu Bakr Simons, Ishāq Samuels, Ḥāfiẓ Yusuf Gabier,<sup>72</sup> Qāsim Haoust, *Shaykh* Qāsim Abderouf and *Shaykh* Abdullah Abderouf.<sup>73</sup>

When *Shaykh* Ismā'īl Taliep (Ṭālib), *imām* of *Muhammadiyya Masjid*, Tennysen Street, Salt River, was involved in an accident, *Shaykh* Ismā'īl had the honour of officiating *jumu`ah* at this *masjid*. During this period *jumu`ah* was not performed at the *Nūr al-Islām Masjid* (where *Shaykh* Ismā'īl was the official *imām*). *Shaykh* Ismā'īl continued with this task until his demise. During this time *Shaykh* Ismā'īl became known for his profound knowledge of the *sharī`ah*, Arabic language, distinguished *qirā`ah* (recitation of the *Qur'ān*), and above everything else, he became known as the most dignified and upright spiritual figure, loved by all who knew him.<sup>74</sup>

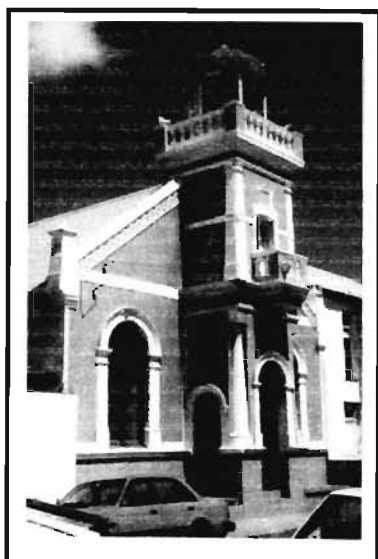


photo: M. H. Ebrahim  
*Muḥammadiyya Masjid*  
 Tennysen Street, Salt River.

*Shaykh Ismā'īl's sound character and spirituality can be summarised by the following report given by one of his ex-students, `Umar Gabier:*

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

There are differences of opinion among his students as to how many *qirā'āt* (modes of Qur'ānic recital) *Shaykh Ismā'īl* had known. According to Dr Yusuf da Costa, *Shaykh Ismā'īl* knew at least three *qirā'āt*.<sup>76</sup> However, *Shaykh Ismā'īl's* wife, and Sulaiman da Costa (d. 1421 AH/2000 CE), who was the oldest living student of *Shaykh Ismā'īl*, asserted that *Shaykh Ismā'īl* knew the *sab'ah qirā'āt* (seven modes) of the *Qur'ān*. There was no need for *Shaykh Ismā'īl* to recite the various modes of the *Qur'ān* as he thought he would confuse people.<sup>77</sup> *Shaykh Ismā'īl* was one of the first scholars who adopted the Egyptian style of recital of the *Qur'ān*, of which many recordings were made, specifically, the 55th chapter of the *Qur'ān*, *Al-Rāḥmān* (The Beneficent). These recordings became popular and was owned by many families.<sup>78</sup>

The researcher discovered a recording of *Shaykh* Ismā'īl's recital of *Al-Rāḥmān*, which was recorded on a reel tape-recorder, possibly in the early 1950's. The researcher submitted the recording to ḥuffāẓ (those who commit the *Qurān* to memory) to give a critique. *Shaykh* Sa'dullah Khan, who was *imām* of *Masjid-al-Quds*, which is situated in Rylands, after listening to the recording, had this to say:

*"Listening to him (Shaykh Ismā'īl) attentively, and purely from an oral perspective, I found his reciting was smooth flowing, yet vibrant and alive. Shaykh Ismā'īl showed no arrogance, even if he made mistakes, he would rectify his mistakes with pleasure and would almost take it in the same flow. It was not offensive to him. Also his pronunciation of particular ḥurūf (letters) was unique, which some people find difficult to master. And in his reading of the Qur'ān, his love for the Qur'ān was clearly evident".<sup>79</sup>*

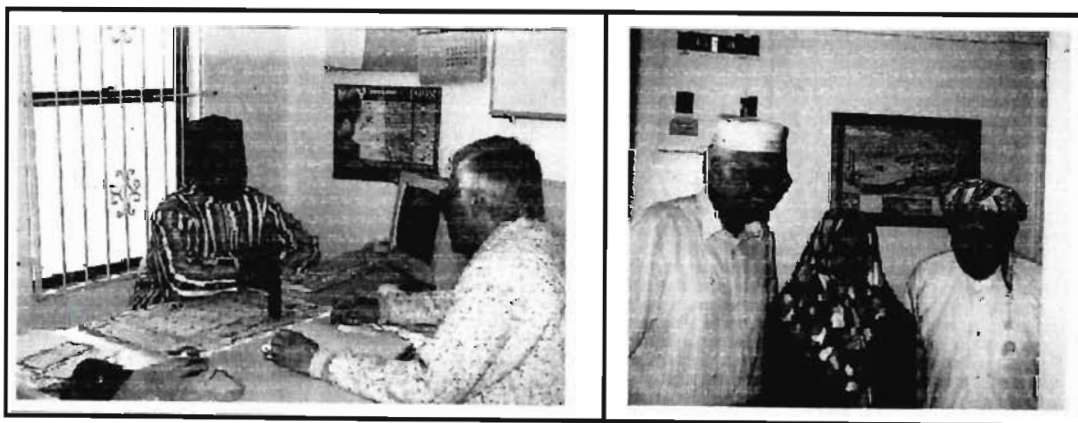


photo: M.H. Ebrahim

left: *Shaykh* Sa'dullah Khan. right: Rabbiah Sayed and *Shaykh* Muhammad Salih 'Abadi. *Shaykh* Sa'dullah was a student of *Shaykh* Muhammad Salih (Abadi) and Rabbiah was a student of *Shaykh* Sa'dullah

The most respected ḥāfiẓ of the Cape, Shaykh Muḥammad Ṣāliḥ `Abādī Solomons spoke highly of Shaykh Ismā`il:

*“Shaykh Ismā`il had the most melodious voice in the Cape during his time. The Egyptian qira`ah had an influence on Shaykh Ismā`il’s recital of Qur’ān. When Shaykh Ismā`il arrived from Egypt his recital was similar to the Egyptians. He enjoyed reciting with me with the same ḥuffāẓ group as it was the most disciplined organised group in Cape Town”. (see Annexure 19).<sup>80</sup>*

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

*“Shaykh Ismā`il was a master in the field of Qur’ānic recitation. He had a unique style in reciting the Qur’ān which had an Egyptian flavour. He was probably influenced by his Egyptian contemporaries such as, Muṣṭafā Ismā`il, Muḥammad Rifāt, `Ali Bannā and `Abd al Aynayn”.<sup>81</sup>*

*“When I arrived from Makkah in 1951, I had the privilege of reciting with the giants of the Cape, namely: Shaykh Ismā`il, Shaykh Sa`īd Najaar and Shaykh Tārin. Shaykh Ismā`il was helpful, encouraging, humble and was man of wisdom. His advice to the young ḥuffāẓ was to recite the Qur’ān in moderation while young and to spare all energy to recite the Qur’ān when reaching old age”.<sup>82</sup>*

Every year from 1946 *Shaykh* Ismā'īl spent the month of *Ramaḍān* performing *tarāwīḥ* at the *Ahmedia Masjid*, Mayville in Durban, until his demise (see Annexure 20). The *Jamā'ah* of Durban, used to address *Shaykh* Ismā'īl as "the professor of Arabic at the Cape".<sup>83</sup> As a child *Hāfiẓ* Nurbhai, currently in Johannesburg, travelled to Mayville just to listen *Shaykh* Ismā'īl's recital of the *Qur'ān* during the month of *Ramaḍān*. This inspired him to emulate *Shaykh* Ismā'īl's recitation of the *Qur'ān*.<sup>84</sup>

When distinguished Muslims scholars came from abroad, such as *Mawlana* Muḥammad `Abd al-`Alīm Siddīqi al-Qadīrī, who toured South Africa in 1952, it was customary for *Shaykh* Ismā'īl to accompany them on their tour, while in South Africa, and to commence with the recital of the *Qur'ān* before their lecture.<sup>85</sup>

*Shaykh* Ismā'īl lectured, recited the *Qur'ān*, wrote on a variety of Islāmic topics<sup>86</sup> and performed *imāmat* (leadership of prayers) duties until his demise.<sup>87</sup>

#### 4.8 SHAYKH ISMĀ'IL'S DEMISE

Many of *Shaykh* Ismā'īl's students reported that their *ustādh* discussed death at his last lecture, prior to the accident in which he died. This indicates that he had a premonition of his impending death.<sup>88</sup> A student reported that *Shaykh* Ismā'īl made a *du`ā'* at a congregation that the Almighty grant them death in their bedrooms.<sup>89</sup> *Hājjah* Khadijah mentions that when *Shaykh* Ismā'īl arrived home after his last lecture, he requested that she should take

care of their eight children and also said to her on many occasions that he will never live to celebrate his sixtieth birthday.<sup>90</sup>

On Saturday morning , 8 February 1958, *Shaykh* Ismā'īl assisted his wife by bathing their children and after reciting the *Qur'ān* for fifteen minutes he left home for Cape Town. It was reported that *Shaykh* Ismā'īl was hit by a car whilst standing in the middle of Main Road, Woodstock.<sup>91</sup> It was *Shaykh* Ismā'īl's habit to recite the *Qur'ān*, while walking, standing at a bus stop or travelling in a car. He was probably reciting the *Qur'ān* while standing in the middle of the road, when this accident occurred.<sup>92</sup>

According to reports, *Shaykh* Ismā'īl's coat got caught in the handle of the car , and he was dragged for quite a distance. However, according to his wife, there was no clear evidence that this had occurred as his coat was not damaged or torn.<sup>93</sup>

*Ḥājj* Abdurahman Gabier accompanied his injured brother-in-law, *Shaykh* Ismā'īl, to Woodstock Hospital where he died of his injuries the same day at 18:00. He was 51 years old. *Shaykh* Ismā'īl was buried the following day at the Salt River Cemetery. The *janāzah* (burial) prayer of the deceased was performed by *Shaykh* Ṭayb Jassiem (who studied with *Shaykh* Ismā'īl at *al-Azhar*) at the *Nūr al-Islām Masjid* in Addison Street, Woodstock. The *tadfin* (burial) was performed by Sayed Sāfi'ī Alwī (of Makkah) who was in Cape Town at that time..<sup>94</sup>

According to the Cape Argus, *Shaykh* Ismā'īl's funeral was one of the biggest "Malay" funerals in South Africa. Thirty Islāmic scholars were present at his

burial. On the 10 February 1958, the Cape Argus stated that 6 000 people attended the funeral (see Annexure 21). However, according to many people who attended the funeral, the number was much higher than 6 000.<sup>95</sup>

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

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

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

*"Dear Mrs Ganief (Ḥanīf), I have been directed by Sheikh (Shaykh) Shakir and Sheikh (Shaykh) Ehsan Gamieldien, and the committee of*

*al-Azhar Mosque to send you their deepest sympathy in your recent bereavement.*

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

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

*We wish you everything of the best for the future and ask you to console yourself with the words of the holy Qur'ān:: Innā lil lāhi wa innā ilayhi raji`ūn. With our best salaams and regards".<sup>97</sup>*

There is no doubt in the writer's mind of the intense love his wife and children had for him, and it is beautifully expressed by them on paper which was compiled and kept in a book by Ḥājjah Khadijah over the years (see Annexure 23).

The following verses were written by Ḥājjah Khadijah after the demise of her husband:

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

Sadly missed by his sorrowing wife Gadijah (Khadijah)

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

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

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

*Kind was his heart, his friendship soft.  
Loved and respected by all around.  
Allah took him away, it was His will.  
In that far and distant world.  
Where the trees sway to and fro.*

*Lies the best and dearest husband.  
Who I lost forty days ago.  
Allah took him away we had to part.  
It eased the pain, but broke my heart.*

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

## ENDNOTES

- <sup>1</sup> Interview with *Imām* Abdurahman Bassier on 3 July 1997.
- <sup>2</sup> Interview with *Imām* Ebrahim Schroeder (born 8 August 1908 ) on 10 February 1999. And interview with *Imām* Redar Behardien on 16 April 1999. *Shaykh* Ismā'īl referred to *Shaykh* Shakir Gamielien. as the learned scholar.
- <sup>3</sup> Interview with Shaheem Ḥanīf on 20 April 1999.
- <sup>4</sup> Although this *masjid* is known as the *Jāmi'ah Masjid*, the proper name *Jāmi' Masjid* will be used in this thesis as *Jāmi'ah* means university.
- <sup>5</sup> Interview with the (late) Achmat Davids on 4 June 1998.  
See also Davids, *The Mosques of Bo-Kaap*, p. 138. and Bradlow and Cairns, *The Early Cape Muslims*, pp. 22-23.
- <sup>6</sup> *Ibid.* p. 144.
- <sup>7</sup> *Ibid.* p. 145.
- <sup>8</sup> *Ibid.* p. 147.
- <sup>9</sup> Davids, p. 143.
- <sup>10</sup> Interview with Rushdie Edwards (relative of *Shaykh* Ismā'īl) on 3 June 1997.
- <sup>11</sup> Interview with Salie Soeker (brother-in-law of *Shaykh* Ismā'īl, born 30 November 1916) on 24 July 1999.
- <sup>12</sup> Interview with Ḥājjah Khadijah Ḥanīf and Shaheem Ḥanīf on 14 February 1999

- <sup>13</sup> Interview with Allie Samodien (born 17 October 1909) on 24 July 1999 and Ishāq Samuels on 22 June 1997.
- <sup>14</sup> Cape Town Archives Repository. C.S.C. Volume No. 2/6/1/1149. Volume 4-196.
- <sup>15</sup> *Ibid.*
- <sup>16</sup> *Ibid.*
- <sup>17</sup> *Ibid.*
- <sup>18</sup> *ʿĪd al-Fiṭr* is the day celebrated after fasting the month of *Ramaḍān*. While celebrating a *Muslim* remembers God and his poor brethren. On this occasion a *Muslim* is required to give *Fiṭr* (charity), ie. the staple food of the country or its equivalent in money to the needy (before the sermon of the festival).
- <sup>19</sup> Interview with Ḥājjah Khadijah Ḥanīf and her sons, Majedee and Shaheem on the 14 February 1999. *Shaykh* Ismāʿīl's estate was sequestered prior to his marriage to Ḥājjah Khadijah. Ḥājjah Khadijah died on the 2 March 1999.
- <sup>20</sup> Interview with Cassiem Haoust (ex-student of *Shaykh* Ismāʿīl) on 20 June 1997. He died 10 August 1997.
- <sup>21</sup> Interview with Ishāq Samuels on 22 June 1997. He was a student of *Shaykh* Ismāʿīl since 1936 until his (*Shaykh* Ismāʿīl's) demise. He also sold *Shaykh* Ismāʿīl's books. I also interviewed Abdurahman Isaacs on the 7 May 1997. Abdurahman attended *Shaykh* Ismāʿīl's lectures since 1938 until *Shaykh* Ismāʿīl's demise in 1958 at the Buitengracht Street *masjid* (*Nūr al-Islām Masjid*) in Cape Town.
- <sup>22</sup> The word "Bechara" is of Indonesian origin and means discussion or debate. In Cape Town many religious discussions/debates were held amongst Islāmic scholars. See Davids, p. 50.
- <sup>23</sup> Interview with Unis Fernandes on 10 September 1997.
- <sup>24</sup> Interview with Sulaiman da Costa (oldest surviving ex-student of *Shaykh* Ismāʿīl) on 26 May 1997.
- <sup>25</sup> Toffar, A K 1993. *Administration of Islāmic Law of Marriage and Divorce in South Africa* Unpublished Master's thesis. University of Durban Westville, p. 53.
- <sup>26</sup> Interview with *Shaykh* Abdul Kariem Toffar on 19 August 1999.
- <sup>27</sup> *Ibid.*
- <sup>28</sup> *Ibid.*
- <sup>29</sup> Ebrahim, p. 22.
- <sup>30</sup> Interview with *Shaykh* Nazim Mohammad on 8 July 1997.
- <sup>31</sup> Lubbe, pp. 140-141.

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- 32 *Ibid*, p. 142.
- 33 *Ibid*, p. 65.
- 34 *Ibid*, p. 143.
- 35 Interview with Shaheem Ḥanīf (son of *Shaykh* Ismāʿīl) on 27 December 1998.
- 36 Davids, p. 158.
- 37 Interview with *Shaykh* Nazim Mohammad on 8 July 1997.
- 38 Interview with *Shaykh* Moutie Moerat (ex-student of *Shaykh* Aḥmad Behardien) on 15 June 1999.
- 39 Lubbe, Annexure 19.
- 40 Interview with Sulaiman da Costa on 15 August 1999. According to Sulaiman da Costa, *Shaykh* Ismaʿil who did not perform *jumuʿah* at the *Nur al-Islām Masjid* in Buitengracht Street, Bo-Kaap, had the opportunity to perform *jumuʿah* at the *Al-Azhar Masjid*, Aspeling Street, District Six, and at the *Muhammadiya Masjid*, Tennysen Street, Salt River. See under sub-heading, “*Shaykh* Ismaʿil’s major contributions”.
- 41 Fakier, M A 1995. *Al-Mufedah*, St John’s Road, Lansdowne. pp. 218-219.
- 42 *Ibid*, p.219.
- 43 Interview with Shaheem Hanif on 27 December 1998.
- 44 *Ibid*.
- 45 Interview with *Shaykh* Abdul Kariem Toffar on 19 August 1999.
- 46 Interview with Ḥājjah Khadijah Ḥanīf on 14 February 1999. This was the researcher’s final interview with Ḥājjah Khadija Hanif as she died the 2 March, 1999. See photograph of last interview.
- 47 Fakier, p. 219.
- 48 Interview with Achmat Jamie on 7 March 1999. Achmat Jamie and his brother, were amongst the first students to attend *Shaykh* Ismāʿīl’s *madrakah* at his residence when he arrived from Egypt.
- 49 Interview with Dr M C D’arcy (son of the late Karim D’arcy) on 5 August 1999.
- 50 Interview with Salie Soeker (born 30 November 1916, brother-in-law of *Shaykh* Ismāʿīl) on 24 July 1999. *Shaykh* Ismaʿil’s wife, Khadijah, mentioned that it was through her brother’s association with *Shaykh* Ismāʿīl that she married him.
- 51 Interview with *Imām* Abdurahman Bassier (ex-student of *Shaykh* Ismāʿīl) on 3 July 1997. *Imām* Abdurahman Bassier is the present *imām* of the *Burhānūl Masjid*.

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- 52 Davids, p. 127.
- 53 Davids, M A 1997 *The Nūr al Islām Masjid - Established 1844* Ad-da`wah, May, p.12.
- 54 Interview with Ishāq Samuels on 22 June 1997.
- 55 Interview with Mrs Khadijah Kannemeyer (born 28 October 1914) on 24 July 1999. Her daughter, Aysha sees to the cleaning of the *masjid* now. The present *imām* of the *masjid* is *Shaykh* Seraj Juhar.
- 56 Interview with Gasant Emeren on 9 August 1999. He is the ex-principal of Oaklands High, presently serving on the *masjid* committee of *Nūr al- Islām Masjid* and trustee of the British Mizan of Afghanistan Society. It was the British Mizan of Afghanistan Society who purchased *Nūr al- Islām Masjid* that was put up for auction because of *Imām* Gabebodien Hartley had difficulty in repaying the bond he took out on the *masjid* property. See Davids, p. 136.
- 57 Interview with *Hājjah* Khadijah Ḥanif on 20 April 1998.
- 58 Interview with *Hājjah* Khadijah Ḥanif on 18 May 1997.
- 59 Interview with *Shaykh* Abbas Jassiem on 17 May 1997.
- 60 Cape Argus, The Aliens Act, 1937. 22 February, 1945. p.12. and Cape Town Archives Repository. Volume No. 2252, Ref. 1889. 1945.
- 61 Interview with *Hājjah* Khadijah Ḥanif on 20 April 1998.
- 62 Interview with Dr Sulaiman Nordien on 28 May 1997.
- 63 Interview with *Shaykh* Nazim Mohammad on 8 July 1997.
- 64 Interview with *Hājjah* Khadijah Ḥanif on 18 May 1997.
- 65 Interview with Sulaiman da Costa on 15 August 1999.
- 66 *Khatm al-Qur'ān* is a ceremony that involves *ḥuffāz* coming together in order to recite the -*Qur'ān* from beginning to end. These ceremonies are held both in mosques and private homes.
- 67 Interview with *Imām* Abdurahman Bassier on 3 July 1997.
- 68 Interview with Ishāq Samuels on 22 June 1997.
- 69 For further information on *Imām* Haron, see Chapter Five.
- 70 For further information on Mohamad Cassiem, see Chapter Five.
- 71 For further information on *Imām* Ismā'īl Johnston, see Chapter Five.

- <sup>72</sup> Yusuf Gabier (d. 1991) was the father of prominent Islāmic scholars in the Cape, nameley `Umar and Abd al-Ḥamīd Gabier. Yusuf Gabier's brother Abdurahman, was married to *Shaykh* Ismā'īl's sister. Yusuf Gabier, who was *ḥāfiẓ al-Qur'ān* was also a student of *Shaykh* `Abd al-Mālik Ḥamzah.
- <sup>73</sup> Interview with Sulaiman da Costa on 15 August 1999.
- <sup>74</sup> Ebrahim, p. 19.
- <sup>75</sup> Interview with `Umar Gabier on (ex-student of *Shaykh* Ismā'īl) on 24 June 1998.
- <sup>76</sup> Interview with Dr Yusuf da Costa on 1st March 1999.
- <sup>77</sup> Interview with Sulaiman da Costa on the 13 August 1999 and *Ḥājjah* Khadijah Ḥanīf on 14 February 1999.
- <sup>78</sup> Interview with `Umar Gabier (ex-student of *Shaykh* Ismā'īl) on 24 June 1998.
- <sup>79</sup> Interview with *Shaykh* Sa`dullah Khan on 10 September 1998.
- <sup>80</sup> Interview with *Shaykh* Muhammad Ṣāliḥ Solomons (ʿAbādī) on 15 September 1997
- <sup>81</sup> Interview with *Shaykh* Yusuf Booley on 14 August 1999.
- <sup>82</sup> *Ibid.*
- <sup>83</sup> Interview with *Shaykh* Nazim Mohammad (President of MJC) on 18 July 1999.
- <sup>84</sup> Interview with *Ḥāfiẓ* Yusuf Nurbhai of Lenasia on 16 July 1998. According *Shaykh* Sa`dullah Khan, *Ḥāfiẓ* Nurbhai is regarded as one of the top qāri's in South Africa today.
- <sup>85</sup> Interview with Majedee Ḥanīf (son of *Shaykh* Ismā'īl) on 18 May 1998.
- <sup>86</sup> *Shaykh* Ismā'īl's literary contributions will be discussed in the Fifth (final) Chapter.
- <sup>87</sup> Interview with *Ḥājjah* Khadijah Ḥanīf on 18 May 1997.
- <sup>88</sup> Interview with `Umar Gabier on the 24 June 1997.
- <sup>89</sup> Interview with Abdurahman Isaacs on 7 May 1997.
- <sup>90</sup> Interview with *Ḥājjah* Khadijah Ḥanīf on 14 February 1999.
- <sup>91</sup> *Ibid.*
- <sup>92</sup> Interview with *Shaykh* Yusuf Booley on 14 August 1999.
- <sup>93</sup> Ebrahim, p. 28.
- <sup>94</sup> Interview with Kariem Gabier (nephew of *Shaykh* Ismā'īl) on 20 August 1999.

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<sup>95</sup> Ebrahim, pp. 28-29.

<sup>96</sup> Letter from *Jamā`ah al-Faḍīlah Taqaddam* that was sent to Ḥanīf family dated 9 February 1958.

<sup>97</sup> Letter from *al-Azhar Masjid* that was sent to the Ḥanīf family dated 12 February 1958.

## CHAPTER 5

### SHAYKH ISMĀ'IL'S CONTRIBUTIONS

#### 5.1 SHAYKH ISMĀ'IL'S INFLUENCE

*Shaykh* Ismā'īl's religious and literary contributions had a direct impact on the people who were in contact with him or had access to his literature. Many Islāmic scholars were dependent on his works such as *Al Muqaddimah al-Ḥaḍramiyyah*, a *fiqh kitāb* which is still utilised by many of them today.<sup>1</sup> However, many scholars translated his works from the "Arabic-Afrikaans" into purely Afrikaans or English texts.<sup>2</sup>

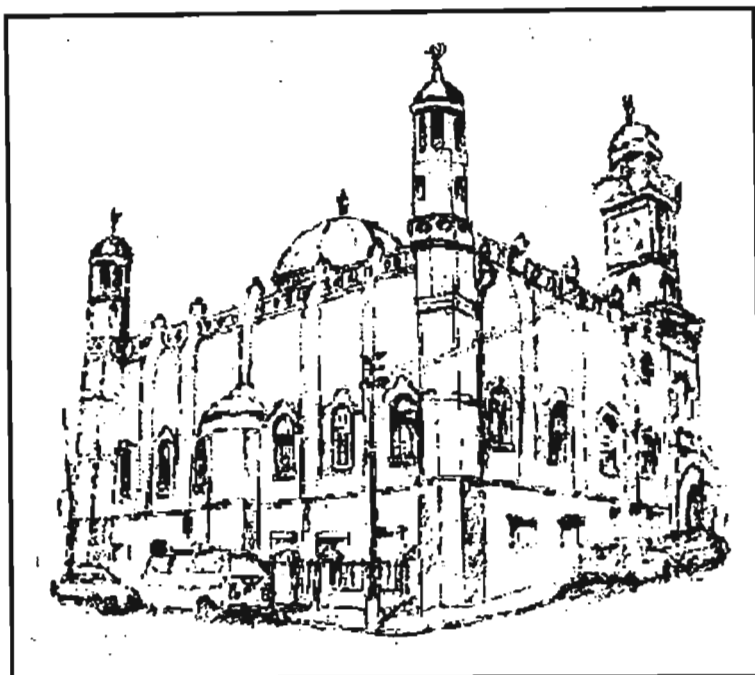
The researcher wishes to highlight the influence *Shaykh* Ismā'īl had on three of his particular students. They were: Muḥammad Cassiem (Qāsim)<sup>3</sup>, *Imām* Ismā'īl Johnstone and *Imām* Abdullah (Abd Allāh) Haron.

##### 5.1.1 SHAYKH ISMĀ'IL'S INFLUENCE ON MUḤAMMAD CASSIEM (QĀSIM) (MENTOR OF MUSLIM YOUTH MOVEMENT OF DISTRICT SIX)

Muḥammad Cassiem<sup>4</sup> was regarded as the father and mentor of the *Muslim* Youth Movement (MYM) when it was established in District Six in 1957. The late Muḥammad Cassiem was a convert to *Islām* - a man who was more qualified than most of the Islāmic scholars of the Cape, and who was competent to deliver a lecture on *fiqh*, Islāmic history and *tawḥīd*. Because he never studied in Saudi Arabia or at *al-Azhar*, he was never recognised as a *imām* or a learned scholar by

the *`ulamā`*.<sup>5</sup> However, when *Shaykh* Abu Bakr Najaar was absent, Muḥammad Cassiem used to lead *ṣalāh* at the *Zinatul Islām Masjid*, in Muir Street, District Six.

6



line drawing : M. H. Ebrahim

*Zinatul Islām Masjid*, situated on the corner of Muir and Chapel Streets , District Six. Among others who were imams of this *masjid* were: al-Raḥīm ibn al-Irāqī, Aḥmad Ṭālib, Ṣālīḥ Solomons (Abādī) and Abu Bakr Najaar

Muḥammad Cassiem , who was fluent in Arabic, mastered the concept of *tawḥīd* (Oneness/unity of God), which he developed in his own unique way (after *Shaykh* Ismā'īl's death) and utilised it (*tawḥīd*) as a guideline to *tafsīr* when he taught the MYM members at the headquarters in Hanover Street, District Six. He was known as a conscientious student of *Shaykh* Ismā'īl and a brilliant teacher of *tajwīd* and Arabic at the MYM. He taught the Arabic language as a means of understanding the *Qur'ān*.<sup>7</sup>



photo: Aḥmad Cassiem  
Muḥammad Cassiem

He was invited by the *Muslim* student body of University of Cape Town to lecture on the “Unity of God” at the University . This was a great honour. Muḥammad Cassiem was not only regarded to be religious, but also a spiritual person. In 1966, he headed the *tablīgh* movement and became very active in the propagation of the *dīn*.<sup>8</sup>

The mere fact that he was regarded as the father of the MYM, indicated that he had supported MYM ‘s stand on the political situation in South Africa. The MYM’s political philosophy was freedom - freedom of individual expression and thought, freedom from exploitation and freedom of oppression. Although Muḥammad Cassiem was not active in politics, he however, guided members of the MYM by quoting Qur’ānic or *ḥadīth* texts relevant to a political context. Muḥammad Cassiem’s library contained the works of Muḥammad `Abduḥ, Ḥasan al Bannā and

Sayyid Quṭb which he received from his *ustādh*.<sup>9</sup> This is evidence of *Shaykh* Ismā'īl's influence.

In spite of his deep philosophical thought and spirituality, he could align himself with the members of the MYM by sharing their thought and identification.<sup>10</sup> According to Muḥammad Cassiem, *Shaykh* Ismā'īl had foresight. When the National Party came into power in May 1948, *Shaykh* Ismā'īl was the only *imām* who recited the *qunūṭ* (invocation)<sup>11</sup> in the *jumu'ah* prayer. When he was asked as to why he made *qunūṭ* he said: "*South Africa was heading for disaster under Nationalist Party rule, and that we should invoke Allah's mercy*".<sup>12</sup>



photo: *Imām* Yasin Harris  
*Shaykh* Ismā'īl (eight from left) accompanied by a delegation of Muslims and Dr I. D. Du Plessis (right). In 1952, this delegation approached Dr T. E. Donges (Minister of Interior) regarding mosques affected by the "Group Areas Act".

Muḥammad Cassiem resembled his *ustādh* (*Shaykh* Ismā'īl) in many ways. He was soft spoken, always with a smile and portrayed all those qualities that was expected of an *imām/Shaykh*. Muḥammad Cassiem referred to his *ustādh*

(*Shaykh* Ismā'īl) as the most influential person in his life, who made *Islām* an open book and who influenced him to study the *dīn* (religion of *Islām*) and to teach others.<sup>13</sup> Today, members of the (Cape) MYM (now defunct) still treasure the experience or the association they had with Muḥammad Cassiem.<sup>14</sup>

#### 5.1.2 SHAYKH ISMĀ'IL'S INFLUENCE ON IMĀM ISMĀ'IL JOHNSTONE AS AN ARABIC TEACHER

Of all the Arabic students of the late *Shaykh* Ismā'īl, *Imām* Johnstone has produced the most Arabic teachers. Many of these teachers became prominent Islāmic scholars in the community, such as: Ebrahim (Ibrāhīm Jibri'īl) Gabriels (present MJC president), Abu Bakr Gabriels, Abdurahman Ariefdien (Abd al-Raḥmān `Ārif al-Dīn), Ebrahim Abrahams (Ibrāhīm), Irfaan Abrahams (Irfān Ibrāhīm) and *Shaykhah* Maimona Solomons (Maimūnah Sulaimān). This was accomplished by *Imām* Johnstone over a period of 13 years until his illness in 1977.<sup>15</sup>

*Imām* Johnstone was born on 6 June 1935 in Claremont, Cape Town. As a builder, he worked with fellow students of *Shaykh* Ismā'īl, namely: Sulaiman da Costa, and Muḥammad Cassiem. While they worked together in the building trade, they used to discuss and debate their Islāmic studies, and conversed in the Arabic language.<sup>16</sup> In 1961, *Imām* Johnstone started teaching basic Islāmic courses to beginners. In 1964, while serving as a temporary *imām* of *Dar al-Islām Masjid* in Surrey Estate, he began teaching Arabic at his residence in Sherwood Park. Thereafter, he was officially appointed as a permanent *imām* of the *masjid*.<sup>17</sup>



As his *ustādh*, *Shaykh* Ismā'īl influenced him in many ways, such as conducting Arabic and *fiqh* classes at his residence where students could feel comfortable and be part of the family. *Imām* Johnstone also adopted the style of *Shaykh* Ismā'īl by teaching his students to recite the *Qur'ān* with the emphasis on understanding Arabic grammar. “No student was without an Arabic dictionary (*al-Farāid Arabic-English Dictionary*), like in the days of *Shaykh* Ismā'īl”.<sup>18</sup> J Kapliwatsky’s “Arabic Language and Grammar” appears to have been commonly utilised during *Shaykh* Ismā'īl’s time. Thereafter it was used after his death by his students and *Imām* Johnstone with the intention of becoming familiar with the English grammatical terms.<sup>19</sup>

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

*Imām* Johnstone wrote books on topics that were covered by his *ustādh* as well, such as those on *ḥajj* and *`umrah* (lesser pilgrimage), *ṣalāh* and *irṭh* (inheritance). According to (the late) Cassiem Haoust<sup>21</sup> “He has certainly attempted to speak and write like his *ustādh*, *Shaykh* Ismā'īl”.<sup>22</sup>

*Imām* Johnstone wrote Arabic, English and Afrikaans books which he issued to his students after attending specific classes, they were as follows:

<i>Al Mīrāth wa al-Wasiyah</i> (Inheritance and Wills) in English	(1974)
<i>Minhāj al-Islām</i> (Part 1 and 2) (The Way of <i>Islām</i> ) in English	(1975)
Die taal van die wyse <i>Qur'ān</i> (The Language of the <i>Qur'ān</i> )	(1975)
<i>Al-Ḥajj wa al-'Umrah</i> (Part 1 and 2) in English	(1976)
Die Eenvoudige Manier van <i>Ṣalāh</i> (The Simple Manner of Prayer)	(1977)

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

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

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

*Imām* Johnstone followed the *sunnah* (tradition) of the prophet Muḥammad (s.a.w.s.) to the best of his ability. His advice to his students was: "...if you wish to be successful in your Islāmic studies, first and foremost, be dependent on Allāh only.

*Thereafter make sure that you perform your daily ṣalāh at the prescribed times and preserve your wudhu (ablution) at all times”.*<sup>25</sup>

### 5.1.3 SHAYKH ISMĀ'IL'S IMPACT ON IMĀM ABDULLAH HARON AS A LEADER

*Imām* Abdullah Haron, the youngest of five children, was born in Claremont on 18 February 1924. His forefathers came from Java and Ireland. *Imām* Haron lost his mother, A'ishah, when he was only two months old and was brought up by his father's sister, Maryam. His aunt, a wealthy divorcee ensured that he was given the basic religious education. At the age of seven, he accompanied his aunt on pilgrimage to Makkah.<sup>26</sup>



photo: "Tribute to a Martyr"  
*Imām* Abdullah Haron

Upon his return he attended a local school where his performance was above average. He left school at an early age, after which he worked in his aunt's shop until his second trip to Makkah in 1939. He stayed in Makkah for two years and was placed under the tutelage of the well known Islāmic scholar, Abd al-Raḥmān Alawī.

*Imām* Haron spent almost six years of his youth in Egypt and Saudi Arabia. Upon his return, *Imām* Haron continued his studies under *Shaykh* Ismā'īl until his mentor's demise.<sup>27</sup>

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

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

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

*Imām* Haron was one of the first who worked and propagated the *dīn* among the oppressed black people. While lecturing at the *Jāmi' Masjid*, Chiappini Street,

Cape Town, *Shaykh* Ismā'īl was summoned to court regarding an internal dispute amongst the congregants. *Shaykh* Ismā'īl refused to defend the case and emphasised that "*a Kuffār government cannot give judgement on an Islāmic matter*".<sup>31</sup> In all probability this particular thought of *Shaykh* Ismā'īl had an impact on *Imām* Haron's vigorousness.

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

In the "Voice of al-*Jāmi'ah*", dated March, 1968, *Imām* Haron stated:

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

On the Wednesday, 28 May 1969, *Imām* Haron was arrested under the Terrorism Act and the Minister of Police said that it was not in the public interest to disclose

where or why the *imām* was detained. On Saturday, 27 September 1969, *Imām* Haron was found dead in his cell.<sup>34</sup>

## 5.2 DIVERSE ISLĀMIC LITERARY WORKS

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

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

*Shaykh* Ismā'īl was a prolific writer. He wrote about 30 works on *Islām*. He was considered a most credible and capable writer, whose writings were read by a diverse range of *Muslim* scholars, specifically in the Cape.<sup>37</sup> *Shaykh* Ismā'īl's literary achievements can be attributed to the fact that he occupied himself only in matters in which he had a keen interest. These included the recital of the *Qur'ān*, teaching<sup>38</sup> and writing extensively on Islāmic issues. Many Islāmic scholars of the Cape were dependent on and benefited from his lectures and literary works.<sup>39</sup>

*Hājjah* Khadijah, wife of *Shaykh* Ismā'īl, related that her husband got into the habit of writing every morning before the *fajr ṣalāh*. He took upon himself to print and distribute his literature with the assistance of his son, Kaashief (Kāshif). *Shaykh*

Ismā'īl recorded his lectures at home and after the completion of a specific topic, he would print these lectures in book form and then gave away these books as gifts to students who attended the lectures.<sup>40</sup>

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

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

#### 5.2.1      *AL - MUQADDIMAH AL - ḤAḌRAMIYYAH* (THE HADRAMITE INTRODUCTION)

One of *Shaykh* Ismā'īl's most outstanding contributions was *Al- Muqaddimah al- Ḥaḍramiyyah*.<sup>43</sup> His first undertaking as a writer entailed translating the work of

*Shaykh* `Abd Allāh ibn al-Shaykh `Abd al-Raḥmān Bāfādī al-Ḥadrami (An introduction to the customs of the people of Ḥadramaut),<sup>44</sup> which was written in Arabic-Afrikaans, consisting of 351 pages and published in Cairo in 1928 whilst he was still a student at the well known *al-Azhar* University.<sup>45</sup>

When Afrikaans was still not recognised as an official language in South Africa, “Arabic-Afrikaans” books were printed not only in Cape Town, but also in Istanbul, Bombay and Cairo.<sup>46</sup> This was, however, the work of a man with high intelligence and foresight who never wasted his time while studying in Cairo and lived well ahead of his time while he was in the Cape.<sup>47</sup>

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

#### 5.2.1.1 CONTENTS AND STYLE OF *AL - MUQADDIMAH* *AL – ḤADRAMIYYAH*

*Shaykh* Ismā`il mentions in the introduction that he has chosen the work of *Shaykh* `Abd Allāh ibn al-Shaykh `Abd al-Raḥmān, as the afore-mentioned was regarded as a popular writer in Ḥadramaut at that time, and since the book was written in a very simple Arabic style and was considered one of the most authoritative works on *Shāfi`ī fiqh*. *Shaykh* Ismā`il was inspired to translate this

work as there was a great need to enlighten the community in the Cape on aspects of `ibādah (religious rituals) according to the *Shāfi`ī* School of Jurisprudence.<sup>48</sup>

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

## المقدمة الحضرية

وعليها شرح وجيز باللغة الأفريقانية

ترجمة عبد النذير المصنع	لله المولى العظيم النافع
الأزهري طالب التواب	هو اسماعيل بن خليف الكافي
أحمد الهادي الـ التواب	إليه مرجعي بلا عتاب
ثم أصلي وأسلم على	محمد خير نبي أو سلا
وآله وصحبه المصالح	السالكين طرق الحاج
أسئلهم برفق النفع بها	وجعلها خيرا لمن يطلبها
وهو على الذي يريد قدر	ويعياده عليم وخبير

طبع بمطبعة

عيسى إلبايني الحلبي وشركاه بمصر

صدرت بواسطة القومية ١٩٢٩

*Shaykh* Ismā`il's poetic style of the introduction of  
*Al-Muqaddimah al-Ḥaḍramiyyah* and the publisher's name

*(And with it) A brief explanation in the (Arabic) Afrikaans language*

*Translation by the humble servant*  
*Submissive to his Lord, great Master and Beneficial (Allāh)*  
*[A student of] al-Azhar seeking reward [thereby]*  
*That is Ismā'īl, son of Ḥanīf of the Cape*  
*[First] I praise Him (Allāh), the Guide to what is right*  
*To Him is my return without reproach*  
*Then I send salutation and peace upon Muḥammad (saws)*  
*The best prophet ever sent*  
*And upon his family and his pious Companions*  
*Who trod the path of salvation*  
*I ask Him to facilitate for me its benefit*  
*And to make it a [source of good] to he who accepts it*  
*And He [indeed] has power over all He wishes*  
*And [indeed] has full knowledge and information of His servants*

The above extract of *Shaykh* Ismā'īl's translation in "Arabic-Afrikaans", also reveals his ability in writing the Arabic language in the poetry form.

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

*Al-Muqaddimah al-Ḥaḍramiyyah* was *Shaykh* Ismā'īl's most popular book and was widely received and accepted by the Islāmic scholars, students and general

*Muslim* households in the Cape.<sup>49</sup> This book became popular amongst the “Imams” in Cape Town to the extent that they depended on it. This popularity was probably due to the scarcity of Arabic works in the Cape and the fact that most “Imams” were not sufficiently fluent in Arabic. In all probability *Al-Muqaddimah al-Ḥaḍramiyyah* was one of the books *Shaykh* Ismāʿīl studied in the early stages of his studies.

Van Selms asserts that the significance of *Muslim* literature in Afrikaans (Arabic-Afrikaans) is “that it gives us a good indication of the actual pronunciation of Afrikaans words among the Malay (*Muslim*) population of Cape Town”<sup>50</sup>

#### 5.2.2      *AL-RAWḌ AL-AZHAR FĪ AL-FIQH AL-AKBAR* (THE RADIANT MEADOW WITH REGARD TO THE GREATER JURIS-PRUDENCE)<sup>51</sup>

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

In the introduction the subject matter is discussed, which in this instance is *tawḥīd*. In the first part of the book, *Shaykh* Ismāʿīl discussed the Mu’tazila scholars, Ḥasan al-Basrī, al-Ashʿari and al-Maturīdī. On page 26 *Shaykh* Ismāʿīl rejected the views of the Mu’tazilites regarding their negation of the Divine

Attributes of *Allāh*. *Shaykh* Ismā'īl expressed his support in favour of the `Ash`arites concerning the uncreated nature of the *Qur'ān* in opposition to the Mu'tazilites. The latter do not accept the speech of *Allāh* as an attribute of *Allāh*, they therefore declared the *Qur'ān* to be a created word. *Shaykh* Ismā'īl cited that in the Prophet's time there were rationalists but were guided by him (Muḥammad saws). In the second part of the book the *ṣifāt* (attributes) of *Allāh* is mentioned. In conclusion, other aspects of the belief system of *Islām* is elaborated upon such as *qadr* (predestination), prophets, books, angels, paradise and hell.<sup>52</sup>

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

#### *Voorwoord*

*"Agter die dank en prys vir die hoege Allāh en die seggen en geluk wens op syn Nabi Muḥammad, moet ek bekend maak vir gienige een wat noetiesie neem in die saak van die kitab dat dit het ek klaar gemaak n paar jaar gelede maar was nie vergin die geleentheid om dit te druk nie deur n paar redes wat my weg gehou het dat ek nie kon begin het daar mee nie. Die vernaamste van die redes was die skaarsheid in al die kante en plekke, en die swaardeid die Afrikaans se taal met die huruf van die Arab buitekant die vreemde land deur die Arab syn mense het nie kennis van ons syn taal nie. En al die letters en uitkom plekke daarvan om dit uit te spreek nie. Toe het sommige van die broeders, mag die hoege Allāh verbeter vir my en vir hulle die*

*toestand, versoek van my om te begin net die druk van die voordelige en nuttige kitab agter Allāh vergin het vir my die drukmasjien om nuttigheid te gee vir die mense. En ek het nie n doel in die uitgee van die kitāb nie, as net om te bevoordeel my self en my landslui van die wat net soos ek is wat verdien van die ongelukke van die pleine van die qiyamah. En dat Hy moet maak die kitab n oorsaak om te wen die goeie einde en die bewaarskap. Waarlik Hy is bekrag op die wat Hy wil en bekwaam om aan te neem".<sup>53</sup>*

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

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

This book consists of 78 pages. It discusses the division of the *ummah* (Muslim community), specifically the question of the *shī'ite* group (see Annexure 26). The book also discusses the views of the Mu'tazilites, Ḥasan al-Basrī, and Wasil Ibn Atā. The contents of this book was extracted from *al-Rāwḍal-Azhar fī al-Fiqh al-Akbar* (The radiant garden with regard to the greater Jurisprudence) (see 5.1.2)

#### 5.2.4 TOUGEEED (*TAWHĪD*) (UNITY)

This book was published in the late 1930's. It is also a condensed version extracted from an earlier publication entitled, *al-Rāwḍal-Aẓhar fī al-Fiqh al-Akbar* (The radiant garden in the greater Jurisprudence. See 5.1.2). This *tawhīd* book was specifically translated into Afrikaans for beginners who were not well-versed in the Arabic language (see Annexure 27).

#### 5.2.5 *IRSHĀD AL-BARIYYAH FĪ AL-AḤĀDĪTH AL-NABAWIYYAH* (GUIDANCE TO THE PEOPLE WITH REGARD TO THE PROPHETIC TRADITION)

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

*Shaykh* Ismā'īl wrote this book as a text book for his senior students. In his lessons with them, he emphasised detailed analysis of the Arabic text. *Shaykh* Ismā'īl felt that this was essential for proper comprehension.<sup>54</sup>

*Irshād al-Bariyyah* is a compilation of forty *aḥādīth* (traditions) of the Prophet Muḥammad (saw) consisting of 138 pages. The format of this book differs from *Shaykh* Ismā'īl's other works. The *aḥādīth* are written between two horizontal lines. The *isnād* (chain) of *aḥādīth* is written in Arabic-Afrikaans and the *matn*

(text) in Arabic script. The *sharḥ* (explanation) of the *aḥādīth* is written in Arabic-Afrikaans. The first six *aḥādīth* are lengthy with its *sharḥ*. *Shaykh* Ismā'īl cited from authentic sources such as *Imām* Bukhari.

In this compilation of *aḥādīth* *Shaykh* Ismā'īl commences with the branches of faith<sup>55</sup> and thereafter deals extensively with morality, discipline and values in *Islām*, such as: “rights of neighbours”, “rights of parents over children”, “prohibition of *zinā* (adultery/fornication) “and ”prohibition of gambling”. This book also deals with aspects of *fiqh*, for example, the conditions, optional and compulsory acts of *ṣalāh*.

#### 5.2.6 GADEETH (ḤADĪTH) (TRADITION)

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

#### 5.2.7 HIDĀYAH AL-ṬALIBĪN FĪ FIQH AL-DĪN (GUIDANCE FOR THOSE WHO SEEK TO UNDERSTAND THE RELIGIOUS INJUNCTIONS)

*Shaykh* Ismā'īl wrote and printed *Hidāyah al-Ṭalibīn fī Fiqh al-Dīn* around the 1940's on the specific request of his students (see Annexure 30). According to *Shaykh* Ismā'īl this book which consisted of two volumes, was more in-depth than *Al-Muqaddimah al-Ḥaḍramiyyah*. The first two pages consist of the title of the

book and *du`ā* in the Arabic language. In the *muqaddimah* (foreword), *Shaykh* Ismā`il discusses the subject matter, which deals with the pillars of *Islām*, (except for *ḥajj*).

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

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

5.2.8      *AL-`ASJAD WA AL-LUJAYN FĪ AL-KHUṬBAH AL-JUMU`AH WA AL-`ĪDAYN* (GOLD AND SILVER IN THE SERMONS OF THE FRIDAY PRAYER AND THE TWO `IDS)

This book consists of 176 pages, probably printed in the 1940's. It is a compilation of 28 *khuṭāb* (sermons) (see Annexure 31). The second *khuṭbah* of the *jumu`ah* appears on pages 169 till 176 which is the 28th *khuṭbah*. This book was specifically written for those “imams” who were unable to compile or translate Arabic into

Afrikaans or English. Among other “imams” who utilised this Arabic-Afrikaans book were: Abu Bakr Simons, Abdurahman Bassier, Iṣmāʿīl Johnstone and Ṣāliḥ ʿAbādī Solomons.<sup>56</sup>

*Shaykh* Iṣmāʿīl said in the introduction of this book, that many “imams” requested of him to translate *khuṭāb* from an (original) Arabic *khuṭbah* book. At first he was reluctant to undertake this task as there were many other good *khuṭbah* books (though as mentioned earlier only published in Arabic). He eventually acceded to the “imams” request and selected the most significant topics, such as the “character” and “shortcomings” of man.

The Arabic text is underlined with the translation that follows in Arabic-Afrikaans script. The index is hand-written on the inside front cover of the book. Each *khuṭbah* has a title except the *ʿĪd al-Fiṭr khuṭbah* and *ʿĪd al-Adḥā khuṭbah*,<sup>57</sup> and the second *khuṭbah* of *jumuʿah*. The first *khuṭbah* is entitled “knowing *Allāh*”, thereafter amongst others: “unity of *Allāh*” and the *hidāyah* (guidance) of *Alāh*.

5.2.9      *AL-QAWL AL-TĀMM FĪ MĀ YATAʿALLAQ BI AL-MAYYIT MIN AL-AḤKĀM* (THE COMPLETE ACCOUNT OF REGULATIONS PERTAINING TO THE DECEASED)

This book which was completed in March 1939 consists of 68 pages. It was *Shaykh* Iṣmāʿīl’s own compilation of Arabic texts which were bracketed with Arabic-Afrikaans explanations (see Annexure 32). The book’s contents consist of: visiting the sick, preparing the sick for death, recital of *sūrah Yāsīn* (Qur’ānic ch. 36), performing *ghusl* (bath), preparing the *kafan* (shroud), performing *ṣalāh al-janāzah* (funeral prayer), burial and condolences to family of the deceased.

The above mentioned acts are duties which a *Muslim* owes to a fellow-*Muslim*. *Ṣalāh al-janāzah* is known as *farḍ kifāyah*, which means that is sufficient if some Muslims participate in it. In the introduction of this book, *Shaykh* Ismā'īl mentions that his senior students requested from him to write this particular book.

#### 5.2.10 MAWLID AL- BARZANJĪ (THE BIRTHDAY ANNIVERSARY FESTIVAL (OF THE PROPHET SAWS) BY AL-BARZANJĪ)

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

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

This book consists of 52 pages with *riwāyāt* of the life of the Prophet Muḥammad (saws). *Shaykh* Ismā'īl commences with book by glorifying *Allāh* and praising Muḥammad (saws) and his companions. A genealogy is given of the Prophet

(saws) back to Adnān, Ismāʿīl, and Ibrāhīm. The development of Āminah's pregnancy, the birth of the Prophet (saws) and the death of his father are discussed. The following description is given to the Prophet (saws): "You are the sun", "You are the moon" and "You are the light of light".

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

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

#### 5.2.11      *ASHRAQ - DU'Ā' AL-SALĀM* (SUPPLICATION OF PEACE (ON THE PROPHET))

The Asrakal (*Ashraq*) is also known as *al-Qiyām* (the standing).<sup>58</sup> It was printed in the 1940's and consists of eight pages only (see Annexure 34). This book is an extraction of *Mawlid al-Barzanjī* (see 5.1.9). It consist of Arabic, transliteration and Afrikaans translation. *Shaykh* Ismāʿīl wrote this book for the Cape Muslims who were unable to read and understand the Arabic and Arabic-Afrikaans script.

5.2.12      *AL-MĠRĀJ AL-QAWĪM FĪ TAJWĪD AL-QUR'ĀN AL-KARĪM* (THE  
CORRECT STEPS TO THE ART OF RECITING THE *QUR'ĀN*  
CORRECTLY)

The word *tajwīd* is derived from the Arabic root “*jawwada*”, which means to make well or good. Technically, it means the correct and good pronunciation in reciting the *Qur'ān* at a moderate speed.<sup>59</sup> *Shaykh* Ismā'īl specifically wrote this book for his *ḥifẓ* students and it was also utilised by the (late) *Shaykh* Muḥammad Ṣālīḥ (Abādī) Solomons.<sup>60</sup> *Tajwīd* concepts and examples are written in Arabic script with Arabic-Afrikaans explanations (see Annexure 35). The title of the book and foreword are written on the first two pages. Thereafter, throughout the book a style of posing questions and answers were adapted for making it easier for the reader. On the last page is the index. The book was printed by *Shaykh* Ismā'īl in 1937 and consists of 18 pages.

5.2.13      *BUGHYAH AL-MUSHTAQ FĪ AL-NIKĀH WA AL-ṬALĀQ* (THE  
ASPIRATION OF ONE WHO DESIRES MARRIAGE OR DIVORCE)

In the introduction of this book *Shaykh* Ismā'īl mentions that he taught many students and “imams” the topic of *nikāḥ* and came to realise that there was a dire need to compile a book in this field to make it easier for his students and himself (see Annexure 36). This book consists of 68 pages and is based on the *Shāfi'i* rules of marriage. In the preface the subject matter is discussed, particularly the question of why people get married, in a simplified manner. A technical definition of *nikāḥ* is given by quoting texts of *Qur'ān* and *ḥadīth*. *Shaykh* Ismā'īl wrote extensively on the *khiṭbah* (proposal) of marriage, conditions of marriage, reasons for marriage with its relevant laws. He also discussed that which

constituted a valid marriage and status of husband and wife. In the second half of the book he dealt with *ṭalāq* (divorce). He provides a definition of *ṭalāq*. The legality of *ṭalāq* is emphasised by quoting Qur'ānic text and *aḥādīth*. The difference between *ṭalāq* and *faskh* (a separation through annulment), categories of *ṭalāq* and the principles of *ṭalāq* are also discussed.

5.2.14      *AL-QAWL AL-WĀFIR FĪ AḤKĀM ṢALĀH AL-MUSĀFIR* (AMPLE TEACHING ABOUT INJUNCTIONS RELATING TO THE PRAYER OF THE TRAVELLER)

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

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

This book is an extraction of *al-Qawl al-Wāfir fī Aḥkām al-Musāfir* (Ample teaching about injunctions relating to the prayer of the traveller) translated in Afrikaans consists of 10 pages only (see Annexure 38). It was published in the 1940's. The contents are the same as the Arabic text (see 5.1. 13) except that the

book does not include quotations from *Qur'ān* and *ḥadīth*. However, it includes a discussion on the intentions of the *ṣalāh*.

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

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

*Nayl al-‘Arab fī Lughah al-‘Arab* which consist of 42 pages, begins with the Arabic alphabet, parts of speech, such as the verbs and nouns and specifically the attached and independent pronouns. From page 11 till 41 a vocabulary of *asmā’* (nouns) are listed, for an example: contents of a house, objects in a school, edibles and vegetables. Arabic sentences are not analysed, but translations are given. The topics deal with practical issues such as ‘In the city’, ‘Teaching’, and ‘Breakfast hour’. Reading lessons with Arabic-Afrikaans translations are provided with topics such as desert, fire, health and trade.

5.2.16.1      *AL-QAWĀID AL NAḤWIYYAH LI TADRĪS AL-LUGHAH AL-`ARABIYYAH* (RULES OF GRAMMAR FOR TEACHING ARABIC)

*Shaykh* Ismā'il wrote this Arabic book for his first year students, and it was later used by his senior students as text book to teach other students. *Al-Qawā'id al-Naḥwiyyah* (see Annexure 40) consists of 48 pages, concentrating on explanations of Arabic grammar rules and, in addition, offers a vocabulary list. The sub-sections include: foreword, Arabic language, verbs, nouns, terms and conjugation of the verbs, construction of verbal sentences and exercises in grammatical construction. The grammar rules and terms were written in Arabic, but their explanation and translation were given in "Arabic-Afrikaans".

5.2.16.2      *MULHAQ LI KITĀB FĪ QAWĀID AL-LUGHAH AL-`ARABIYYAH LI MUSĀ'ADAT AL-ṬĀLIB AL-MUBTADĪ* (SUPPLEMENT TO THE BOOK ON ARABIC GRAMMAR FOR THE ASSISTANCE OF THE BEGINNER STUDENT)

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

5.2.17      *AL-MINḤAH AL-SANIYYAH FĪ AL-LUGHAH AL-`ARABIYYAH* (SUBLIME BENEFIT OF THE ARABIC LANGUAGE)

*Shaykh* Ismā'il's second series of books of Arabic literature was *al-Minḥah al-Saniyyah fi al-Lughah al-`Arabiyyah* (see Annexure 42). The first volume consists

of 70 pages and the index is printed on the last page. In the introduction, *Shaykh* Ismā'īl mentions in Arabic-Afrikaans that the book was intended for beginners who wished to learn the Arabic language, the language of the *Qur'ān*. This book was eventually utilised by many teachers who taught Arabic at *madāris*. Grammar is discussed in more detail, such as verbs in the perfect, imperfect tense, and imperative. Nouns in its singular, dual and plural form, pronouns, demonstrative nouns and the construct state are also included with examples and exercises.

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

5.2.18      *MUḤĀDATHĀT WA MUFRADĀT FI MAWDU'ĀT* (DISCUSSIONS AND CONCEPTS PERTAINING TO VARIOUS TOPICS)

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

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

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

5.2.20      *TUḤFAH AL MUBTADI'ĪN FĪ UṢŪL AL-DĪN* (A GIFT FOR THE BEGINNERS IN THE PRINCIPLES OF RELIGION)

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

5.2.21      DIE STERKE FONDAMENT (THE STRONG FOUNDATION)

This Afrikaans book was published in the 1950's. *Shaykh* Ismā'īl specifically wrote this book for his students (beginners) who could not read the Arabic-Afrikaans books (see Annexure 46). The subject matter was extracted from an earlier publication, entitled, *Tuḥfah al-Mubtadi'īn fī Usūl al-Dīn* (A gift for the beginners in the principles of religion) (see 5.1.20). The contents include the *ṣalāh al-janāzah* and *du`ā'* after *ṣalāh*.

#### 5.2.22 MUQADDIMAH FI AL-TAFSĪR (AN INTRODUCTION TO THE QUR'ĀNIC EXEGESIS)

In the introduction of this book, *Shaykh* Ismā'īl discusses how the *Qur'ān* was revealed to the prophet Muḥammad (saws), and the compilation of the *Qur'ān* during the period of Abu Bakr, `Umar and Uthmān (see Annexure 47). He also elucidated on the seven variety of modes of the *Qur'ān* transmitted to us, *nāsikh* (abrogating) and *mansūkh* (abrogated),<sup>61</sup> and *asbāb al-nuzūl* (occasions of revelations).<sup>62</sup> *Shaykh* Ismā'īl extracted certain *āyāt* (verses) of the *Qur'ān* related to Qur'ānic exegesis and gives a commentary in Arabic only. Occasionally English words were utilised for explanation. The last section of the book deals with the sequence of the *suwar* (chapters) of the *Qur'ān*.

#### 5.2.23 `ILM AL-AKHLĀQ (KNOWLEDGE OF ETHICS)

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

#### 5.2.24 DIE EERSTE STAP (THE FIRST STEP)

“Die Eerste Stap”, written in Afrikaans only, consists of 24 pages. *Shaykh* Ismā'īl wrote this book during the 1950's specifically for scholars that he taught at the *Al-Hidāyah* institute before his demise (see Annexure 49). The pillars of *Islām*,

pillars of *īmān* and the qualities of *Allāh* are discussed from page one to page 11. From page 12 to 24, various aspects of *ṭahārah* (cleanliness) and *ṣalāh* are discussed.

#### 5.2.25 DIE GAJJIE (*HAJJ*) EN DIE OEMRAH (*UMRAH*) (THE *HAJJ* AND *UMRAH*)

This book was written in Afrikaans consisting of 28 pages. *Shaykh* Ismā'īl wrote this book for his *ḥajj* students and “Imams” who taught *fiqh* (see Annexure 50). It covers the performance of *Umrah* and *Hajj*<sup>63</sup> in a simplified manner. The index (inhoud) is printed on the last page.

#### 5.2.26 AL-ISLAAM

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

The subject consists of “the four goals of *Islām*” and why “man needs religion”. According to *Shaykh* Ismā'īl the first goal is “correct belief”. He discussed the performance of *ṣalāh* and *ṣiyām* (fasting) as a means of reaching perfection. The

second goal is as a “useful individual in society”. Under this sub-heading he discussed *zakāh* and *ḥajj*. The third goal is “to improve the condition of man in general”. In conclusion, *Shaykh* Ismāʿīl dealt with an intelligent and just ruler and the security of people.

#### 5.2.27 *FIQH* (JURISPRUDENCE)

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

#### 5.2.28 KITAABUL FIQH (*KITĀBAL-FIQH*) (BOOK OF JURISPRUDENCE)

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

#### 5.2.29 GAJJ GANAFIE (*ḤAJJ HANAFTI*)

This book was published in the 1940’s in Afrikaans consisting of 32 pages. *Shaykh* Ismāʿīl’s strictly wrote this book for his students who followed the Ḥanafite school

and who intended to perform pilgrimage. The last six pages deals with *ṣalāh al-musāfir* (a traveller's prayer) (see Annexure 54).

#### 5.2.30 RAATIBUL GADDAAD (*RĀṬĪB AL-HADDĀD*)

This book is a translation of the work of *Imām* Abd Allāh ibn Alawī al-Haddād (d. 1132 AH/1720 CE),<sup>64</sup> and was printed in the 1940's (see Annexure 55). This was specifically compiled in Arabic by the author, but transliterated and translated in Afrikaans by *Shaykh* Ismā'īl. *Shaykh* Ismā'īl at all times emphasised that people must understand in their own language what they are reciting in Arabic. It consists of *adhkār* (remembrance of various names of *Allāh* and praise of *Allāh*) and *du`ā'*. This book was printed as a handbook for those who assemble and recite from it after seven, 40 and 100 days after the burial of deceased.<sup>65</sup>

#### 5.2.31 ARWAAG (*ARWĀH*) (SPIRITS/SOULS)

The *arwāh* is also known as the "voorwerk" (see Annexure 56). *Shaykh* Ismā'īl compiled this book in conjunction with the *Rāṭīb al-Haddād* (see 5.1.30). This book consists of extracts of *Qur'ān* such as *sūrah Yāsin* and *al-Mulk* which are normally recited after the burial of deceased. In this book are the *Asmā'a al-Ḥusnah*, (beautiful names of *Allāh*) *Ṣalawāt*, (peace and blessing upon Muḥammad saws and his family and friends) *adhkār* and *du`ā'* (prayer for the deceased) also included. This book is transliterated and translated in Afrikaans.

5.2.32            N KORTE BEGRIP VAN DIE WAT NODIG IS OM TE WEET (A BRIEF  
EXPLANATION OF WHAT IS NECESSARY TO KNOW)

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

5.2.33            *DU`Ā' BIRRAL -WĀLIDAYN* (INVOCATION FOR PARENTS)

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

## ENDNOTES

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<sup>1</sup> Interview with *Imām* Abdurahman Bassier on 3 July 1998.

<sup>2</sup> Interview with *Imām* Amin Ahmed 15 August 1997.

<sup>3</sup> Muḥammad Cassiem was the father of Achmat (Aḥmad) Cassiem, chairman of Islāmic Unity Convention and leader of *Qiblah*.

<sup>4</sup> Muḥammad Cassiem was known as “boeta” Cassiem.

<sup>5</sup> Larney, Y 1993 The Establishment of the *Muslim* Youth Movement (1957) and the reawakening of *Islām* as an “Ideology”. Unpublished BA (Honours) Thesis. University of Western Cape. pp. 28-29.

<sup>6</sup> Interview with Achmad (Aḥmad) Samsodien (ex-member of MYM) on 22 September 1999.

<sup>7</sup> Interview with Adam Gool (founder member of MYM) on 27 August 1999.

<sup>8</sup> Interview with Tihir (Ṭāhir) Levy (ex-member of MYM) on 5 September 1999

9 Interview with Achmat (Aḥmad) Cassiem on 24 July 1997.

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

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

12 *Ibid.*

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

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

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

16 Interview with Adam Gool on 27 August 1999.

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

18 Interview with Cassiem (Qāsim) Haoust (ex-tudent of *Shaykh* Ismāʿīl) on 20 June 1997.

19 Mohamed, p.174.

20 Interview with *Shaykhah* Maimona Solomons on 4 September 1999.

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

22 Interview with Cassiem Haoust on 20 June 1997.

23 Mohamed, p.171.

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

25 Interview with *Imām* Abdurahman Ariefdien on 25 August 1999.

26 Walji, H 1987 *The Potent Legacy Afkar* Inquiry, June pp. 54-55.

27 *Ibid.* p. 55. See also *Tribute to a Martyr, Qiblah, al-Jāmiʿah*, Stegman Road, Claremont. p. 6.

28 Walji, p. 55.

29 *Ibid.*

30 *Ibid.*

- 31 Ebrahim, p. 30.
- 32 Larney, p. 35.
- 33 *Imām* Haron, A, Voice of *al-Jāmi`ah*, 10 March 1968.
- 34 *Imām* Haron Commemoration, 1993. *Justice before Peace*, *Qiblah*, Barclay Centre Athlone. p. 25.
- 35 Interview with Yasien Mohamed on 4 November 2000
- 36 *Ibid.*
- 37 Interview with *Shaykh* Mogamat Amien Fakier on 17 April 1999.
- 38 Refer to chapter four.
- 39 Interview with *Shaykh* Nazim Mohammad on 8 July 1997.
- 40 Interview with *Hajjah* Khadijah Hanif on 14 February 1999.
- 41 Most of *Shaykh* Ismā`il's works were printed from hand written stencils.
- 42 Regal & Mohamed, pp. 172-173.
- 43 Interview with Shaheem *Hanif* on 14 February 1999.
- 44 Davids, *The Afrikaans from the Cape Muslims from 1815-1915*, p. 138.
- 45 Interview with Shaheem *Hanif* on 14 February 1999.
- 46 Van Selms, A 1952 *Islamic Literature in Afrikaans*. Muslim Digest, May pp. 16-21.
- 47 Interview with *Shaykh* Mogamat Amien Fakier on 17th April 1999.
- 48 *Hanif*, I 1928 *Al-Muqaddimah al-Hadramiyah*. (Translation work of *al-Shaykh* `Abd al-Rahmān Bāfadi). Al-Bani Al-Ḥalabi Egypt. p. 2.
- 49 Interview with *Imām* Abrurahman Bassier on 3 July 1997.
- 50 Van Selms, p. 17.
- 51 Matters of Islāmic faith and belief are considered by *Muslim* scholars to be the Greater Jurisprudence. (*Fiqh Akbar*)
- 52 Ismā`il, M H *Al-Rāwd al-Azhar Li al-Fiqh al-Akbar*, Cape Town. Undated.
- 53 *Ibid.* p.3.
- 54 Interview with Sulaiman da Costa on the 13 August 1999.
- 55 This is a term used by *Muslim* scholars to refer to the constituent elements of Islamic faith, such as belief in angels and the idea that modesty is an aspect of faith. See "*Shu`ab al-Imān*" by al-Bayhaqi.

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- <sup>56</sup> Interview with *Shaykh* Muḥammad Ṣāliḥ Solomons (ʿAbādī) on 15 September 1977.
- <sup>57</sup> *ʿĪd al-Fiṭr* is a festival day celebrated at the end of the month of fasting i.e. the 1<sup>st</sup> day of the 10<sup>th</sup> Islāmic month, *Shawwal*. *ʿĪd al-Adḥā* is celebrated on the 10<sup>th</sup> day of the Islāmic month, *Dhī al-Ḥijjah*. On this day every *Muslim* who can afford to sacrifices a goat or sheep.
- <sup>58</sup> *Al-Qiyām* (the Standing) refers to the Muslims standing up while reciting the praises of Muḥammad (saws) at *Mawlid* celebrations. The word “*Asrakal*” is probably extracted from the Arabic word “*ashraq*” with the “*al*” attached to it.
- <sup>59</sup> See *Qurʾān* 73:4.
- <sup>60</sup> Interview with *Shaykh* Muḥammad Ṣāliḥ (ʿAbādī) Solomons on 15 September 1977.
- <sup>61</sup> The Arabic words *nāsikh* and *mansūkh* are derived from the same root meaning ‘to replace, to withdraw and to abrogate. See *Qurʾān*, 2: 106 and Von Denffer, p. 104.
- <sup>62</sup> The Arabic word, *asbāb* is the plural of *sabab* meaning reason. *Nuzūl* means revelation. *Asbāb al-nuzūl* is therefore reasons or circumstances of revelations. See Von Denffer p. 92.
- <sup>63</sup> The word *ḥajj* literally means to go somewhere or visit. Technically it means to go to Makkah and to observe the necessary devotions. It is the final compulsory pillar of *Islām*. The word *ʿUmrah* is derived from the Arabic root *ʿamara* meaning he inhabited a place or paid a visit to it. Technically it means he visited the Ka’bah. *ʿUmrah* (lesser *ḥajj*) differs from *ḥajj* as *ʿumrah* may be performed at any time, whereas *ḥajj* is performed at a fixed time.
- <sup>64</sup> *Imām* ʿAbd Allāh ibn al-Ḥaddād was the renewer of twelfth Islāmic Century. He was born in Ḥadramaut, and grew up in an environment where the emphasis was upon piety. He was renown for his knowledge and his manifest sanctity. The depth of his influence on Muslims is reflected by the fact that his books are still in print throughout the Islāmic world. His lineage is traced back to the Prophet (saws) and his family through *Imām* al-Ḥusayn. *Imām* Ḥaddād’s writings, are mostly concerned with establishing within its readers the firmest possible foundations for faith and certainty. He spent his life bringing people closer to their Lord through his written and oral teaching, and his exemplary life.  
See Al-Ḥaddād, AA 1989, *The book of Assistance*. The Quilliam Press, England. p. iii.
- <sup>65</sup> See chapter 1, p.3.

## CONCLUSION

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

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

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

intellectuals were seeking a more radical organisation. In 1923 the Cape Malay Association (CMA) was established and was led by its president, Arshud Gamiet, in direct opposition to the APO.

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

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

It is evident that *Shaykh* Ismā'il grew up when there was already a leadership conflict within the *Muslim* community in the Cape. On a more positive note, he lived at the time when *Islām* was propagated and firmly established by Islāmic scholars at the Cape. Since the arrival of the early Muslims in the Cape, the teachings and practice of *Islām* were passed on from one generation to the next. In this manner many Islāmic scholars like Ahmad Behardien, Salih Hendricks, Sa'id Najaar, Sa'idin Dollie, Muhammad Khayr, Abu Bakr Kassiem Gamielien, Abdurahman Kassiem Gamielien and others made invaluable contribution to the spiritual upliftment and development of the Cape Muslims.

On the other hand the social, political and economic dictates of the *Qur'ān* were to a certain extent ignored by these scholars. This suited the oppressors (colonialists). Perhaps this is the reason why the oppressors regarded the Malay group (Muslims) as the most obedient and tolerant group in the Cape.

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

A significant part of this dissertation deals with the influence the early Islāmic scholars had on the Cape Muslims and specifically on *Shaykh* Ismā'īl. This was reflected in *Shaykh* Ismā'īl's students, *Imām* Haron, Muḥammad Cassiem, Sulaiman da Costa and *Imām* Ismā'īl Johnstone. It is quite evident from their lifestyle that *Imām* Haron and Muḥammad Cassiem were influenced by their teacher. They both engaged in sūfī practices and were responsible for the establishment of the *Muslim* Youth Movement, an amalgamation of the District Six and Claremont Youth Movements respectively. *Imām* Haron's concern was for the helpless and the oppressed. The *imām* emphasised *dawah*, as a means of converting the majority of the oppressed to *Islām*. He stressed the importance of *tawḥīd*, and refuted the interpretation of the text of *Qur'ān*: "O you who believe, obey Allāh and obey the Messenger and those in authority from among you...." quoted by the Islāmic scholars. He believed a *jāhil* (ignorant person) can never be an authority for a *Muslim*.<sup>2</sup>

Many people have benefited a great deal from *Shaykh* Ismā'īl's contribution to Islāmic culture. In my view his greatest achievement ever was the writing of many diverse literary works which were written in Arabic-Afrikaans, Arabic and Afrikaans, in a manner that was comprehensible to most people. The most popular of his approximately 30 works was the translation into Arabic-Afrikaans of *al-Muqaddimah al-Ḥadrahmiyyah* which was published in Cairo in 1928, whilst he was still a student at *al-Azhar* University. This work was widely used by Islāmic scholars, students and the general *Muslim* readership.

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

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

It was not only writing of books, recitation and memorisation of the *Qur'ān* that made *Shaykh* Ismā'īl a unique person, but also his profound love of *Allāh* and the proper understanding and the practical teachings of the *Qur'ān*. *Shaykh* Ismā'īl

has emphasised the significance of the learning and teaching of the Arabic language, a practice which was continued by his dedicated students. An excellent example of this is *Imām* Ismā'īl Johnstone's contribution of teaching the Arabic language. This way of life brought *Shaykh* Ismā'īl closer to his creator and fellow human beings who in turn harboured a great respect for him. He believed in equality, justice and love for the youth whom he regarded as future leaders. Whatever task *Shaykh* Ismā'īl undertook, whether it was reciting the *Qur'ān*, lecturing or writing, he did it with humility and for sake of *Allāh* alone, seeking His (*Allāh's*) reward only.

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

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

These are clear indications that *Shaykh* Ismā'īl was an Islāmic educationist not in terms of original research, but in providing Islāmic and Arabic notes and

textbooks. We could therefore conclude that *Shaykh* Ismā'īl was not only an Islāmic teacher, but he also went through great lengths to produce class-room material for his students.

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

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1. See *Qur'ān*, Chapter 4 verse 59.
  2. *Shaykh* Ismā'īl believed that a non-Muslim government cannot give a ruling on Islāmic matters. See Chapter One concerning the case between Ismā'īl Allom and *Shaykh* Ismā'īl.

# INTERVIEWS

## Chapter 1

1. Interview with Mrs Gabeba Adams and Mrs Zainuniesa Ebrahim on 28 June 1998.
2. Interview with *Hājjah* Saneya Sulaiman (born 31 August 1910) on 9 July 1998.
3. Interview with Mrs Amina Jappie (born 13 May 1913) on 13 August 1998.
4. Interview with *Shaykh* Sa'īd's son, *Shaykh* Abdurrazak (Abd al-Razāq) Najjār on 10 September 1998.
5. Interview with *Hājj* Gamat (Muḥammad) Amien Doutie (born 25 December 1917) on 12 September 1998.
6. Interview with Mrs Kulzoem Arendse, (born 4 April 1906) on 6 October 1998.
7. Interview with Mrs Amina Fataar (born 21 March 1919) on 6 October 1998.
8. Interview with Mrs Amina Jappie (born 13 May 1913) on 10 October 1998.  
Interview with *Shaykh* Sa'īd's son, *Shaykh* `Umar Najjār on 21 October 1998.
9. Interview with *Hājjah* Zanab Jensen (Qiyām, born 14 May 1907) on 11 November 1998.
10. Interview with Mr Ismā'īl Jensen (born 23 September 1910) on 11 November 1998.
11. Interview with *Imām* Yasien Harris on 15 November 1998.
12. Interview with *Imām* Yasien Harris on 2 December 1998
13. Interview with Mrs Kulzoem Arendse, on 4 December 1998.
14. Interview with *Imām* Abdurascid Talabudin (born 21 April 1937) on the 26 December 1998.

## Chapter 2

1. Interview with Majedee Ḥanīf (eldest son of *Shaykh* Ismā'īl) on 11 May 1998.
2. Interview with Amina Jappie on 13 August 1998.
3. Interview with Adam Gool (a founder member of the *Muslim* Youth 4. Movement of the Cape) on 15 November 1998.
5. Interview with *Hājj* Moutie Dollie (born 28 January 1910) on 24 December 1998.
6. Interview with Mogamat Abrahams ex-pupil of *Shaykh* Muhammad Khayr (born 17 May 1916) on 28 December 1998.

7. Interview with Mohamed Sedick Williams (relative of *Shaykh* Ismā'īl) on 1 January 1999.
8. Interview with Mohamed Sedick Waggie on 7 January 1999.
9. Interview with Mohammed Hanief Allie (ex-principal of Habibia Primary) 11 January 1999..
10. Interview with Abdeyah da Costa (daughter of *Shaykh* Muḥammad Khayr) on 11 January 1999
11. Interview with Muhammed Rushdi Edwards (born 17 November 1927 on 23 January 1999.
12. Interview with Yahya Kriel (born 22 July 1942) on 5 February 1999.
13. Interview with Yagyah Edwards (relative of *Shaykh* Ismā'īl) on 7 February 1999.
14. Interview with Fatima Salie (born 12 February 1914) on 13 February 1999.
15. Interview with *Hājjah* Khadijah Ḥanīf (wife of *Shaykh* Ismā'īl) on 14 February 1999.
16. Interview with Shaheem Ḥanīf (son of *Shaykh* Ismā'īl) on 14 February 1999.
17. Interview with *Hājjah* Khadijah Ḥanīf (wife of *Shaykh* Ismā'īl) and children on 14 February 1999.
18. Interview with Dr Allie Mahate on 20 February 1999.
19. Interview with Abdeyah da Costa on 22 February 1999.
20. Interview with Dr Yusuf da Costa on 1 March 1999.
21. Interview with Irfaan Rakiep on 6 March 1999.

### Chapter 3

1. Interview with Majedee Ḥanīf (eldest son of *Shaykh* Ismā'īl) on 11 May 1997.
2. Interview with *Shaykhah* Maimona Solomons on 20 May 1997.
3. Interview with *Shaykh* Ṣālīḥ `Abādī Solomons on 15 September 1998.
4. Interview with *Hājjah* Khadijah Ḥanīf (wife of *Shaykh* Ismā'īl) on 14 February 1999.
5. Interview with Mohammad Hanief Allie on 6 March 1999.
6. Interview with *Imam* Redar Behardien on 16 April 1999.
7. Interview with *Shaykh* Mogamat Amien Fakier on 17th April 1999.
8. Interview with Nāsif Gamiieldien (son of *Shaykh* Shakir Gamiieldien) on 13 May 1999.

## Chapter 4

1. Interview with Abdurahman Isaacs on the 7 May 1997.
2. Interview with *Shaykh* Abbas Jassiem on 17 May 1997.
3. Interview with *Hājjah* Khadijah Ḥanīf on 18 May 1997.
4. Interview with Sulaiman da Costa (ex-student of *Shaykh* Ismā'īl) on 26 May 1997. Sulaiman da Costa died 13 July 2000.
5. Interview with Dr Sullaiman Nordien on 28 May 1997.
6. Interview with Rushdie Edwards (relative of *Shaykh* Ismā'īl) on 3 June 1997.
7. Interview with Cassiem Haoust (ex-student of *Shaykh* Ismā'īl) on 20 June 1997.
8. Interview with Ishāq Samuels (ex-student of *Shaykh* Ismā'īl) on 22 June 1997.
9. Interview with *Imām* Abdurahman Bassier on 3 July 1997.
10. Interview with *Shaykh* Nazim Mohammad on 8 July 1997. *Shaykh* Nazim Mohammad died 20 November 2000.
11. Interview with Achmat (Aḥmad) Cassiem on 24 July 1997.
12. Interview with *Imām* Amīn Aḥmed 15 August 1997.
13. Interview with Unis Fernandes on 10 September 1997.
14. Interview with *Shaykh* Muḥammad Ṣāliḥ Solomons (Abādī) on 15 September 1997.
15. Interview with *Hājjah* Khadijah Ḥanīf on 20 April 1998.
16. Interview with Majedee Ḥanīf (son of *Shaykh* Ismā'īl) on 18 May 1998.
17. Interview with the Dr Achmat Davids on 4 June 1998. Dr Achmat Davids died the 15 September 1998.
18. Interview with `Umar Gabier on (ex-student of *Shaykh* Ismā'īl) on 24 June 1998.
19. Interview with *Hāfiẓ* Yusuf Nurbhai of Lanasia on 16 July 1998.
20. Interview with *Shaykh* Sa'dullah Khan on 10 September 1998.
21. Interview with Shaheem Ḥanīf (son of *Shaykh* Ismā'īl) on 27 December 1998.
22. Interview with *Imām* Ebrahim Schroeder (born 8 August 1908 ) on 10 February 1999.
23. Interview with *Hājjah* Khadijah Ḥanīf and sons, Shaheem and Majedee on 14 February 1999.
24. Interview with Dr Yusuf da Costa on 1 March 1999.
25. Interview with *Hājjah* Khadijah Ḥanīf on 14 February 1999.
26. Interview with Achmat Jamie on 7 March 1999.

27. Interview with *Imām* Redar Behardien on 16 April 1999.
28. Interview with Shaheem Ḥanīf on 20 April 1999.
29. Interview with *Shaykh* Moutie Moerat (ex-student of *Shaykh* Aḥmad Behardien) on 15 June 1999.
30. Interview with Salie Soeker (brother-in-law of *Shaykh* Ismā'īl, born 30 November 1916) on 24 July 1999.
31. Interview with Mrs Khadijah Kannemeyer (born 28 October 1914) on 24 July 1999.
32. Interview with Allie Samodien (born 17 October 1909) on 24 July 1999.
33. Interview with Dr M C D'arcy (son of the late Karim D'arcy) on 5 August 1999.
34. Interview with Gasant (Ḥasan) Emeren on 9 August 1999.
35. Interview with *Shaykh* Yusuf Booley on 14 August 1999.
36. Interview with Sulaiman da Costa on 15 August 1999.
37. Interview with *Shaykh* Abdul Kariem Toffar on 19 August 1999.
38. Interview with Kariem Gabier (nephew of *Shaykh* Ismā'īl) on 20 August 1999.
39. Interview with *Imām* Abdurahman Ariefdien (ex-student of *Imām* Ismā'īl Johnstone) on 25 August 1999.
40. Interview with Adam Gool (founder member of MYM) on 27 August 1999.
41. Interview with Yusuf Abrahams (founder member of MYM) on 22 August 1999.
42. Interview with *Shaykhah* Maimona Solomons on 4 September 1999.
43. Interview with Tahir Levy (ex-member of MYM) on 5 September 1999.
44. Interview with Ibrāhīm Steenkamp (senior student of *Shaykh* Ismā'īl Johnstone) on 10 September 1999.
45. Interview with Achmad (Aḥmad) Samsodien (ex-member of MYM) on 22 September 1999.

## Chapter 5

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

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# GLOSSARY

<i>ahliyyah</i>	legal capability/capacity
<i>adab</i> (plural: <i>ādāb</i> )	etiquette
<i>adhān</i>	call to <i>Muslim</i> daily prayer
<i>`ālim</i> (plural: <i>`ulamā`</i> )	<i>Muslim</i> scholar
<i>`ālimiyyah al- Aghrāb</i>	certificate for foreigners/academic certificate issued by <i>al-Azhar</i>
<i>asbāb al-nuzūl</i>	occasions for revelation
<i>Awwal Masjid</i>	First Mosque
<i>`awrah</i>	a part of the body legally prescribed to be covered
<i>āyah</i> (plural: <i>āyāt</i> )	Qurānic verse
<i>Bayān al-Dīn</i>	Explanation of the Religion
<i>bay`ah</i>	allegiance
<i>bāligh</i>	adult/one who has reached the age of puberty
<i>bechara</i>	religious conference/debate
<i>bid`ah</i> (plural: <i>bidā`</i> )	innovation
<i>bulūgh</i>	adulthood
<i>da`wah</i>	propagation
<i>dhikr</i> (plural: <i>adhkār</i> )	praises of <i>Allāh</i>
<i>dīn</i> (plural <i>adyān</i> )	religion
<i>du`ā`</i> (plural: <i>ad`iyah</i> )	supplication/invocation
<i>fajr ṣalāh</i>	dawn prayer
<i>faskh</i>	annulment of marriage
<i>fatwā</i> (plural: <i>fatāwā</i> )	legal decree/ruling

<i>fiqh</i>	Islāmic jurisprudence
<i>fiqh al-`ibādāt</i>	Islāmic laws for acts of worship
<i>ghusl</i>	wash/bath
<i>ḥadīth</i> (plural: <i>aḥādīth</i> )	narration of the prophet Muḥammad (saws)
<i>ḥajj</i>	annual pilgrimage
<i>ḥājj</i> (plural: <i>ḥujjāj</i> )	title for a male who has performed pilgrimage
<i>ḥājjah</i>	title for a lady who has performed pilgrimage
<i>ḥalāl</i>	permissible
<i>ḥarām</i>	forbidden
<i>ḥarf</i> (plural: <i>hurūf</i> )	letter of the alphabet
<i>ḥāfiẓ</i> (plural: <i>ḥuffāẓ</i> )	person who committed the <i>Qur'ān</i> to memory
<i>ḥifẓ al-Qur'ān</i>	memorisation of the <i>Qur'ān</i>
<i>hijrah</i>	migration of the Prophet to Madīnah (622)
<i>Ikhwān al-Muslimūn, al</i>	<i>Muslim</i> Brotherhood founded in Egypt in the 1930's
<i>`ibādah</i> (plural <i>ibādāt</i> )	acts of worship
<i>`īd al-Fiṭr</i>	festival day at the end of the month of fasting (1 <sup>st</sup> day of the 10 <sup>th</sup> Islāmic month, <i>Shawwal</i> )
<i>`īd</i> (plural: <i>a'yād</i> )	feast day / festival
<i>`īd khuṭbah</i>	sermon of the <i>`īd</i> prayer
<i>iḥsān</i>	excellence
<i>ijmā`</i>	juristic consensus
<i>irādah</i>	desire/intention
<i>irth</i>	inheritance
<i>ism</i> (plural: <i>asmā`</i> )	name/noun
<i>imām</i> (plural: <i>a'immaḥ</i> )	prayer leader
<i>imāmah</i>	leadership of the prayer

<i>ijtihād</i>	juristic reasoning or deductions
<i>īmān</i>	belief
<i>ijāzah</i> (plural: <i>ijāzāt</i> )	certificate / permission
<i>jāhil</i> (plural: <i>juhhāl</i> )	ignorant
<i>jamā`ah</i>	congregation/audience
<i>jāmi`ah</i> (plural: <i>jāmi`āt</i> )	university
<i>janāzah</i>	funeral
<i>jaannah</i>	paradise
<i>jumu`ah</i>	Friday congregational prayer
<i>jumu`ah khuṭbah</i>	Friday congregational sermon
<i>kafan</i>	shroud
<i>kalimah</i>	formula of faith (There is none worthy of worship but <i>Allāh</i> )
<i>kaparangs</i>	type of wooden sandal
<i>Khalif</i>	successor/caliph
<i>khalīfah</i> (plural: <i>khulafā`</i> )	successor/caliph
<i>khilafa h</i>	succession/caliphate
<i>khatm al-Qur`ān</i>	completion of the <i>Qur`ān</i>
<i>khiṭbah</i>	marriage proposal
<i>khuṭbah</i> (plural: <i>khuṭāb</i> )	sermon
<i>kāfir</i> (plural: <i>kuffār</i> )	rejecter of faith
<i>karamah</i> ( <i>karāmāt</i> )	miracle
<i>kitāb</i> (plural: <i>kutub</i> )	book
<i>Laylah al-Qadr</i>	Night of Power (in the last ten nights of the month of fasting, <i>Ramaḍān</i> )
<i>madhhab</i> (plural: <i>madhāhib</i> )	school of law
<i>madrasah</i> (plural: <i>madāris</i> )	school

<i>Masjid al-Ḥarām, al-</i>	Sacred Mosque in Makkah
<i>Masjid al-Jāmi`, al-</i>	a large mosque where Friday prayer is normally performed
<i>masjid</i> (plural <i>masājid</i> )	mosque
<i>mawlana</i>	a religious scholar
<i>mansūkh</i>	abrogated
<i>manṭiq</i>	logic
<i>matn</i>	text
<i>Mawlid al-Nabi</i>	Prophet's (saws) birthday celebration
<i>milāyah</i>	veil
<i>Miṣr al-Fatāh</i>	Society of Young Egypt
<i>mufassir</i> (plural: <i>mufassirūn</i> )	interpreters of <i>Qur'ān</i>
<i>muftī</i>	one who gives Islāmic legal opinion
<i>muqaddimah</i>	introduction/foreword
<i>mu'min</i>	believer
<i>nāsikh</i>	abrogating
<i>nikāḥ</i>	marriage ceremony
<i>niyyah</i>	intention
<i>qāḍī</i> (plural: <i>quḍāt</i> )	a <i>Muslim</i> judge
<i>qadr</i>	predestination
<i>qārī'</i> (plural: <i>qurrā'</i> )	reciter of the <i>Qur'ān</i>
<i>qiyām</i>	the standing of <i>ṣalāh</i>
<i>qiyāmah</i>	resurrection
<i>qiyās</i>	analogy
<i>qirā'ah</i> (plural: <i>qirā'āt</i> )	Qur'ānic recitation
<i>Qisas al-Ambiyā'</i>	Stories of the Prophets

<i>qunūṭ</i>	special invocation during night prayer after the nightly obligatory prayer
<i>Qur'ān</i>	sacred book of Muslims/revelation of Muhammad (s.a.w.s.)
<i>riwāyah</i> (plural: <i>riwāyāt</i> )	narration
<i>rūḥ</i> (plural: <i>arwāḥ</i> )	spirit/soul
<i>sab`ah qirā'āt</i>	seven dialects/modes of the recitation of the <i>Qur'ān</i>
<i>ṣalāh</i> (plural: <i>ṣala wāt</i> )	prayer
<i>ṣalāh al-janāzah</i>	funeral prayer
<i>ṣalāh al-musāfir</i>	traveller's prayer
<i>ṣalāh al-tarāwīḥ</i>	special night prayer during the month of <i>Ramaḍān</i>
<i>ṣalawāt</i>	salutations
<i>ṣāliḥīn</i> (singular: <i>ṣāliḥ</i> )	pious people
<i>ṣadaqah</i> (plural: <i>ṣadaqāt</i> )	charity
<i>sanad</i> (plural: <i>isnād</i> )	chain of narration
<i>Shahādah al-Ahliyyah</i>	certificate of competence/academic certificate issued by <i>al-Azhar</i>
<i>sharḥ</i>	explanation
<i>shaykh</i> (plural: <i>shuyūkh</i> )	religious scholar/head
<i>shaykhah</i>	female religious scholar/head
<i>shūrā</i>	consultation
<i>ṣifah</i> (plural: <i>ṣifāt</i> )	attribute/quality
<i>ṣiyām</i> (singular: <i>sawm</i> )	fasting
<i>sūrah</i> (plural: <i>suwar</i> )	Qur'ānic chapter
<i>shar`</i>	law

<i>sharīʿah</i>	Islāmic Law
<i>sunnah</i> (plural: <i>sunnan</i> )	narrations of the Prophet /recommended act, especially when practiced by the Prophet (s.a.w.s.)
<i>sūrah Yāsīn</i>	chapter <i>Yāsīn</i> of the <i>Qurʿān</i> (no.36)
<i>tafsīr</i>	Qurānic exegesis or commentary
<i>ṭahārah</i>	cleanliness/ritual purity
<i>tajwīd</i>	correct Qurʿānic pronunciation and recitation
<i>ṭalāq</i>	divorce
<i>talfīq</i>	where one mixes up one school of law with another/elective usage of schools of Islamic law
<i>taqdīr</i>	decree/predestination
<i>taqlīd</i>	imitation/following of a particular school of law
<i>tawḥīd</i>	Oneness/unity of God
<i>tazkiyah</i>	purification
<i>toestiek</i>	veil
<i>toedang</i>	sun hat
<i>ummah</i> (plural: <i>umam</i> )	<i>Muslim</i> community/global
<i>ʿumrah</i>	lesser pilgrimage
<i>ustādh</i> (plural: <i>asātidhah</i> )	teacher/professor
<i>walī Allāh</i>	friend of <i>Allāh</i> ( a Sūfī)
<i>walī</i> (plural: <i>awliyāʾ</i> )	guardian/friend of <i>Allāh</i>
<i>wafd</i> (plural: <i>wufūd</i> )	delegation/deputation
<i>waqf</i> (plural: <i>awqāf</i> )	endowment/trust
<i>watan</i>	home country
<i>wasat</i>	middle
<i>wilāyah</i>	guardianship

<i>wuḍū'</i>	minor ritual ablution
<i>zakāh</i>	compulsory annual alms paid at 2 1/2 %
<i>zakāh al-fiṭr</i>	charity paid before the <i>`Īd al-Fiṭr</i> prayer
	performed at the end of the month of fasting
<i>zinā</i>	adultery/fornication
<i>ẓuhr ṣalāh</i>	midday prayer

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30.	Two copies of <i>Hidāyah al-Ṭālibīn fī Fiqh al-Dīn</i>	A-53
31.	Two copies of <i>al-ʿAsjad wa al-Lujayn fī al-Khuṭbah al-Jumuʿah wa al-ʿIdayn</i>	A-55
32.	Two copies of <i>al-Qawl al-Tāmm fīma Yataʿallaq bi al-Māyyit min al-Aḥkām</i>	A-57
33.	Two copies of <i>Mawlid al-Barzanjī</i>	A-59
34.	Two copies of <i>Ashraq</i>	A-61
35.	Two copies of <i>al-Miʿrāj al-Qawīm fī Tajwīd al-Qurʾān al-Karīm</i>	A-63
36.	Two copies of <i>Bughyah al-Mustāq fī al-Nikāh wa al-Ṭalāq</i>	A-65
37.	Two copies of <i>al-Qawl al-Wāfir fī Aḥkām ṣalāh al-Musāfir</i>	A-67
38.	Two copies of “Die Salaah (ṣalāh) van die Reisiger”	A-69
39.	Two copies of <i>Nayl al-ʿArab fī Lughah al-ʿArab</i>	A-71
40.	Two copies of <i>al-Qawāʿid al-Nahwiyyah li Tadrīs al-Lughah al-ʿArabiyyah</i>	A-73
41.	Two copies of <i>Mulhaq li Kitāb fī Qawāʿid al-Lughah al-ʿArabiyyah li Musāʿadat al-Ṭālib al-Mubtadī</i>	A-75

42. Two copies of *al-Minhaj al-Saniyyah fi al-Lughah al-'Arabiyyah* A-77
43. Two copies of *Muḥaddāthāt wa Mufradāt fi Mawḍu'āt* A-79
44. Two copy of *al-Qāmūs* A-81
45. Two copies of *Tuḥfah al-Mubtadi'īn fi uṣūl al-Dīn* A-83
46. Two copies of *Die Sterke Fondament* A-85
47. Two copies of *Muqaddimah fi al-Tafsīr* A-87
48. Two copies of *ʿIlm al-Akhlāq* A-89
49. Two copies of “Die Eerste Stap” A-91
50. Two copies of “Die Gajjie en die Oemrah” (*Ḥajj* and *ʿUmrah*) A-93
51. Two copies of “Al-Islām” (*al-Islām*) A-95
52. Two copies of *Fiqh* A-97
53. Two copies of “Kitaabul Fiqh” (*Kitāb al-Fiqh*) A-99
54. Two copies of “Gajj Ganafie” (*Ḥajj Ḥanafī*) A-101
55. Two copies of “Raatibul Gaddaad” (*Rāṭib al-Ḥaddād*) A-103
56. Two copies of “Arwaag” (*Arwāḥ*) A-105
57. Two copies of “n Korte begrip van die wat nodig is om te weet” A-107
58. Two copies of *Du`ā' Birr al-Wālidayn* A-109

1934

This Book is made by Hodge Samdon Gamieldien  
 over years and old date Died on 12. March 1934  
 Book in 1933 By at 9.30 PM. Buried on Saturday  
 at 3.30 PM at Cape Town  
 Cape Town From 1825 Constitution Str

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1934-1935

This book was handed over  
 to the - Alimda ya - Alimda  
 by the - Alimda ya - Alimda 1935  
 Alimda ya - Alimda ya - Alimda  
 by the 26<sup>th</sup> August 1936

1918			1918		
13 Oct	Dead.	41	Hossein Died on the		
14 "	"	33	New sickness called the		
15 "	"	40	Spanish Flu. on each day		
16 "	"	32	as follows -		
17 "	"	23	1 <sup>st</sup> Oct - Dead.	2.	
18 "	"	20	2 "	"	1
19 "	"	9	3 "	"	7
20 "	"	11	4 "	"	8
21 "	"	6	5 "	"	11
22 "	"	5	6 "	"	19
			7 "	"	31
			8 "	"	52
			9 "	"	60
			10 "	"	65
			11 "	"	68
			12 "	"	61

Hājj Samdon Gamieldien recorded in his diary the number of Muslims that died during the 1918 Spanish Epidemic



*Shaykh Muḥammad Ṣāliḥ Hendricks, imām and founder of  
Al-Zāwiyah Masjid*



*Hājī* Peerbhai. His fourth wife expected his thirtieth child

**TO THE MUSLIM COMMUNITY**

The following Times offer you new facilities for your Pilgrimage to the

## HOLY CITY OF MECCA

**NEW AIR ROUTE**  
from Cairo, Egypt  
via Jeddah, Saudi Arabia  
to Mecca, Saudi Arabia  
on Mondays  
Departing from Cairo at 10.00 AM  
Arriving at Mecca at 1.00 PM

**NEW AIR ROUTE**  
from Jeddah, Saudi Arabia  
to Mecca, Saudi Arabia  
on Tuesdays  
Departing from Jeddah at 10.00 AM  
Arriving at Mecca at 1.00 PM

**NEW AIR ROUTE**  
from Mecca, Saudi Arabia  
to Jeddah, Saudi Arabia  
on Wednesdays  
Departing from Mecca at 10.00 AM  
Arriving at Jeddah at 1.00 PM

**NEW AIR ROUTE**  
from Jeddah, Saudi Arabia  
to Mecca, Saudi Arabia  
on Thursdays  
Departing from Jeddah at 10.00 AM  
Arriving at Mecca at 1.00 PM

**NEW AIR ROUTE**  
from Mecca, Saudi Arabia  
to Jeddah, Saudi Arabia  
on Fridays  
Departing from Mecca at 10.00 AM  
Arriving at Jeddah at 1.00 PM

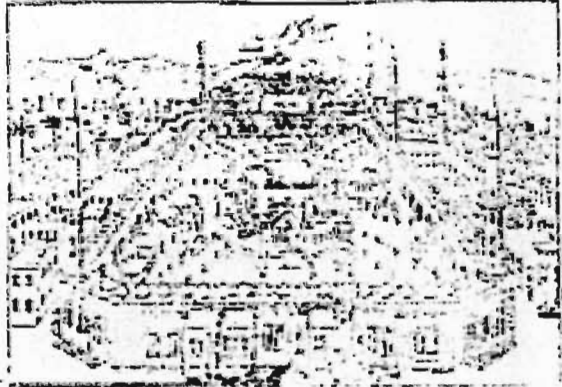
**NEW AIR ROUTE**  
from Jeddah, Saudi Arabia  
to Mecca, Saudi Arabia  
on Saturdays  
Departing from Jeddah at 10.00 AM  
Arriving at Mecca at 1.00 PM

**NEW AIR ROUTE**  
from Mecca, Saudi Arabia  
to Jeddah, Saudi Arabia  
on Sundays  
Departing from Mecca at 10.00 AM  
Arriving at Jeddah at 1.00 PM

**AL-IMAM MUHAMMAD RASULU GHAFIYU**

The following Times offer you new facilities for your Pilgrimage to the

## HEILIGE STAD MEKKA



**NEW AIR ROUTE**  
from Cairo, Egypt  
via Jeddah, Saudi Arabia  
to Mecca, Saudi Arabia  
on Mondays  
Departing from Cairo at 10.00 AM  
Arriving at Mecca at 1.00 PM

**NEW AIR ROUTE**  
from Jeddah, Saudi Arabia  
to Mecca, Saudi Arabia  
on Tuesdays  
Departing from Jeddah at 10.00 AM  
Arriving at Mecca at 1.00 PM

**NEW AIR ROUTE**  
from Mecca, Saudi Arabia  
to Jeddah, Saudi Arabia  
on Wednesdays  
Departing from Mecca at 10.00 AM  
Arriving at Jeddah at 1.00 PM

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on Thursdays  
Departing from Jeddah at 10.00 AM  
Arriving at Mecca at 1.00 PM

**NEW AIR ROUTE**  
from Mecca, Saudi Arabia  
to Jeddah, Saudi Arabia  
on Fridays  
Departing from Mecca at 10.00 AM  
Arriving at Jeddah at 1.00 PM

**NEW AIR ROUTE**  
from Jeddah, Saudi Arabia  
to Mecca, Saudi Arabia  
on Saturdays  
Departing from Jeddah at 10.00 AM  
Arriving at Mecca at 1.00 PM

**NEW AIR ROUTE**  
from Mecca, Saudi Arabia  
to Jeddah, Saudi Arabia  
on Sundays  
Departing from Mecca at 10.00 AM  
Arriving at Jeddah at 1.00 PM

THE AIR ROUTE TO MEKKA IS THE EASIEST AND MOST COMFORTABLE WAY TO VISIT THE HOLY CITY OF MEKKA

**NEW AIR ROUTE**  
from Cairo, Egypt  
via Jeddah, Saudi Arabia  
to Mecca, Saudi Arabia  
on Mondays  
Departing from Cairo at 10.00 AM  
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from Mecca, Saudi Arabia  
to Jeddah, Saudi Arabia  
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Departing from Mecca at 10.00 AM  
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A leaflet advertising a *hajj* journey

### IMĀM SULAIMAN HARRIS

*Imām* Sulaiman Harris, grand-son of *Imām* Muḥammad Ḥārith Harris from German and Malay descendant, was born in Stellenbosch on 8 March 1884. He was reared in an Islāmic environment in the Bo-kaap and studied under *Shaykh* Muḥammad Ṣāliḥ Hendricks for many years. In 1920, *Imām* Sulaiman Harris set up his own *madrasah* (Muslim school) in Buitengracht Street, Bo-kaap, and after two years, his father, Hanif, built a *madrasah* for his son in Stone Street, District Six, which was named *Sulaimāniyyah*.<sup>1</sup>

In 1928, *Imām* Sulaiman Harris moved to the Strand where he taught at a *madrasah* and also served as chairman of the Strand's branch of the C M A. When *Imām* Sulaiman Harris returned to Cape Town in 1930, he succeeded *Imām* Muḥammad Nūr Sahibo as *imām* of the *Jāmi`ah Masjid* in Chiappini Street, Cape Town. *Imām* Sulaiman Harris collected funds to liquidate a debt that was incurred by *Imām* Muḥammad Nūr Sahibo while he was *imām* at the masjid. A certificate of honour was conferred on *Imām* Sulaiman Harris for his services rendered and was appointed *imām* of this *masjid*.<sup>2</sup>

In his personal capacity, *Imām* Sulaiman Harris used to inspect the slaughtering of sheep for *Muslim* consumption at the abattoirs. He participated in the Second World War and served the community as chairman of the *Muslim* Benevolent Society for the purpose of assisting the Palestinian War against the Jews.

The *imām* was also known as a sporting personality, and was responsible for the revival of the Western Province Rugby Union. He was not only chairman of the Arabian College Rugby Club from 1918 until 1936, but was also considered to be a good rugby player, as well as a cricketer and boxer.



photo: *Imām* Yasin Harris

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

Due to the efforts of *Imām* Sulaiman Harris, it appears that Muslims were reared with the awareness as to foods which were *ḥarām* (forbidden).

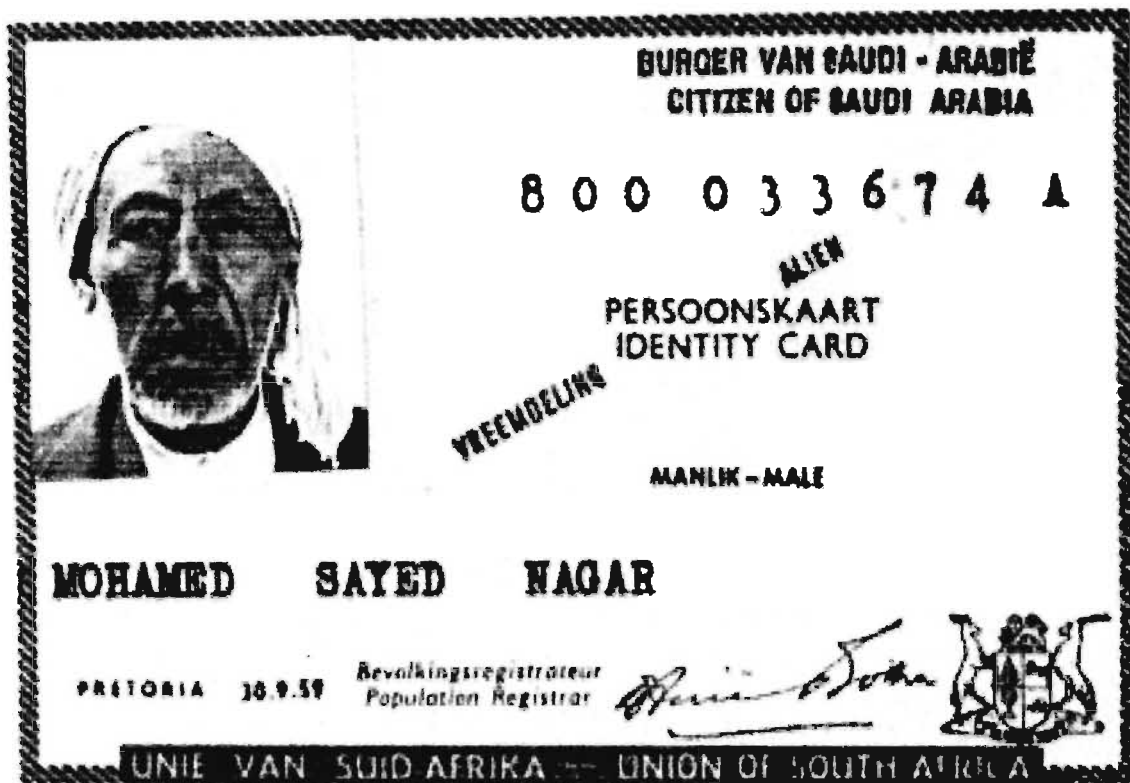
This was evident during the Spanish influenza epidemic, when Muslims did not eat soup which was prepared by Christians. Oral tradition asserted that *Imām* Sulaiman Harris was very outspoken, which was probably due to the influence of the war and his association with sporting personalities.

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

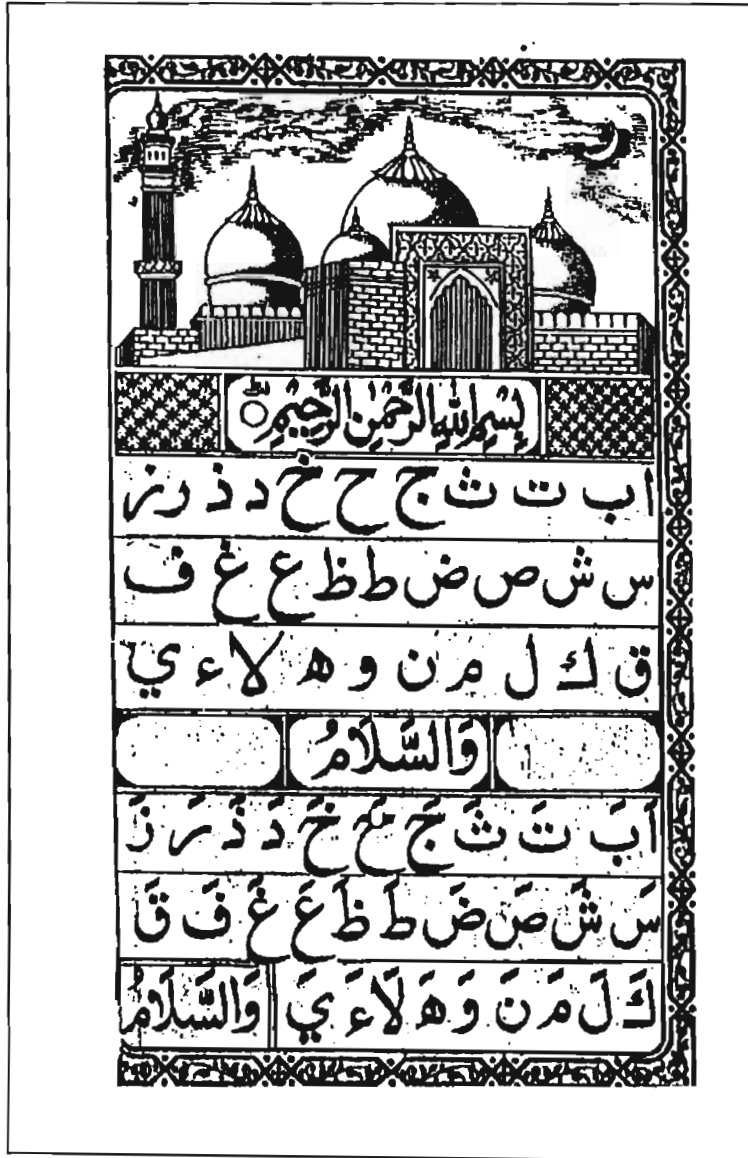
<sup>1</sup> Interview with *Imām* Yasien Harris on 15th November 1998.

<sup>2</sup> Interview with *Imām* Yasien Harris on 2nd December 1998.





A copy of *Shaykh* Sa'id Najaar's identification card



The *sūrat* (arabic alphabet) that was utilised in the time of *Shaykh* Muḥammad Khayr



Shaykh Muhammad Khayr's artistic work

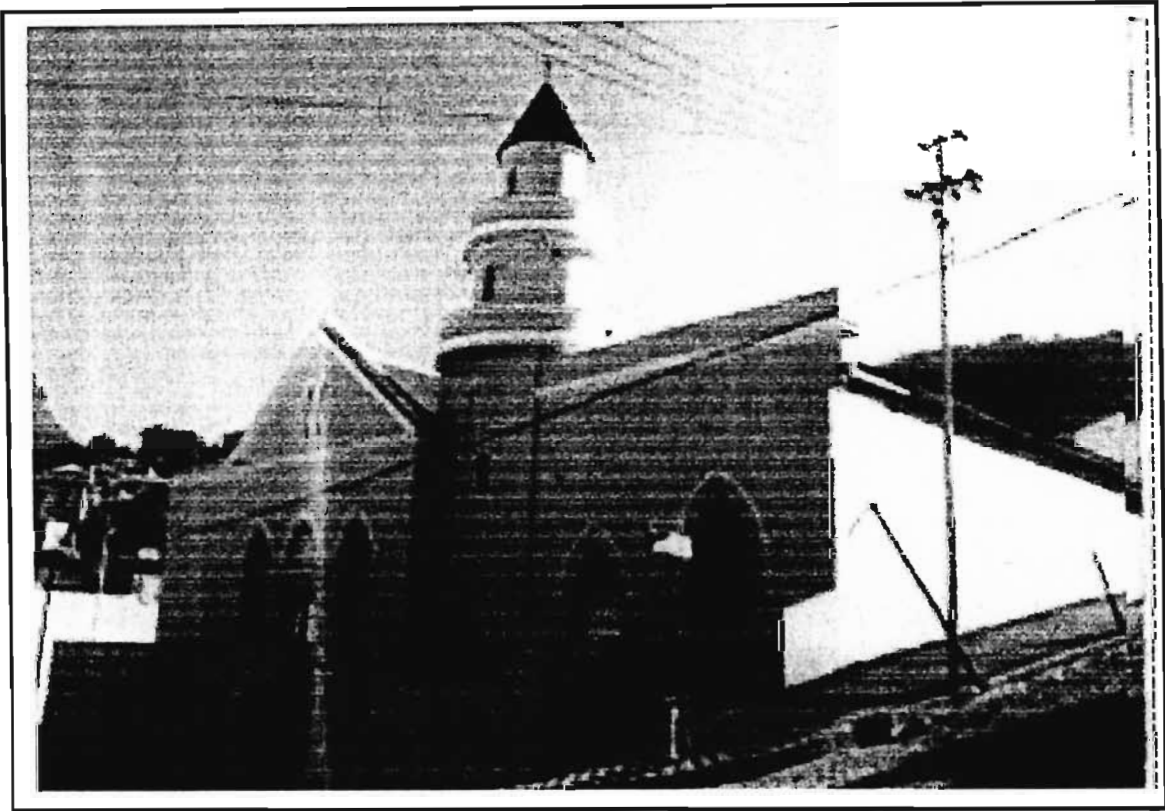


photo: M. H. E brahim

*Shāfiʿī Masjid* situated in Chiappini Street Cape Town.

<u>Standards</u>	<u>Teacher</u>	<u>Certificate</u>	<u>Service</u>	<u>Salary p/m</u>
<u>viii. ix. x</u>	<u>Maurice Sidney George</u>	T 2	13 yrs	361 pounds
vi. vii	Heneke Paul Michael	T 2	10 yrs	236 pounds
v	Hendrickse William George	T 3	15 yrs	277 pounds
iv	Desmond Abraham	T 3	9 yrs	182 pounds
iii	Lynch Mabel	T 3	7 yrs	150 pounds
ii	Conway Margeret	T 3	11 yrs	202 pounds
i	Ryan Victoria	T 3	4 yrs	130 pounds
SS. B	Smith Cornelia Rose	T 3 hkg	9 yrs	180 pounds
SS.A	Conradie Shiela	T 3 hkg	19 yrs	202 pounds

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

Mr. Sidney George Maurice (principal of Trafalgar School)  
taught three standards

## From an Egyptian Reader

CAPE TOWN IMAM WHO  
SETTLED IN CAIRO

For His Children's  
Education

The following letter has been received from Imam Abdurrahman K. Gamiieldien, who resides at 13, Harat Fouad El Dien, Saïda Zaria, Cairo, Egypt.

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

I came to Cairo in the year 1900 for education and was a pupil at Nassrîh Government College and after studying returned home to Cape Town. In the year 1907 I was appointed a teacher and priest at the Indian College, Mowbray P. Is, and in the year 1908 I was appointed priest and headmaster of the school in Aspelîng-street (Mosque El Ashar).

In 1922 I left Cape Town for Cairo with my family, for the sake of my children's education. Now I have three sons in Cairo colleges: one, Mohamed Ehsan, in Secondary High Government College, Cairo, and Mohamed Shakir and Mohamed Habib in the University of Cairo (Al Ashar Sharifi).

One daughter passed the Holy Koran (Hafiz) and other Islamic education subjects, and another daughter is at the Royal Government College,



Imam Abdurrahman K. Gamiieldien

Cairo, studying English and Arabic.

Another brother of mine, named Hadjle Mohamed Amin Gamiieldien, has been in Cairo with his family since 1900, as a tailor. One of his daughters is a teacher at Cairo Government School. We are the only two South Africans with their families in Cairo.

Wishing your paper every success, and thanking your paper for the news I get from South Africa.

Yours faithfully,

A. K. GAMIELDIEN.

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

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

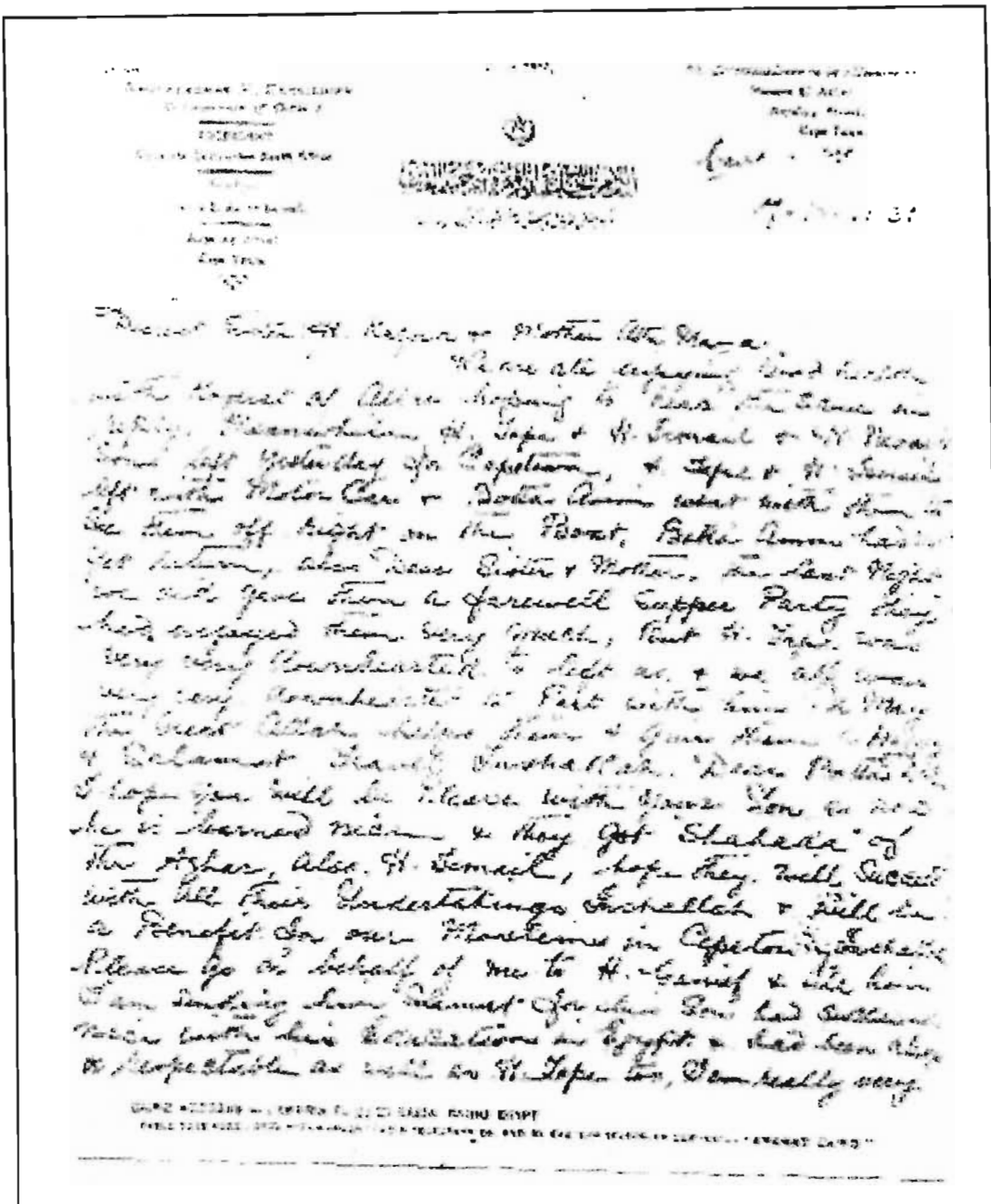
"Really?"

"Yes—I work upstairs."

Gamiieldien families who settled in Cairo



Copy of *Shaykh Ismā'il's* certificate "*Shahādah al-Ahliyyah*"



A letter from Shaykh Shakier's uncle that was sent to Shaykh Tayb Jassiem's mother informing her of her son and Shaykh Isma'il's departure from Cairo.

[illegible]

RASHĪD RIḌĀ AND *AL - MANAR*

Rashīd Riḍā was born in Syria and after being brought up and educated in the traditional manner, was awarded the Certificate of *`Ālim* in 1897 after a number of years of studying. His teacher was *Shaykh* Hussain (Ḥusayn) Al-Jisr, a well renown Syrian theologian. Ghazali's book, *Ihya' `Ulūm al-Dīn* (The revival of the religious sciences) had an influence on Riḍā's philosophy and thought processes, which led him into adopting some Sufi practices such as sleeping on the ground and abstaining from eating good food. After reading *Al `Urwah al Wuthqa* (The Firm Bond), Riḍā's outlook changed completely and he started searching for more writings of al-Afghānī and `Abduh.<sup>1</sup>

Riḍā's intention to be a student of al-Afghānī was cut short by the latter's demise in 1897. Thereafter Riḍā became a follower of `Abduh. In their discussions concerning reform issues, Riḍā discovered before that they differed very little except for insignificant issues. Prior to Riḍā's immigration to Egypt, he was regarded as an accomplished scholar because of his independent opinion and style of writing, thus the impact of `Abduh was more a confirmation than an initiation into theological studies. In his book, entitled, *Al Hakmah Al Sharī'ah* (Wisdom of Islāmic Law) among other issues, he discussed the threat of foreign domination, Islāmic dress, ethics, society and politics.<sup>2</sup>

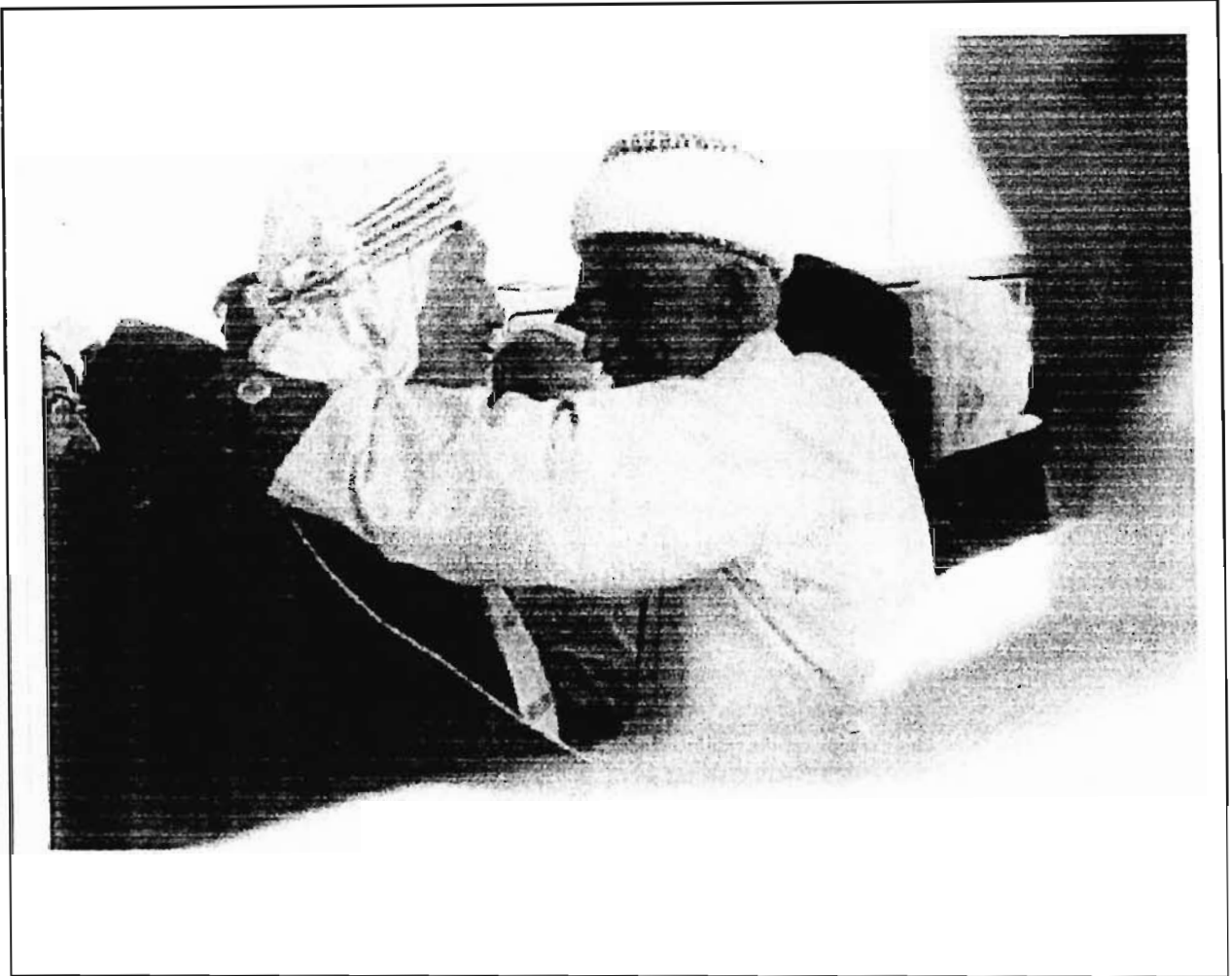
Riḍā's major contribution was the journal, *Al Manar* which was only widely read after its fifth year of publication. The goal of *Al Manar* was to pursue the work of *Al `Urwah Al Wuthqa* in fields other than Egyptian politics.

It aimed at religious, social, economic and political reforms, to prove that *Islām* was not incompatible with contemporary conditions and that the *Sharī`ah* was still a practical instrument for modern government. It also aimed at purifying *Islām* from widespread superstitions and combating fatalism, saint worship and harmful innovations of *Sūfī* orders. Hence it emphasised tolerance and understanding between various sects, the promotion of public education and the encouragement of arts and science and stimulating *Muslim* nations into competing with other nations in affairs essential to their advancement.<sup>3</sup>

<sup>1</sup> Zaki Badawi, M A 1978 *The Reformers of Egypt*, Croom Helm, London. pp. 97-98.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid*, p. 99.



*Shaykh Ahmad Behardien's (left) farewell ḥajj.  
He died in Makkah the same year.*



photo: M. H. Ebrahim  
Third from left Khadijah Kannemeyer and daughters.

THE ALIENS ACT, 1937.

NOTICE OF INTENTION TO CHANGE NAME

I, ISMAIL HANIFF EDWARDS, residing at 41 Pongor Street, Cape Town, and carrying on business as a Manager, printed and printed in Zulu, intend to apply to the Protector General for authority under Section 2 of the Aliens Act, 1937, to change the surname of ISMAIL, for the reason that my present surname is not suitable for my occupation and also because I intend continuing to and working for children in the University of Rhodesia, Bulawayo, where I previously had great difficulty in getting admission owing to my surname not being a Muslim name.

I also intend to apply for authority to change the surname of my wife, HADISA EDWARDS, born [unclear], and my children, MUHAMMAD HANIFF EDWARDS and MUHAMMAD KASIM EDWARDS, to HANIFF.

And I request the Protector General to change the name of ISMAIL should be born as and be, judge his application, or writing, with a statement of Evidence, under the signature of the Protector General, with the Magistrate of Cape Town, L. H. Edwards, 22nd February, 1945. 120-250000

RECORDS RECURRENT-  
 FROM: 564494904251  
 MATCH NO: 104860090000  
 REPORT: 348  
 CODE: 000  
 TYPE: 1210  
 VOLUME NO: 2212  
 SYSTEM: 24  
 REFERENCE: 1889  
 PART: 1  
 DESCRIPTION:

AUTHORIZING ISMAIL HANIFF EDWARDS, HIS WIFE HADISA AND THEIR MINOR CHILDREN, MUHAMMAD HANIFF AND MUHAMMAD KASIM, TO RESUME THE SURNAME OF "HANIFF".

STARTING: 1945  
 ENDING: 1945

10601 \* End of documents in list. Press ENTER or enter another command.

National Archives

tel 8 012  
 Amate Bag  
 Pretoria  
 0001

A notice that appeared in the Cape Argus 1945, (The Aliens Act 1937) concerning *Shaykh* Ismā'il's intention to change his surname.



photo: Pages from Cape Muslim History

*Khatm al-Qur'ān Jamā'ah - Shaykh Ismā'il* was a member of this *Jamā'ah*. This photograph was taken in 1959 after *Shaykh Ismā'il*'s death. An insert of *Shaykh Ismā'il* was placed in the centre of the photograph

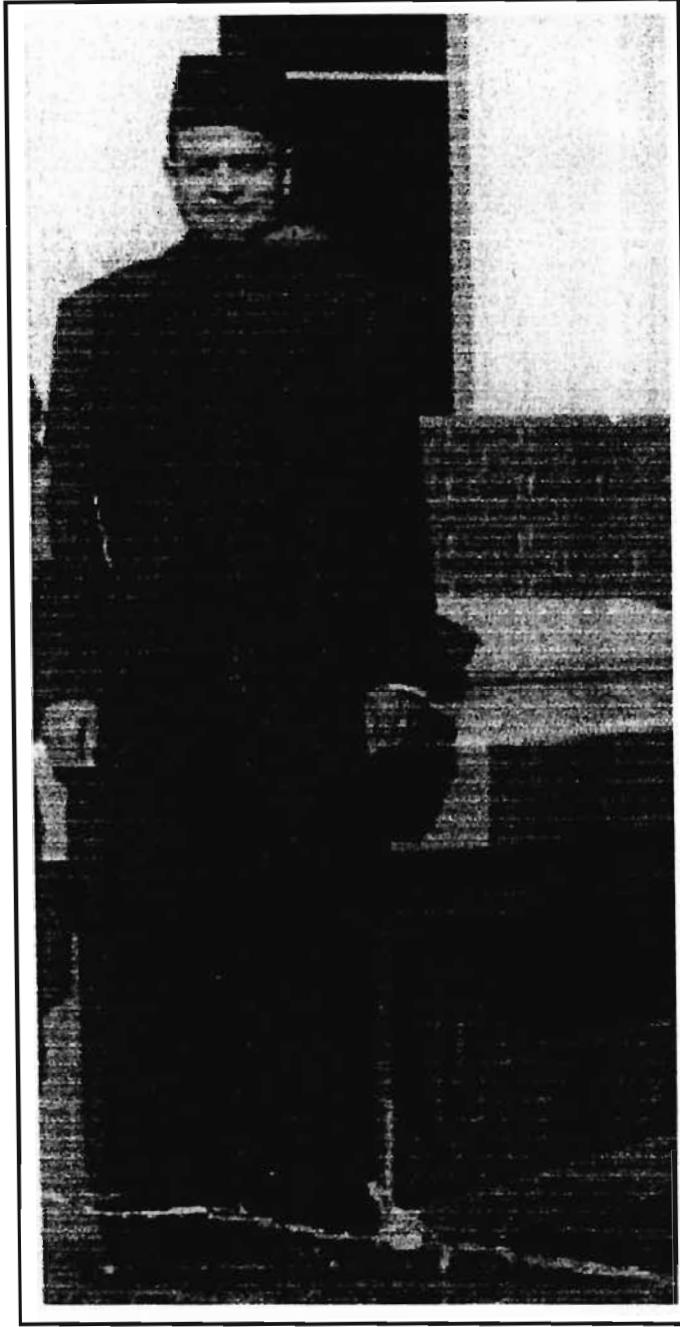


photo: Khadijah Hanif

*Shaykh Ismā'il* - this photograph was taken in 1945 when *Shaykh Ismā'il* performed *tarāwīḥ* at the *Ahmedia Masjid Masjid*, Mayville.

## 6,000 Moslems At Funeral Of Sheikh

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

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

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

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

Moslems from all parts of the Western Cape attended the funeral. The Sheikh was buried after a service in the Addison Road Mosque, Salt River, led by Sheikh M. T. Jassiem.

Thirty sheikhs were at the graveside.

## 6,000 attended funeral of Moslem leader

One of the biggest Malay funerals held in the Union took place yesterday afternoon when about 6,000 Moslems attended the funeral of Sheikh Ismail Ganief Edwards (51), who died in the Woodstock Hospital on Saturday afternoon after being injured in a motor accident.

The Sheikh was buried at the Malay Cemetery, Salt River, after a service in the Addison Road Mosque, Salt River.

He was born in Cape Town in 1907 and studied at the Al-Azhar University, Cairo, between 1924 and 1931. One of the most respected Moslem leaders in the Peninsula, he was a member of the Moslem Judicial Council. He was also one of the few religious leaders who was said to have known the Koran (the Mohammedan Bible) by heart.

The service was conducted by Sheikh M. T. Jassiem of Salt River. There were 34 sheikhs at the graveside.

### Sympathy

**GANIEF**—The family of Hadje Salle Jaffer wish to express their heartfelt condolence to the bereaved family of the late Sheikh Ismail Ganief.

**HANIEF**—With deep sorrow the Cape Muslim Vigilance Association registers and mourns the sudden passing as result of accident of Sheikh Ismail on Feb. 23.

Sheikh, you have done your duty; rest in peace.

May almighty Allah grant you eternal rest.

**HANIEF**—Sheikh Sharif, Sheikh Ehsan, the officials and congregation of the Al-Azhar Mosque, wish to extend their deepest sympathy to the wife and family of the late Sheikh Ismail.

**HANIEF**—The officials and members of the Chetram al Koran Jamiah express their deepest sympathy to the wife and relatives of the late Sheikh Ismail.

**HANIEF**—Members of the Sparling Club mourn with you the passing away of Sheikh Ismail on Feb. 23 and express their deepest sympathy to his bereaved family.

**HANIEF**—The Salt River and Kippies express their deepest sympathy to the family of late Sheikh Ismail, president of the Genosist.

Thanks

**GANIEF**—Hadje Oadisa Haniel and family, of Grestmore St., Woodstock, thank all relatives, friends, Moslem Judicial Council, sheikhs, officials, members and school children of Al-Hidayah Islamic Education Commission, Imam Ismail Talib, Imam Salt River Mosque, Sheikh Sharif, Ehsan, Moslem Vigilance Association, all other sheikhs, imams and imams, Hadji Abdulrahman Gafar and family, Chetram al Koran Jamiah, Moslem Teachers Association, of S.A., Imam Ahmed, Sheikh Oadisa, Lodhat, families, Ahmed, Sheikh Oadisa, and Moslem al-Azhar Mosque, all of Durban, the home of the late Sheikh Ismail Ganief, Imam Ismail, Kimberley, doctors, nurses and staff, Woodstock Hospital, S.A. Police and Government Pathologist, Dr. L. D. van der Merwe, Mrs. Norman, E. Schneider, Colonial Affairs Dept., principal and staff, Salt River School, for their kind words, both written and oral tributes during their recent and bereavement.

**EDWARDS**—We extend our deepest sympathy to Mrs. Ganief and family in their sad bereavement.

In the midst of life we are in death. James Atoll Padilla (Gastrop-James), Claremont.

**GANIEF**—The officials and members of the Chetram al Koran Jamiah wish to express their heartfelt condolence to the bereaved family of the late Sheikh Ismail Ganief. Will be sadly missed by us all.

Articles of *Shaykh* Ismā'il's funeral which appeared in the Cape Times and Cape Argus.

# Al - Azhar Mosque

(ASPELING STREET — CAPE TOWN)

Ministers:  
Sheik Mohammed Shukri Gamieldien  
Sheik Mohammed Ezzat Gamieldien  
Board of Trustees:

Ahmed  
Gassan Gamieldien  
Mohammed Salih Durrango  
Jusuf Terker  
S. M. Maroof

Committee:  
Matthew Taylor  
Solomon Wright  
Hafsa Sulaiman Achmat  
Abdullah Kameel  
Jusuf Jaitoon  
Richard Maroof  
Magomed Samadiah  
Ahmed Baba Chikwe

Phone 5,8039.

All correspondence to be addressed to:

*The Secretary,  
84, Aspeling Street,  
Cape Town.*

12th February 1958.

Mrs H. Gadija Ganief, & Family,  
47, Grentmore Street,  
WOODSTOCK, Cape.

Dear Mrs Ganief.

I have been directed by Sheikh Shakir and Sheikh Ehsan Gamieldien, and the Committee of the Al-Azhar Mosque to send you their deepest sympathy in your recent bereavement.

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

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

We wish you everything of the best for the future, and ask you to console yourself with the words of the Holy Quran: "Inna-lil-la-hie-wa-inna-ilay-hie-ra-jie-on."

With our best salaams and regards.

Yours sincerely,

*Reahad Maroof.*  
Correspondent Secretary.

Letters and telegrams of condolence that were sent to the Hanif Family

JAAHAA - ATOEL FADIELA  
TAKADDAM

ADVANCE - EST, 1957 - VOLUNTARY

4 Sunday 8th  
September  
9/2/58.

Dear Mrs. Grief,

It is with the so kind as to accept our deepest sympathy and your sad bereavement. May the Almighty All grant him ever lasting peace. For what Allah does is well done.

The deceased would have participated in the Recital of the Qur'an at our Quarters to day. But his life now reached his limit.

We therefore pray at this time which he would have earned at the In conclusion the prayer our more expressions sympathy and hope that your loss future will be richly filled with much deserved Rizq and prosperity.

Insha Allah

Assalamu-Alaikum!

Chairman

S. T. Newman



Secretary

Samuel Dyer

Treasurer

T. Gascoigne

## Al-Hidayah Islamic Educational Committee



All Correspondence to be addressed to the Secretary

73, CONSTITUTION STREET,

CAPE TOWN.

10th. February, 1958.

Life President  
G. HENDRICKS  
President  
A. AMOS  
Chairman ~~HM. Bassier~~  
~~XXXXXXXXXXXX~~  
Secretary  
I. JATTIEM  
Treasurer  
H. S. ACHMAT  
Trustees  
M. S. DOMINGO  
H. E. JACOBS

Mrs. H. G. Hanief & Family,  
47, Greatmore Street,  
WOODSTOCK.

Dear Madam,

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

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

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

Best salaam to you all.

Yours faithfully.

*[Signature]*  
.....  
Hon. Secretary.



# LOCKHART BROS. & CO. (PTY) LTD.

WHOLESALE MERCHANTS

DIRECTORS: E. H. LOCKHART, A. H. BULLA, H. A. LOCKHART, T. A. LOCKHART, H. I. LOCKHART  
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P.O. BOX 1451, DURBAN.

YAL/RW.

24th February, 1958.

*Registered*  
 Mrs. Sheikh Ismail Hanief,  
 47. Greatmore Road,  
 Woodstock,  
 C A P E.

*No 20.*

Dear Mrs. Hanief,

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

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

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

We are enclosing herewith a cheque for ~~£100~~ --- which we would appreciate if you will kindly use for the benefit of the children,

With Salaams,

Yours faithfully,

*[Signature]*

# Moslem Teachers' Association of South Africa.

(ESTABLISHED 1951.)

Motto: "AL-ILMU-NURUN — KNOWLEDGE IS LIGHT."

In reply please quote:



Secretary:  
I. ADAMS,  
17, William Street,  
Cape Town, S.A.  
Phone 2-2743.

11th Feb. 1958.

Mrs. J. Edwards,  
Gractmore Street,  
Worcester.

Dear Mrs. Edwards,

I have to extend to you and your family the sincerest sympathy of the Association in your recent sad bereavement. In the death of your husband the Moslem community has lost one of its sincerest and most-respected members, one that will be very difficult to replace.

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

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

Yours faithfully,

*I. Adams.*  
Secretary.

## Hospitals Welfare & Muslim Educational Movement

W.O. 1122.

(REGISTRATION-PENDING)

W.O. 1122.

PHONE:  
2-5160  
2-3736  
2-7840



All correspondence to be addressed to:

*The General Secretary,*  
37, Duke Street,  
Woodstock.

11th February, 1958.

Mrs. H.G. Hanief,  
47, Greatmore Street,  
WOODSTOCK.

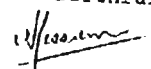
Dear Madam,

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

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

They make Dooah with you in beseeching the Almighty to grant his Soul eternal Jannat - Inshaallah !

Yours faithfully,

  
(Hon. Gen. Secretary)

**POST OFFICE TELEGRAPHS. - POSKANTOCHTELSTAAFMENS.**

T. Z.

This form and envelope should accompany any encry.  
Fill in the form in four or five parts in the margin.

U.P. - 5116110 - 1954 S - 100/100 1/200 S.

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SENT.  
COORSEIN.

WOODSTOCK  
10 FEB 58

RECEIVED NEWS OF CHAIKS DEATH WITH GREAT SHOCK STOP

PLEASE ACCEPT OUR DEEP SYMPATHIES STOP PRAY ALLAH GIVE

YOU COURAGE AND THE DECEASED ETERNAL PEACE =

OHAN AND MOOSALIES AHMEDIA MOSQUE +

CLIT +





## POST OFFICE TELEGRAPHS. - POSKANTOORTELEGRAAFDIENS.

This form and envelope should accompany any enquiry.  
Hierdie vorm en knovert moet alle navraag vergezel.

G.P.-S. 11/19150-1954-5-1954-5-229 5.

RECEIVED  
ONTVANG

44K77 ZCB246 UEZ101 UITEINHADE 13



1605  
✓

MRS H J GANIEF GRATEMORESTR WOODSTOCK CAPE

SENT.  
CORGESEN.

DEEPEST SYMPATHY IN YOUR BEREAVEMENT = A SIKHEE

## POST OFFICE TELEGRAPHS. - POSKANTOORTELEGRAAFDIENS.

T. 27.

This form and envelope should accompany any enquiry.  
Hierdie vorm en knovert moet alle navraag vergezel.

G.P.-S. 11/19150-1954-5-1954-5-229 5.

RECEIVED  
ONTVANG

44K77 ZCA 354 PORTELIZAJET

P 15

OFFICE  
KANTO

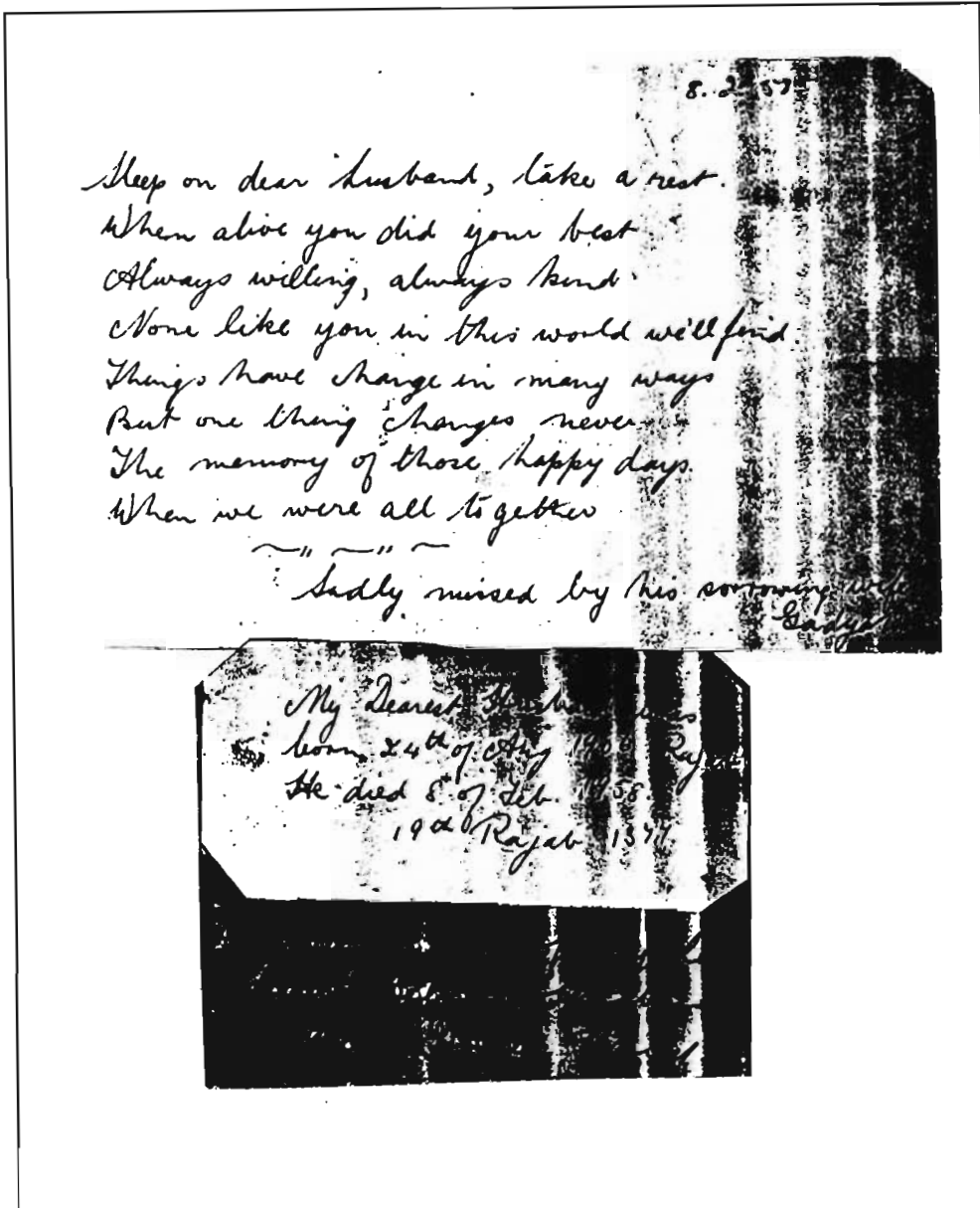
51  
✓

= SAOJJA GANIEF 47 GREATMERE ROAD WOODSTOCK CAPE

SENT.  
CORGESEN.

= DEEPEST SYMPATHY ON YOUR SAD BEREAVEMENT SALAAM = AHINA  
LOPIE TAYBO + 47 UD OPIE TAYBO PSE +

Cend



Recordings of Hājjah Khadijah Hanīf and children showing  
the intense love they had for their father / husband

14.2.57

Seven days.

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

28 Shabaan 1377.

40 days 19.

Hind was his heart, his friendship so  
loved and respected by all around  
Allah took him away, it was his will  
In that far and distant world.  
Where the trees sway to and fro.  
He is the best and dearest husband.  
Who I lost forty days ago.  
Allah took him away, we had to go  
It eased the pain, but broke my heart

15 Shaban 1377.  
 6 March 1958.

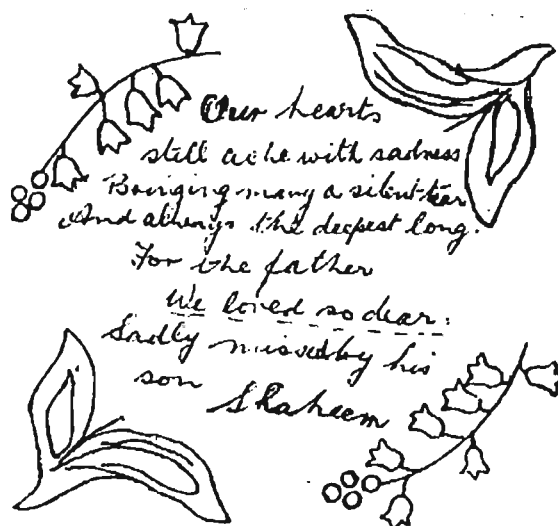
Calm and peaceful he is sleeping  
 Sweetest rest that follows pain.

Tears of love can never wake  
 Sleep on dear husband till we see

Absence cannot take away  
 What in our hearts is dear.

His memory sweetens every day.  
 And keep him always near.

Dija



11.2.57. Seven days.

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

27 Shabaan 1377.

40 days 19.

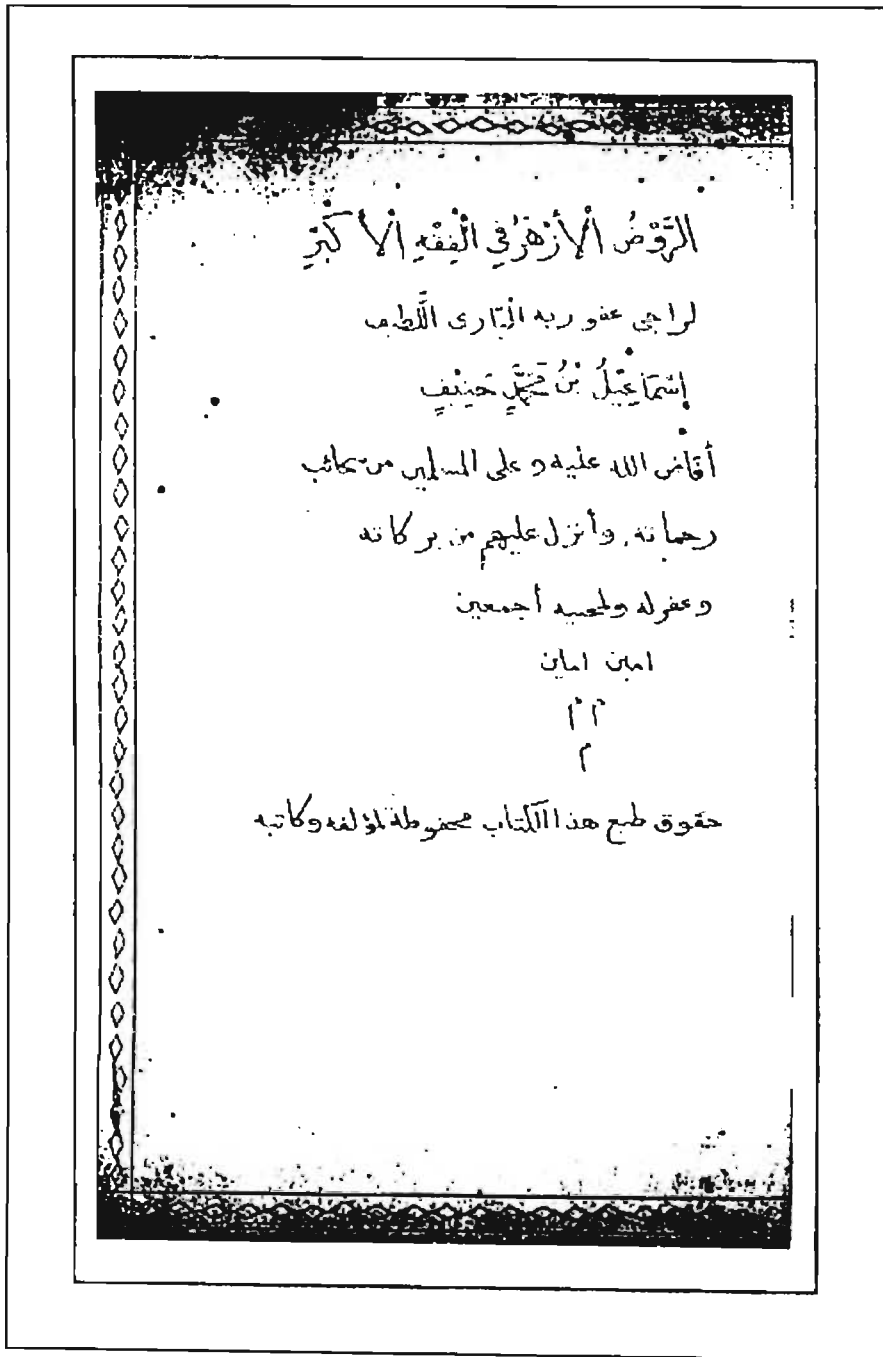
Kind was his heart, his friendship so  
loved and respected by all around  
Allah took him away, it was his will  
In that far and distant world.  
Where the trees sway to and fro.  
He is the best and dearest husband.  
Who I lost forty days ago.  
Allah took him away, we had to go  
It eased the pain,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

(Real happiness ~~is~~ <sup>is</sup> ~~the~~ <sup>the</sup> ~~only~~ <sup>only</sup> ~~goal~~ <sup>goal</sup> ~~in~~ <sup>in</sup> ~~life~~ <sup>life</sup>)  
 The good things in life are goals which we aim to reach, some of them are perfect and some are not. Happiness is the perfect goal which is the aim of every one. It is perfect, because when we attain it, then we are satisfied and contented, and we do not require more. Health and wealth are also ambitions, but they are not perfect, because when we have them, we want more, so happiness is the only perfect ~~ambition~~ <sup>goal</sup>, and it should be the goal of every ambitious person.

(What is perfect happiness)

Man is extremely in need to know the road to perfect happiness, because everyone is searching for it in the work in which he is occupied. Aristotle the ancient philosopher of Greece divided happiness into five different things. The person who is perfectly happy must possess all five according to his opinion. Those who lack some of them, will only enjoy a percentage of happiness. (1) The health of the body and the soundness of his senses, by having a good hearing, sight, smell, taste and touch. (2) wealth and supporters which enable a person to spend it in the right places, and to good in general, and to give aid where it is needed. (3) a good reputation amongst people of virtue for his kind deeds (4) to be successful in all undertakings. (5) To possess a sound opinion and right belief. These are the qualities of perfect happiness according

to the opinion of this wise man of ancient times. But people have differed from time to time in defining real happiness, and it has presented to them a problem which is very difficult to solve, so difficult that some of them came to the conclusion that there is no such thing as real happiness. The poor man sees supreme happiness in wealth, and the sick man sees it in good health, and he who is low in station sees it in greatness and reputation, and the man who leads a fast life sees it in the realisation of his whims and passions, and the virtuous man sees it in doing good to those deserving it, and the philosopher considers all these things as happiness. But now what is happiness according to Islam? Islam has solved this lived problem, and declared it is to be found in the obedience to the Creator, the source of all bounties, the sustainer of every living being, the giver of all things which men in different stations of life think to be happiness. The person who is ignorant of the source of these bounties, or feigns ignorance deserves to be forsaken, and he deserves the wrath of Allah, he is a wretch, even if he



Two copies of  
*AL-RĀWD AL-AZHAR FI AL-FIQH AL-AKBAR*  
 (THE RADIANT GARDEN WITH REGARD TO THE GREATER JURISPRUDENCE)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ الْقَائِلِ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمَلَكُ يَكُنُّ وَأَدُلُّوهُ الْعِلْمُ قَائِمًا  
 بِالْقُدْرَةِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ إِنَّ الَّذِينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَالْقُدْرَةُ وَالْإِسْلَامُ  
 الْإِسْلَامُ عَلَى سَبِيلِ تَأْتِيهِ خَيْرُ الرُّسُلِ الْكِرَامِ وَالشَّفِيعِ يَوْمَ الرِّحَامِ وَعَلَى  
 إِلَهِ وَأَصْحَابِهِ نَحْمَدُكَ فِي السَّلَامِ  
 - مقدمة في تاريخ التوحيد -  
 التوحيد في الأصل قبل الإصطلاح هو اعتقاد وخداية الله بلا تشريك  
 طالب الله الخلاق بتوحيده على لسان رسله من آدم كرم في القرآن  
 والكتب السماوية. قال تعالى (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ)  
 والتوحيد بهذا المعنى وقع التكليف به قديمًا. وكان معروفًا في الشرائع القديمة  
 ولكن كينيتها من تلك الأيام كانت تتعدد من بركات العقل. ويقف في الغالب  
 عند ظاهير الكتب السماوية. ويتذمّر أرباب الدين والعقل تنافراً. فتشأ  
 بسبب ذلك حركات واختلافات. وفي زمن الفترة وصل قوم إلى توحيد الله  
 بالعقل وانتدوا بما عثر لهم من ضجج الله كورقة بن نوفل وزيد بن عمرو  
 وغيرهما. والتوحيد في الفترة ينتج من عذاب الله. ثم ظهر الإسلام  
 وأمر الله القرآن أن كل الكتب السماوية، فبين حَقُّوقِ الله وصفاته.  
 وأدحض بالبراهين صحيح المبطلين. وأثبت محمد صلى الله عليه وسلم. و  
 طالب الألباب والعمول بالتدبر والتفكر في خلق السموات والأرض  
 واختلاف الليل والنهار وغير ذلك حتى إذا عرفوا أدعواؤه وتسلوا  
 دعواه. من هنا اتفق العقل والدين كما أمر الله في كتابه. وما كان هذا  
 حاصلًا من قبل. ومن ذلك عرف المذنبون أن من الدين مالا يفهم إلا بما  
 يسطة العقل كالعلم بوجود الله وقدرته على إرسال الرسل وغير ذلك.  
 وصف الله نفسه في القرآن بأوصاف كالقدرة والإرادة والسمع والبصر  
 والكلام والاستواء على العرش. وأثبت أن له وجهًا ويدًا وأغصن

Two copies of  
 MUQADDIMAH FI TĀRIKH AL-TAWHĪD  
 (AN INTRODUCTION INTO THE HISTORY  
 OF [TAWHĪD] ONENESS OF GOD)

(٢)

لِإِنْسَانٍ شَنِئًا مِنْ نَحْوِ هَذَا الْجَنَسِ . فَكَانَ ذَلِكَ سَبَبًا فِي تَحْوِثِ الْعَقْلِ . فَأَخَذَ  
النَّاسُ يَتَّبِعُونَهُ وَيَتَّبَعُونَ . وَفِي كُلِّ وَادٍ مِنْ أَوْدِيَةِ الْكَلَامِ يَهيمُونَ . لِأَنَّ  
الْمُطْلُوبَ الْإِعْتِقَادَ الْإِلَازِمَ بِأَيَّةٍ ظَرْيْفَةٍ كَانَتْ . لِأَنَّ الْقُرْآنَ لَمَّا أَمَرَ بِالتَّفَكُّرِ  
أُطْلِقَ الْأَمْرُ . فَجَمَعَ النَّاسُ وَغَضِبَ النَّبِيُّ . وَفُتِنَ قَتْلُ عُثْمَانَ .  
كَانَ النَّاسُ فِي رَمْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَزَجَمُونَ إِلَيْهِ . ثُمَّ رَجَعُوا مِنْ  
بَعْدِهِ إِلَى أَبِي بَكْرٍ وَعُمَرَ . وَكَانُوا يَتَزَيَّرُونَ هُوَ اللَّهُ . كَمَا يَقْهَمُونَ مِنَ الْكِتَابِ  
وَيَتَوَضَّعُونَ إِلَيْهِ فَيَتَمَايُزُهُمُ التَّشْبِيهُ . ثُمَّ حَدَّثَتِ النِّشْنَةُ الَّتِي قِيلَ فِيهَا  
عُثْمَانُ . وَكَانَ مِنْ أَهْلِ النِّشْنَةِ رَجُلٌ يَهُودِيٌّ يَقَالُ لَهُ عَبْدُ اللَّهِ بْنُ سَبَا  
أَسْلَمَ وَتَخَشَّعَ لِعَلَى خَشْيَ رَعْمٍ أَنَّ اللَّهَ حَلَّ فِيهِ . وَطَعَنَ عَلَى عُثْمَانَ وَدَعَا  
النَّاسَ إِلَى مُبَايَعَةِ عَلِيٍّ . وَقَالَ إِنَّهُ أَخَقُّ بِالْخِلَافَةِ . وَأُظْهِرَ الرَّفْضُ  
عِنْدَ حَكَمِ الْحَكَمَيْنِ فِي صَفَيْنَ . فَكَانَ ذَلِكَ مَنشَأَ لِعَقَائِدِ الشُّعْرِ فِي رَمْنِهِ  
وَمِنْ بَعْدِ رَمْنِهِ . وَلَمَّا قُتِلَ عُثْمَانُ صَارَ الْمُسْلِمُونَ أَحْزَابًا وَتَفَرَّقَتِ  
الْكَلِمَةُ ثُمَّ انْتَهَى الْأَمْرُ بَعْدَ مَا كَانَ مِنْ أَمْرِ عَلِيٍّ بَيْنَ أُمِّيَّةٍ . وَكُلِّ حِزْبٍ  
يَتَضَرَّعُ رَأْيُهُ فِي أَمْرِ الْخِلَافَةِ بِالْقَوْلِ وَالْعَقْلِ .

فَتَفَرَّقَ الْمُسْلِمُونَ وَوَضَعَ الْأَحَادِيثَ .

لَمَّا تَفَرَّقَ الْمُسْلِمُونَ شَيْعًا تَمَكَّنَ الْيَهُودُ مِنْ وَضْعِ الْأَحَادِيثِ الْمَكْدُوبَةِ  
عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيَّنَّهَا فِي الْمُسْلِمِينَ حَيْثُ لَا يَتَشَعَّرُونَ بِرَيْبٍ  
بِذَلِكَ هَذَمَ الْإِسْلَامَ لِأَنَّهُ انْتَرَعَ مِنْهُمْ الرِّيَاسَةُ . وَكَذَلِكَ وَضَعَ بَعْضُ  
الْمُسْلِمِينَ أَحَادِيثَ يَرَوْنَ جُودَ بِهَا أَمْرَ أَحْزَابِهِمْ . وَبَدَأَ لَهَا دِيلٌ فِي كِتَابِ  
وَسُنَّةِ نَبِيِّهِ . وَظَهَرَ التَّغَالِي فِي الدِّينِ . وَافْتَرَقَ النَّاسُ . فَطَائِفَةٌ شَيْعَةٌ  
وَطَائِفَةٌ خَوَارِجٌ وَطَائِفَةٌ مُعْتَدِلَةٌ . وَقَالَ الْخَوَارِجُ بِكُفْرِ غَيْرِهِمْ .  
وَقَالَ الشَّيْعَةُ فِي عَلِيٍّ مَا يَقَالُ فِي الْإِلَهِ . كُلُّ ذَلِكَ تَفَرَّعَ عَنْهُ خِلَافٌ كَثِيرٌ  
فِي الْعَقَائِدِ وَصَارَ الْإِسْلَامُ طَوَائِفَ كَثِيرَةً كُلُّ طَائِفَةٍ تَرَاهُ أَنْ تُوَفَّقَ

Aligando Ilaah! rabbiel-anlamien, wassalaato wassa laamo alaa seiyyidinaa Mogaammadin wa alaa aalihie wa sabihihie ajjemn-ien. Hierdie is 'n korte praat op die togied wat gemeen is om te wees 'n help vir die giene wat verlang om te kry 'n begryp in hierdie hoë geleerte. Die togied meen by die taal dat 'n mens moet het die gewestenskap dat iets is een, of dit meen om te ietikaad(glo) in die eenheid van Allah. En by die geleerde mense van die togied meen dit 'n geleerde wat sy besitter bekrag is daar mee om vestig te maak die akas-id (die ietse wat moet geglo word), on dit is om te voorbring die bewysens en weg te keer die twyfel-agtige praat van die giene wat probeer om te bederf die ietikaad. Die iets wat die togied op praat is die hoë Allah en sy rasoels, van punt wat duidlik maak die waajibaat(die nodige ietse) en die jaanzaat(die moenlike ietse) en die moestagielant(die onmoenlike ietse) En ookso die Sam-iayyaat(die ietse wat gehoor was van die agirat). Die togied se voordeel is jy kom vry van die straf wat bedrag op die koeferskap en die slegte ietikaad. Enjy wen die plesierigheid van die twee werelts, die doennaa en die agirat. Dit is die hoogste van aldie geleerte want dit praat op die hoogste ietse, dit praat op Allah en sy rasoels. Dit is gereken die wortel en die ander geleerte buiten dit is soos spruite daar van. Sy gokoem by die wet is, dit is nodig op elkeen mondige om te leer, van man en vrou, maskie net met die bewysens wat uitwys in die general, soos hy weet dat Allah is, want die werelt moet het 'n maaker. Maar nou die bewysens van elkeen iets uit mekaar waar mee 'n mens bekrag is om weg te keer die twyfel-agtige praat van die giene wat probeer om te bederf die ietikaad, hulle is 'n vard kifaayah om te leer, dit meen 'n vard wat genoegsaam is. As sommige hulle gaan leer, dan val die verplugging weg van die ander af. Die mas-allas van hierdie geleerte is die saake wat moet geglo word wat moet geondersoek word, en hulle is drie mas-allas, (1) die Ilaahioyyaat(die ietse wat betref die Ilaah). (2) Die Noboewant(die ietse wat betref die nabies). (3) Die Sam-iayyaat(die ietse wat gehoor is), soos die heilikheid en die straf van die kabter, en die gisaab en die siraat en wat soos daar die is van die ietse wat nog moet gebeur. (Die Ilaahioyyaat. Die ietse wat betref die Ilaah.) (Om te leer ken vir Allah.)

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TOUGEED (*TAWHID*) (UNITY)

(2)

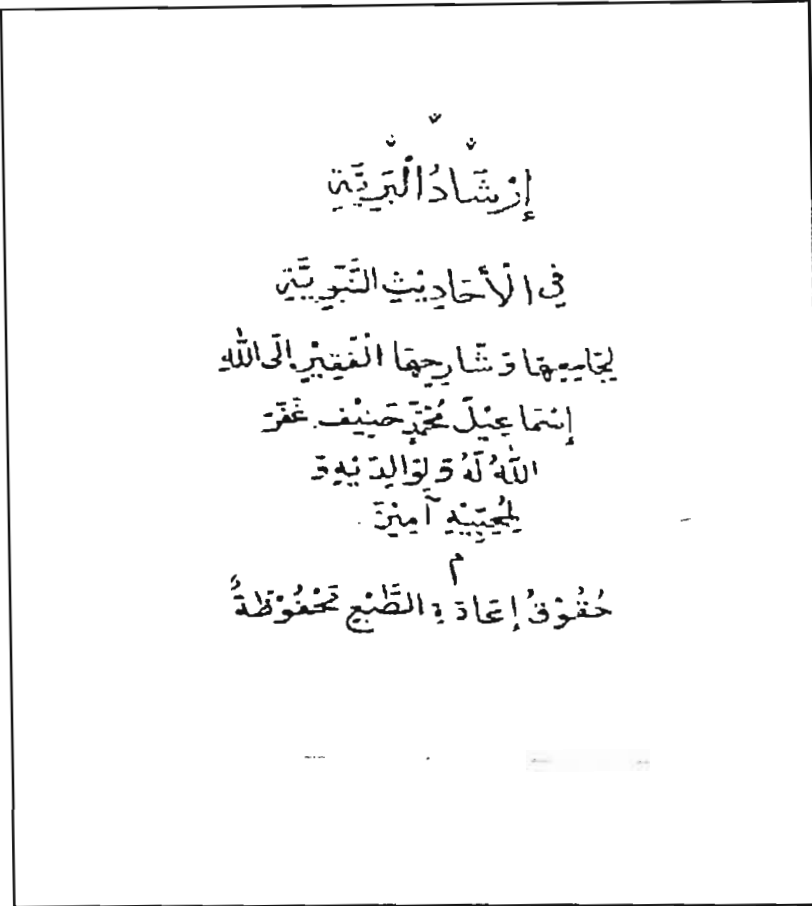
TOGIED.

(Om te leer ken vir Allah  
 Die eerste iets wat nodig is op elkeen mondige mens is om te leer ken vir Allah, en dit is om te weet wat wadjib (nodig) is vir hom van sifaat (manierte), en wat moestagiel (onmoenlik) is op hom, en wat ja'iz (kan wees) vir hom. Weet waarlik vir Allah in die general alwat volkoem is, en dit is moestagiel op hom alwat 'n vermindering is. En dit is wadjib vir Allah uit mekaar uit twintig sifaat, en dit is moestagiel op hom die twintig teenstaandige sifaat van die twintig wat wadjib is vir hom.

Hierdie twintig sifaat wat toekom vir Allah is vier gedeelte. (1) die sifaat nafsieyyah (die selflike manier), en dit is die wojoed (die bestaaning van Allah). Dit is genoem nafsieyyah om dit uit te wys op die hoë Allah self sonder 'n meening meeder daar op. Dit meen die wojoed (die bestaaning van Allah) is die wojoed self, dit meen die giene wat bestaan. (2) Die sifaatoessalbieyyah (die sifaat wat ontken dit meen wat wegmaak sekere iets wat nie paslik is vir die hoë Allah nie. (3) Die sifaatoel-ma-janie (die manierte wat iets is wat onsenbaar is). (4) Die sifaatoel-ma-nawieyyah (die sifaat wat behoort aan die sifaatoel-ma-janie).

(Al-Wjoed. Die bestaaning van Allah.)

Die wojoed meen om te wees en te bestaan. Dit is 'n sifaat nafsieyyah ('n selflike manier), dit meen dit wys uit op Allah se self, en dat Allah se thaat (self) kan nie verstaan word sonder dit nie, so is die wojoed die iets sellwers wat bestaan sonder 'n meening meeder daar op. Vir hierdie rede is die wojoed genoem 'n selflike manier. Hierdie is die opienie van die meederheid. En dit is gesé volgens 'n ander opienie dat die wojoed is 'n toestand wat bestaan met die iets so lang as hy is. Volgens hierdie opienie is die wojoed 'n vestige manier wat nie verhaal is met bestaaning nie en ook nie onbestaaning nie. Dit is 'n swake opienie, want daar is nie 'n middel by reg tussen bestaaning en onbestaaning nie. Maar nou volgens die eerste opienie wat sterk is, is die wojoed iets meeder as die thaat in die verstaaning net, nie buitekant die verstand nie, so is dit maar net gerokend meeder as die thaat in die verstand, maar buitekant die verstand is dit nie meeder as die thaat nie, daar om is dit genoem die sifaat nafsieyyah.



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*IRSHAD AL-BARIYYAH FI AL-AHADITH AL-NABAWIYYAH*  
 (GUIDANCE OF CREATION IN THE PROPHETIC *HADITH*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ  
وَلَوْ كَرِهَ الْمُشْرِكُونَ. سُبْحَانَهُ مِنْ إِلَهٍ قَوِيٍّ قَادِرٍ صَانِ الدِّينِ الْمُخْتَارِ مِنْ كَيْدِ  
أَعْدَائِهِ الَّذِينَ يُرِيدُونَ إِطْلَاقَ نُورِهِ بِأَفْوَاهِهِمْ قَائِلِينَ إِلَّا أَنْ يُنْفَخَ نُورُهُ وَلَوْ  
كَرِهَ الْكَافِرُونَ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ شَهَادَةً عَبْدِي يَتَّخِذُهَا دُخْرًا عِنْدَ  
اللَّهِ وَيَسْتَنْبِئُ بِنُورِهَا يَوْمَ الْعَرْشِ وَالشُّورِ. وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا  
عَبْدَهُ وَرَسُولَهُ السِّرَاجَ الْوَهَّاجَ وَكَأَكْبَرِ دَائِعٍ إِلَى اللَّهِ مَدَى الدُّهُورِ.  
الْمُؤَيَّدَ بِالْمُنْجِزَاتِ الْبَاهِرَةِ، الَّتِي وَصَلَتْ إِلَيْنَا أَحَادِيثُهُ الصَّحِيحَةُ وَالْأَخْبَارُ  
الْمُقَوَّيَّةُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ وَعَلَى آلِهِ مَصَالِيحِ الدُّعَى، وَصَحْبِهِ نُجُومِ  
الْهُدَى. (أَمَّا بَعْدُ) فَقَدْ كَثُرَتِ الْمَطَالِبُ وَاشْتَدَّتِ الرَّغَبَاتُ إِلَى مُصَنَّفٍ فِي  
بَعْضِ الْأَحَادِيثِ الشَّعَوِيَّةِ الشَّرِيفَةِ مُتَرَجِّمَةً إِلَى لُغَتِنَا مُصَحَّوْنَةً بِشَرْحٍ  
لَطِيفٍ، وَوَضَعُوا هَذِهِ الْمِهْمَةَ الْعَصِيبَةَ عَلَى كَاهِلِي الضَّعِيفِ، وَمَا أَفَدْتُ  
عَلَيْهَا إِلَّا بَعْدَ تَرَدُّدٍ وَخَيْرَةٍ صَادِرَتَيْنِ عَنْ مَعْرِفَةِ عَجْزِي وَعَدَمِ الْمَادِي  
بِهَذَا الْمَوْضُوعِ. وَلَكِنْ صَافَتْ جِيلَتِي بَعْدَ كَثْرَةِ الْإِلْهَاجِ، فَلَا مَقَرَّ مِنَ  
الْبَدْرِ فِيهِ رَاجِيًا مِنَ اللَّهِ التَّجَاحُ فِيهِ وَالْفَلَاحُ، وَهَذَا دَفْتُ الشَّرُوعِ فِي  
الْمُنْتَسُوذِ، يَتَوْنِ الْمَلِكِ الْمُتَعَبُّودِ. أَسْأَلُ اللَّهَ أَنْ يُبَلِّغَنِي الْمَرَامَ، وَأَنْ يَنْفَعَنِي بِهِ  
الْحَاضِرَ وَالْقَائِمَ. وَأَنْ يَجْعَلَ سَبَبًا لِنَيْلِ شَفَاعَةِ سَيِّدِ الْأَوَامِ. إِنَّهُ خَيْرُ  
مَسْئُولٍ، وَأَكْرَمُ مَا يُقُولُ.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دُتْ  
إِسْرَاقُ هَالٍ عَنْ أَبِي هُرَيْرَةَ: نَحْنُ اللَّهُ يُقَرِّبُهُ فِيمَا يَشَاءُ. هُوَ هَيْئَتُ حَتَّى يَرْسُولَ  
عَنْ اللَّهِ هَيْئَتُ حَتَّى (الْإِيمَانُ يَضَعُ وَيُسْتَوْنَ شُعْبَةً أَوْ يَضَعُ وَيُسْتَوْنَ شُعْبَةً  
أَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَذْنَاهَا بِمَاطَةِ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ  
شُعْبَةٌ مِنَ الْإِيمَانِ) (إِيمَانُ إِمْدَانٍ يَارَ أَنْتِ نَسْتَحْ نَكُو. أَوْ فَيَ يَارَ أَنْتِ نَسْتَحْ نَكُو  
يَنْسَقِي فَتَعْلَى إِمْدَانٍ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ. وَارَ إِمْدَانٍ إِلَهَ فِي أَنْتِ نَسْتَحْ نَكُو. إِمْدَانٍ

Die takke van die iemaan. Die iemaan is 'n paar en sestig takke, of 'n paar en sewentig takke, die beste van hulle is die se van laa ilaaha iellallah, en die minste daar van is om weg te neem die nadeel uit die weg, en skaamheid is 'n tak van die iemaan.

#### Die uitlê.

Die gadieth soos dit op gebring is, is die riwaajat (die vertelling) van Moeslim, maar nou die riwaayat van Bukharie is, (die iemaan is 'n paar en sestig takke, en die skaamheid is 'n tak van die iemaan.

Die riwaajat van Bukharie wys uit dat die takke van die iemaan is 'n paar en sestig, en daar is nie twyfel daar in nie, maar die riwaajat van Moeslim wys uit 'n twyfelskap tussen sestig en sewentig. Die twyfelskap in die riwaajat van Moeslim kom van een van die vertellers van die gadieth, iemand buiten Abou Horeira.

Volgens hierdie twyfelenskap, is daar gilaaf tussen die geleerde mense van die gadieth. Is dit beter om te vat die riwaayat van Bukharie, of die riwaayat van Moeslim? Daar is twee opinies, sommige het verkies die riwaayat van die sestig, om dit verhaal is sonder twyfelenskap. En sommige het verkies om te vat die riwaajat van die sewentig, want as ons so maak, dan bring ons bymekaar tussen die twee riwaajats, want sestig gaan onder sewentig, en dit is meer beter van die kant van versigtigheid.

Dit maak nie saak watter een van die twee riwaajats ons vat nie, want die geleerde mense is op die opinie dat die iets wat gemeen is by die getal is die baieheid van die iets wat behoort aan die iemaan, en dit is nie gemeen daar by dat hulle 'n sekre besluite getal is nie. Hulle meen dat die doel van

die wetmaker was die om te besluit uit die werkslone van die iemaan in 'n sekre getal nie, soos die openbaarheid van die woorde uitwys nie, maar sy doel was om duidlik te maak dat die werkslone daar van is baie.

As ons bevoorbeeld wil se: die iets van die iemaan is 'n bepaalde getal, van sewentig, dan is dit agterstalig op ons om uit te vinde wat die woord paar voor staan. En as ons se: dit bedoel 'n sekre nommer, dan is dit nog agterstalig op ons om te tel die werkslone een vir een tot dit haal daar die sekre getal. ons is onbekwaam om daar die te doen, want die Nabie het op genoem van die werkslone nie as net die hoogste en die minste van hulle in graat, en hy het op gebring 'n voorbeeld van een van die middel iets daar van, en dit is die skaamheid. Die korte begryp van praat is, as ons wil probeer om op te bring agter mekaar almal die iets wat behoort aan die iemaan, eers die beste, dan die tweede beste, en so voort, so dat dit moet ooreens kom met die doel van die wetmaker, dan sal daar die probeering van ons wees 'n moeite wat verniet is, want ons kan nie uitwys nie as net wanneer die wet uit gewys het, en die wet het nie uit gewys die iets agter mekaar nie.

Die Faadie Iyaad het gesê: die wortels van die iemaan en die spruite daar van, is iets wat gewest is wat ons seker is van, en om te glo dat hierdie die getal is, is nodig in die generaal, maar dit is nie nodig om te weet wie die iets selwers is nie, dit meen dat die onweetenskap van hulle maak nie 'n fout aan die iemaan nie.

Sommige van die voorige geleerde mense het gedoen die moeite om te tel die iets wat behoort aan

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GADEETH (HADITH) (TRADITION)

die iemaan, maar dit is swaar om te gekoem daar op met verbekele-  
id, en te sê: dit was die doel  
van die Nabie. Ibno Giebbaan het  
geonderzoek die aayaat van die  
koor-aan en die agaadieth wat uit-  
wys op die ietse wat behoort aan  
die iemaan, toe kom dit akkuraat  
uit die getal van nege en sewentig  
ietse, nie meer nie, en ook nie  
minder nie, so is die meening van  
die woord paar, nege, volgens die  
ondersoeking van Ibno Giebbaan.  
Dit is Wool, hierdie ondersoeking,  
want dit stel die nafs tavrede.  
Nou die gadieth wys duidlik uit  
dat die sê van laa ilaaha illallah  
is die beste tak van die iemaan.  
Dit is die woord van die togied,  
en dit is natuurlik nodig  
saam met dit die ander part van  
die woord van die togied, en dit  
is Mogammadsoer-rasoelcellah.  
Die meening dat dit die beste is,  
is om uit die fondament is van  
die gebou van die iemaan, so da-  
ar is nie iets reg van die takke  
van die iemaan nie, as net met  
hierdie sterke fondament, want  
die gebou kan nie staan sonder  
'n fondament nie, en die boom son-  
der het sy wortel.

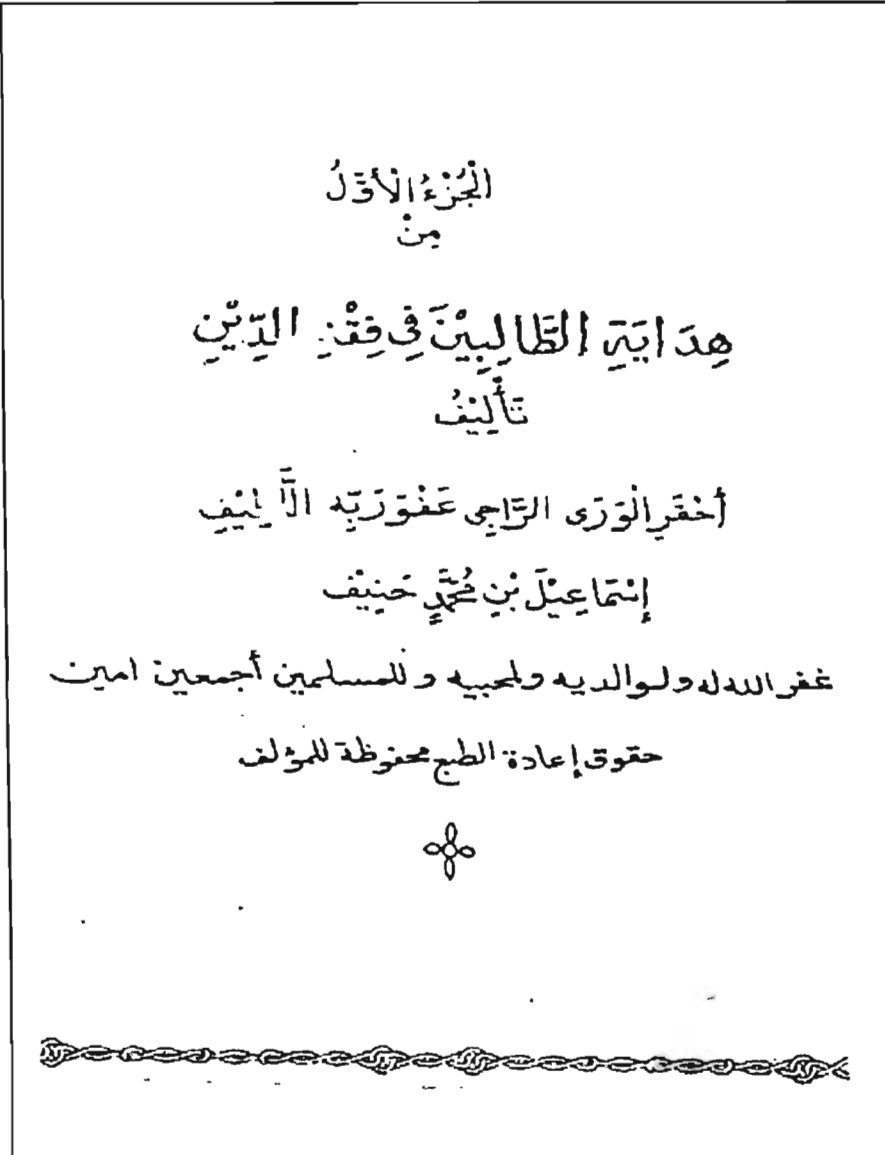
Hierdie woord van die togied is  
die vertaling van die iemaan.  
Dit is die pilaar van elke hemel  
geloof, want die doel van die  
stuur van die rasoels na die ver-  
skullende nazi's was om te preek  
en te verkondig die eenheid van  
Allah sonder mantskapei. Die  
Nabie het gesê: (die beste wat ek  
gesê het en die nabies voor my, is  
laa ilaaha illallah.

Nou die beste tak van die iemaan  
is om te sê die woord van die to-  
gied, die meening van die woord sê  
hier bevat alby die ietse, die  
glo met die hart, en die erkenni-  
ng met die tong, want die giene  
wat net uitsprak met die tong, en  
hy glo nie met die hart, is 'n  
monaafik.

Dit word vertaam word van die  
gadieth dat die ietse almal wat  
behoort aan die iemaan, is gegee  
die gelykans van 'n boom met sy  
trop takke, en net oos die takke  
van 'n boom nie ewe lang is nie,  
so net so is die takke van die  
boom van die iemaan nie almal ewe  
lang nie, dit meen die werksloone  
van die iemaan is almal ewe hoog  
nie. Elke werksloon daar van is  
hoog by sy self, maar een is ho-  
er as die ander. Die beste is die  
woord van die togied, en die mins-  
te in hoegskap is om weg te neem  
nadeel uit 'n weg wat mag wees die  
oorsaak dat 'n mens seer kry,  
soos 'n skil of stuk glas.

So van die goedheid wat 'n mens  
mag doen aan 'n ander, is om weg  
te neem die nadeel uit sy weg, en  
dit is ookso genoem 'n sadaka.  
Die wegneeming van die nadeel uit  
die pad is die kortste tak van  
die iemaan, en die volkoemde men-  
se he dit altyd op gelet. Dit is  
verhaal van Omar Ibno Gattaab, die  
regeerer van die moeminien, dat  
hy gesê het: as 'n esel swik in  
Irak, dan is ek aanspreeklik da-  
ar voor hier, hy meen in Endiana,  
toe sê sommige van die sagabat  
vir hom van verwonderskap, en hoe  
is dit o regeerer van die moemi-  
nien? toe sê hy: deur ek is waar-  
lik aanspreeklik om reg te maak  
die pad.

Dit moet gewest word dat daar is  
tussen die langste en die kortste  
tak van die iemaan baie steppe en  
grote verskul, net soos daar is  
tussen die langste en die kortste  
tak van die van 'n boom. Net so  
is die verskul tussen die mense  
een van die ander af in maniere.  
Van die selfde kant word die ie-  
maan van die mense gegokoem word  
in volkeemheid en verminderheid,  
want die iemaan in die saak van  
die mense buiten die nabies, ver-  
meerder en verminder volgens hulle  
werksloone. Maar nou die nabies,

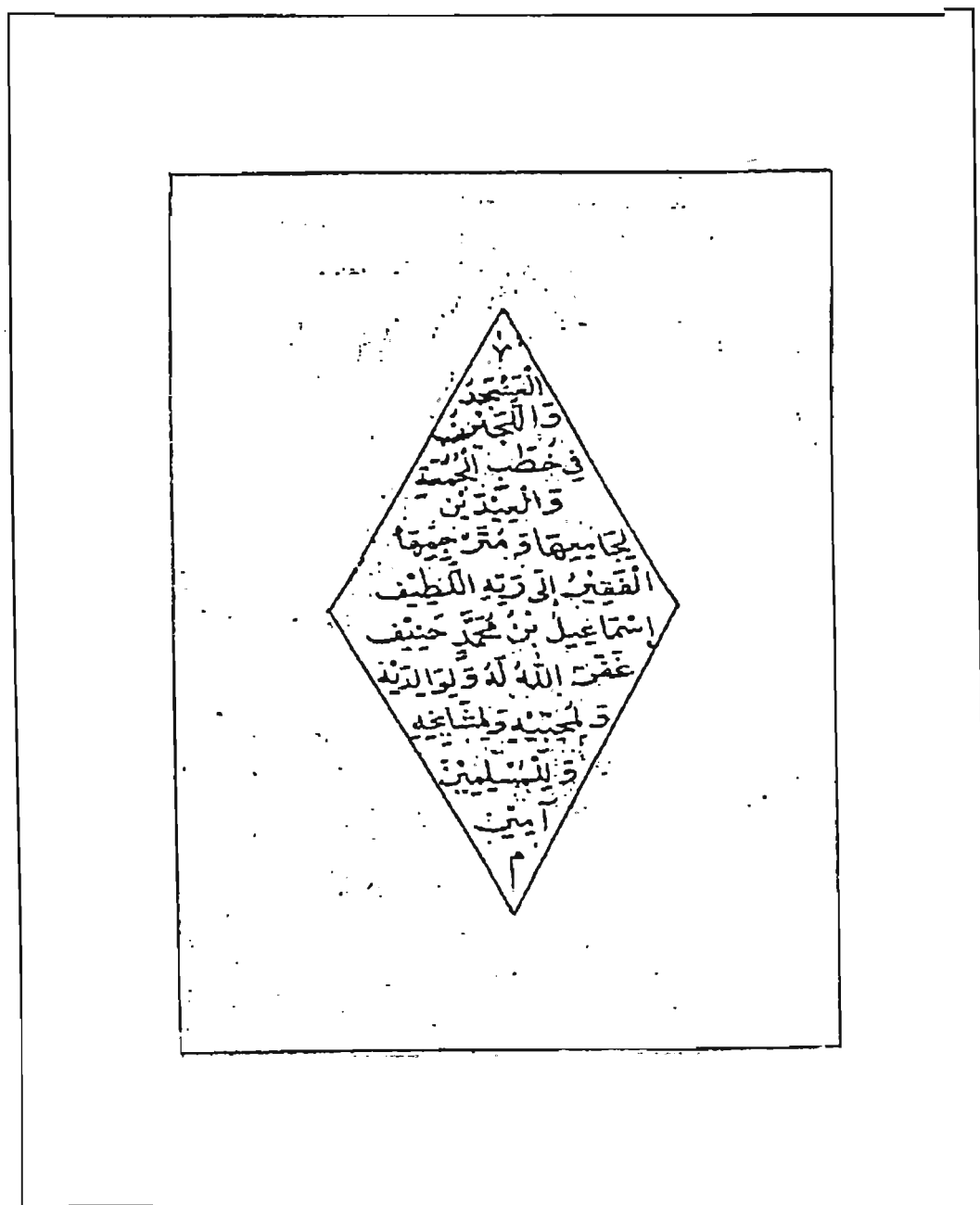


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*HIDAYAH AL-ṬALIBĪN FĪ FIQH AL-DĪN*  
 (GUIDANCE FOR THOSE WHO SEEK TO UNDERSTAND  
 THE RELIGIOUS INJUNCTIONS)

(۱۳۲)

(مقدمه: و خور خور)

(بسم الله الرحمن الرحيم) (السلامة على جميع) الله هببت خبوت دین الاسلام اوت  
 خبوت بقودتس (كل دعامة منها اساس رايح ليتبل سعادة الدارين و عباد قويم  
 تستهيم بسم الله النوع البشرى) انكلى بقودن دارن اساءة قوله بنت قت قسح اس اوتني  
 قود كرم بديسين حيث قند تقي فين لشن دذ نيا نيد آخره. انبت اساءة ربح اوت بلا  
 قاز من ستر نيت خورن دتو سبت قند و يند و م سوزن (ديا قامه الدين يرنى  
 الانسان من مستحقا لطلب الى قند النجى و النجى) اقتد اوت بقود قند دین خاند مينش  
 اوت قند خاند ينش قند خيد يرنى تاز د ينت قند هو كينش ايند قو اوت مالمينش (روى  
 البخاري و مسلم عن النبي صلى الله عليه وسلم انه قال) بخاري ان مسلم هببت قودال  
 قند نبي صلى الله عليه وسلم لشقى هببت قاز لك خيتى (بسم الاسلام على جميع) د  
 اسلام اس خيت اوت قين (شهادة ان لا اله الا الله و ان محمدا عبده و رسوله و اقام  
 الصلاة و اتى الزكاة و صوم رمضان و حج البيت) اوتني و راختني لشاري و انبت  
 اينس اسببت الله انوار لك محمد اس سبن بلاف ان سبن بشتين نغ ان اوم اوتني  
 د صلاة ان نغ د ركعة اننى بواصة رمضان اننى نغ ببت بيت الله (قالت عامة الاولى  
 الشهادة تان و هما شملان عفايد حقة تر تكرر عليهما سعادة الثابر و صلاح خاليم  
 في معاشهم و معادهم) نو د اينس بقودن اسيد نغ شهادتس. اقبلي نغ ببت  
 رنجي عقايد د نغ د اينس قند مت تحلو خورن قند بلسين حيث قند ميني اين  
 هلي خوي نوستنت اين هير د ليقتسارت قبطي ان اينهلي انكو مد ليبي (قاما  
 الشهادة الاولى التي تدل على الاقرار بالالوهية لله و حده فهي عماد كل دين  
 سماوي) ما ز نو د اينس شهادة قند اينفيس اوتيد اين كينغ قند الهه كين قو الله اين  
 دت اساءة بلاز قن انكلى هيرد خلف (قال تعالى) و هو كى الله نغ (قلى يا اهل الكتاب  
 تعالوا الى كلمة سواء بيننا و بينكم الا نعبد الا الله و لا نبشرك به و لا يتخذ بعضنا  
 بعضا اربابا من دوزن الله) نغ اوت ميني قند كتاب. كومتارة خورن قند اينس اس  
 شين اوتين ان جلي (انبت اين) لت اوتن في مت د نغ اسببت قو الله. اينت اوتن في  
 مت ما سبتن ما لا مشغوم اينس. اينت سونج قو اوتن في مت قند سونج اينر  
 قو اوتن في سوندر الله نغ (و لا تخفق باعقاد القلب و اعتراف اللسان بان الله  
 موجود و انه واحد لا شريك له و هو الحي القيوم) ايند اساءة قاز د خورن قند خورن

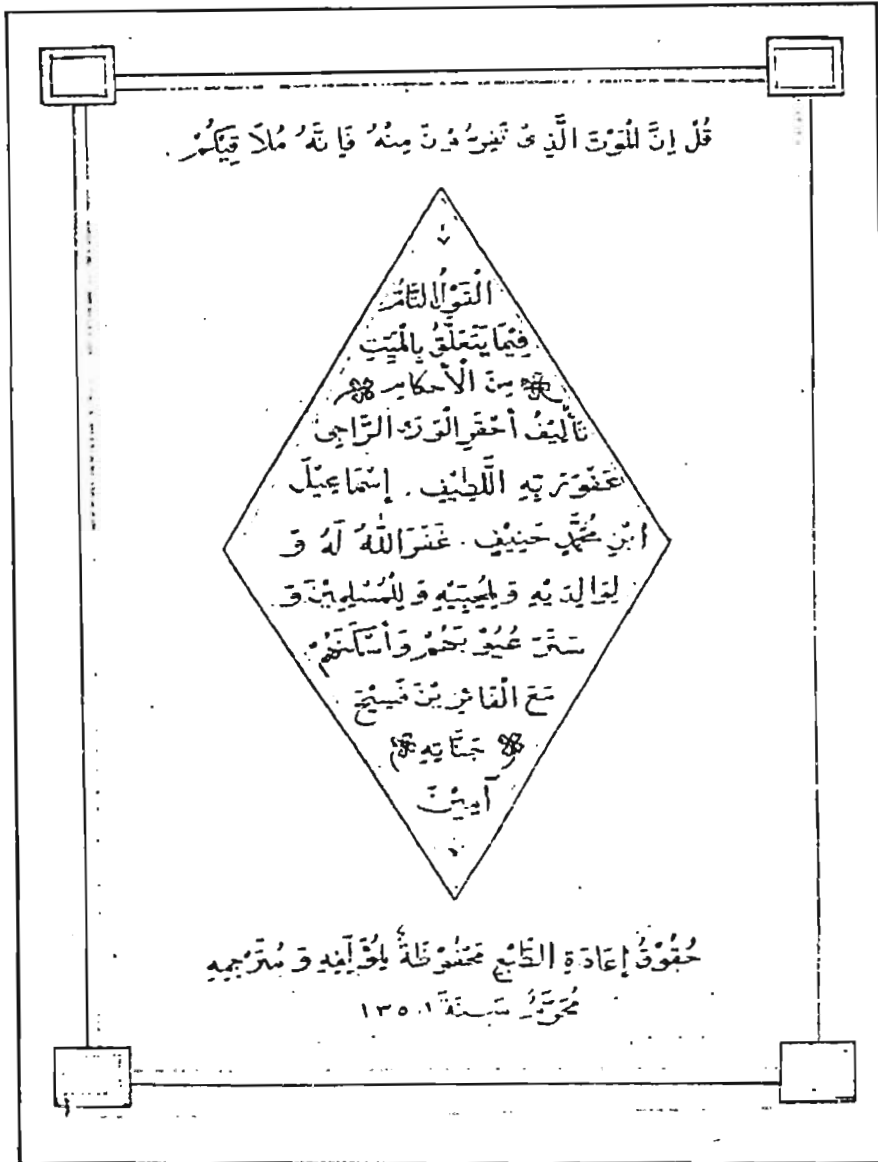


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*AL-`ASJAD WA AL-LUJAYN FI AL-KHUTBAH AL-JUMU'AH WA AL-`IDAYN*  
 (GOLD AND SILVER IN THE SERMONS OF THE FRIDAY PRAYER  
 AND THE TWO `IDS)

(۲)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ الَّذِي أَرْسَلَ رَسُولَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَ  
 نَجَّى عَلَى الْمُنَافِقِينَ وَالْمُنَافِقِينَ وَالْمُنَافِقِينَ وَالْمُنَافِقِينَ  
 عَلَى سَيِّئَاتِهِمْ تَأْتِيهِمْ وَأَعْلَى إِلَهِ وَصَحْبِهِ الَّذِينَ آمَنُوا إِلَى اللَّهِ بِأَقْرَبَ  
 لِيَوْمٍ وَأَمَّا لِيَوْمٍ فَمَا كَانَُوا هُمْ الْمُؤْمِنِينَ  
 (خُورَزْمِزْد)

آيَتِ سَتَ بِلَكِنْ مَاكَ فَرِ اَمَلِ دِ قَتِ دِ خَلْفِ اَسَرِ سَتِ خُورِ سَتِ  
 بَتَرِ نَقِغِ. دَتِ اِيكَ فَرِ اَوَرِ اَن اَوَرِ خُفَرِ اَتِغِ كِيَرِ فَرِ  
 سَوَمِي اِمَانِ اَوَمِي فَرِ تَالِ فَرِ دِ خُطْبِ فَرِ دِ جَمْعَةِ  
 سَوَدَتِ هَلِي دَتِ كَرِ فَرِ تِلِ فَرِ هَلِي مِشْتِي. مَا زِ اِيكَ  
 هَمِيَتِ اَلْتِنْدِ فَرِ سَمَائِ. اَن اِيكَ فَرِ اَوَرِ نَقِغِ اَوَمِ دَتِ يَدَن  
 فَرِ سَكِرِ رِيَدِ. فَرِ هَلِي اَسَرِ دِ سَاكِ اَسَرِ فَرِ مَكَلَدِ فَرِ اَن  
 دَتِ اَسَرِ سَوَارِ اَوَمِي فَرِ كَمِ. دِ بِنِشْتِي خُطْبِ اَيَتِ دِ  
 تَرِ دِ بَرِ جَتِي خُطْبِ فَرِ تِلِ فَرِ اَمَلِ. مَا زِ سَتِ  
 اِيكَ اَوَرِ. دِ اَبِنْدِ اَن جَمِ هَمِيَتِ دِ فَرِ نَقِغِ. سَلِ اِيكَ  
 پَرِ وِ بَرِ اَوَمِي فَرِ تَالِ دِ مَوِشْتِي خُطْبِ فَرِ اِيكَ دِنَاكَ  
 مِشْتِ دِ هَلِي فَرِ اَللهِ. اِيكَ سَلِ اَبِنْدِ خُطْبِ فَرِ پَرِ  
 اَوَرِ. فَرِ تَامِشْتِي اَتِي فَرِ دِ دِينِ. اَن اَوَرِ دِ مَنِشْتِ اَن  
 دِ كَوَالِي فَرِ دِ مَنِشْتِي. اِيكَ سَلِ فَرِ كَوَرِ سَوَمِي فَرِ دِ  
 خُطْبِ اَسَرِ اِيكَ رِ كِنْدِ هَلِي اَسَرِ تِلِغِ. فَرِ بَرِ فَرِ اَن اِيكَ  
 دَتِ دِ خُورِ اَللهِ سَتِ فَرِ دَتِ هَلِي مِشْتِ لِيَدِغِ (هَدَايَةِ)  
 مِشْتِ دِ اَخَرِ كَوَرِ فَرِ سَرِ اِيكَ اَسَرِ. قَارِ لِكَ دِ مَوَرِ



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AL-QAWL AL-TAMM FIMA YATA'ALLAQ BI AL-MAYYIT MIN AL-  
AHKAM (THE COMPLETE ACCOUNT OF REGULATIONS PERTAINING  
TO THE DECEASED)

(٧)

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَوْتَ وَالْحَيَاةَ عِبْرَتَيْنِ لِمَنِ اعْتَدَتْ . سُجَّاتُهُ مِنْ إِلَهٍ أَخْفَى  
الْأَجَلَ لِمَنْ تَتَعَبُ الْعَبْدُ الْبَقَايَا فِي صَحَّتِهِ وَيَكُونُ عَلَى حَذَرٍ ، فَيَتَرَوَّدُ بِالنَّفْوَى  
لَا تَحْمَاخِيزُ زَادَ لِمَنْ سَلَكَ فِي الطَّرِيقِ الْخَطَرِ . وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا  
وَنُؤَلِّنَا مُحَمَّدٍ أَفْضَلَ الْخَلْقِ عِنْدَ اللَّهِ عَلَى الْإِبْلَاقِ ، وَقَدْ شَرِبَ مِنْ كَأْسِ  
الْمَخُونِ ، وَعَلَى آلِهِ وَصَحْبِهِ الْقَائِمِينَ بِالرِّضَا مِنَ اللَّهِ وَهُمْ عِنْدَهُ رَاضُونَ .  
أَمَّا بَعْدُ . فَتَقَدَّ طَلَبَ مِنِّي بَعْضُ الطَّلَبَةِ التَّجْبِيَاءِ الْمَلَائِمِينَ لِدَرْجَتِي أَنْ أُؤَدِّعَ لَكُمْ  
كِتَابَ الْجَنَازَةِ فِي التَّأْلِيفِ ، وَأَنْ أَوْسِعَ فِيهِ بِأَسْوَاطٍ لَطِينَةٍ ، فَأَسْتَبْتُهُمْ إِلَى  
ذَلِكَ مُسْتَعِينًا بِاللَّهِ الْمَلِكِ الْمُنَّانِ ، وَأَسْأَلُ اللَّهَ أَنْ يَجُودَ عَلَيَّ وَعَلَى وَالِدَتِي  
وَالْمُحِبِّينَ بِالْعَفْوِ وَالْغُفْرَانِ . وَأَنْ يُؤْتِنَنَا بِالسَّوْبَةِ الصَّحِيحَةِ قَبْلَ فَوَاتِ  
الْأَوَانِ ، إِنَّهُ كَرِيمٌ تُؤْتِيهِ ، وَإِلَيْهِ الْمَرْجِعُ وَالْمُنَاقِبُ \*

## (كِتَابُ الْجَنَازَةِ)

(الْجَنَازَةُ يَنْشَأُ الْجَنِّمْ وَكَسْرُهَا اسْمُ الْمَيِّتِ فِي التَّعْشِ) دُؤُوبُ دُؤُوبُ دُؤُوبُ  
دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ  
مَنْ خُوذَهُ مِنْ جَنَزِهِ إِذَا سَرَّهُ لَأَنَّ الْمَيِّتَ سَتُوهُ بِالْتَّعْشِ) إِنْذَتْ إِنْ  
سَقَتْ قَرْنَ جَنَزِهِ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ  
إِنْ سَتَكِينُ مَنْ دُؤُوبُ كَاتِلُ سَامِرُ (وَقِيلَ هِيَ بِالنَّحْصِ اسْمُ الْمَيِّتِ وَبِالْكُسْرِ اسْمُ  
لِلْتَّعْشِ) إِنْذَتْ إِنْ سَتَكِينُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ  
إِسْتِدْنَةُ نَامِرُ فَرْدُ كَاتِلُ (فَعَلَى هَذَا الْقَوْلِ إِذَا تَمَّ عَلَى هَذِهِ الْجَنَازَةِ  
يَكْسَرُ الْجَنِّمْ فَتَحْتَ إِنْ لَمْ يُرِدِ التَّعْشُ قَالَهُ الْإِمَامَانِ) سُوُ أَوْبُ هِيَزُ دُؤُوبُ دُؤُوبُ  
خَسِيَتُ خَسِيَتُ . أَيْلُكُ سُمُوتُ أَوْبُ هِيَزُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ دُؤُوبُ  
بَيْتُهُ يَرْجُحُ اسْمُهُ فِي خَمْرٍ يَهْتَدُ كَاتِلُ دُؤُوبُ سُوُ خَسِيَتُ شَمُخُ الْيَمَانِ فِي خَسِيَتِ (وَكَلَّا إِذَا

تَرْجَمَةُ الْمَوْلِدِ الْبَرْزَنْجِيِّ  
 لَكَاوِيهِ لَامِزِجِيهَا الْحَقِيقِ الرَّاجِحِ عَنْوَرِهِ اللَّطِيفِ  
 إِبْرَاهِيمَ بْنَ مُحَمَّدٍ حَقِيقِ  
 حَفِظَهُ اللَّهُ وَلَوْ أَلَدِيهِ وَلِجَسَدِهِ أَمْعُوهَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ الَّذِي أَنَاذَرَ الْوَلِيدَ بِمَوْلِدِهِ سَيِّدِ الْكَوْنَيْنِ وَخَضَعَتْ عَلَيْهِ الْعَالَمِينَ  
 فَكَلَّمَ سَلَامَةً رَحْمَةً لَهُمْ وَخَضَعَتْ لَهُ الْبَشَرُ سُبْحَانَهُ مِنْ أَلْوَانِ الْخَلْقِ حَقِيقًا عَمِيمًا وَمِنْ  
 بَنِي الْكَافِيَاتِ فَاصْطَفَاهُ لِقَدَمِ مَرْحُوبِ الرِّسَالَةِ الْعَظِيمِ مِنْ بَنِي الْبَرِيَّاتِ  
 عَلَى اللَّهِ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَالتَّابِعِينَ لَهُمْ فِي كُلِّ مَا يَشَاءُ (لَقَدْ تَقَاتَمَ)  
 لَقَدْ تَقَاتَمَ بَيْنَ تَشْهُدِ الْأَخْوَانِ مِنَ الْبِلَادِ وَالْظُلُمِ وَالْجَبَابِ جَعَلَهُ اللَّهُ وَ  
 بَارَكْتَ مِنْ الْأَلَكِيَاءِ إِنْ أَرَادَ جَزَاءَهُمْ مَهْمَةً مَوْلِدِ الْمُصْطَفَى عَلَى اللَّهِ عَلَيْهِ  
 وَوَسَّاهُ لِنَبِيِّ جَسَدِ الْبَرِّ وَنَبِيِّ قَاسَمَتِهِمْ إِلَى رَغَبِهِمْ مَا جَاءَهُمْ مِنَ اللَّهِ أَنْ يَهْتَمُّ  
 بِهَذَا الْبَدَنِ جَاءَهُ لِيَوْمِ الْقَرَارِ الْأَكْبَرِ وَالشَّهْرِ الْمُبَارَكِ وَالْأَكْبَرِ مِنْهُ اللَّهُ  
 لَمْ يَكُنْ فِي هَذَا الْعَمَلِ الشُّبُهَاتُ وَأَنْ يَحْفَظَ قَلْبُكَ مِنَ الرِّقَابِ لِأَنَّ شَهْرَهُ وَبَنِيهِ  
 وَبَنِيهِ قَدْ جَاءَهُمْ تَرْجَمَةُ تَحُولُ مَتَابِعُهَا وَتَوْفِيقُ مَتَابِعُهَا لَا تَجْأُزُّ لَهَا بَلَدٌ وَتَحُولُ  
 لَهَا لَهَا بِهَا أَعْلَى الْعَالَمِينَ بِهَا خَائِرُ الْفَصَاحَةِ وَمِنْهَا بَنِي الْبِلَادِ وَ  
 بَنِي قَرْيَتِهِمْ خَرَجَتْ لِقَدَمِ بَلَدِهِ فِي التَّحْقِيقِ شَرَحَ وَجْهَهُ لَهَا بِالْعَقْدِ  
 لَهَا بِهَا بَنِيهِ لِأَنَّ خَيْرَ أَسْمَاءِ الْمَنَارِ فِي الْقَائِمَةِ فَلَمْ يَدَّ أَنْ  
 لَهَا قَرْيَتَهُ عَلَى بَنِيهَا وَمِنْهَا بَنِيهَا وَأَسْمَاءُ اللَّهِ لَهَا  
 يُوقِفُ لَهَا بِهَا وَأَنْ يَرْجُلَ التَّحْقِيقِ فِي الظُّمْرِ بِنَا إِلَى  
 مَتَابِعُهَا إِنْ أَسْمَاءُ مَشْهُورٍ وَتَحُولُ مَتَابِعُهَا

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 MAWLID AL-BARZANJI (THE BIRTHDAYANNIVERSARY FESTIVAL  
 (OF THE PROPHET (SAWS) BY AL-BARZANJI)

(٢)

<p>فأقول هو سيدنا محمد بن عبد الله ابن عبد المطلب واسمه شيبه المحمدي بن هاشم واسمه عمرو بن عبد مناف واسمه المغيره بن قصى واسمه نجيع بن يقصى لثغابيه في بلاد قضاة القصية مهم إلى أن أعاده الله تعالى إلى الجزم المحرم فمات به ابن كلا واسمه حكيم بن مرة بن كعب بن لؤي بن غالب بن فهر واسمه قريش واليه تنسب البطون القرشية وهم و ما هو قريشي كما جئنا إليه الكثير وارتضاهم</p>	<p>و أنتم من يقول الله و قوته القويته هم كانه لا حول و لا قوة إلا بالله (عظيم الله قوته الكريم ) (يعرف شدي من صلاحه وتسلطه)</p>
<p>لأنهم منكم من يقول الله و قوته القويته هم كانه لا حول و لا قوة إلا بالله (عظيم الله قوته الكريم ) (يعرف شدي من صلاحه وتسلطه)</p>	<p>لأنهم منكم من يقول الله و قوته القويته هم كانه لا حول و لا قوة إلا بالله (عظيم الله قوته الكريم ) (يعرف شدي من صلاحه وتسلطه)</p>

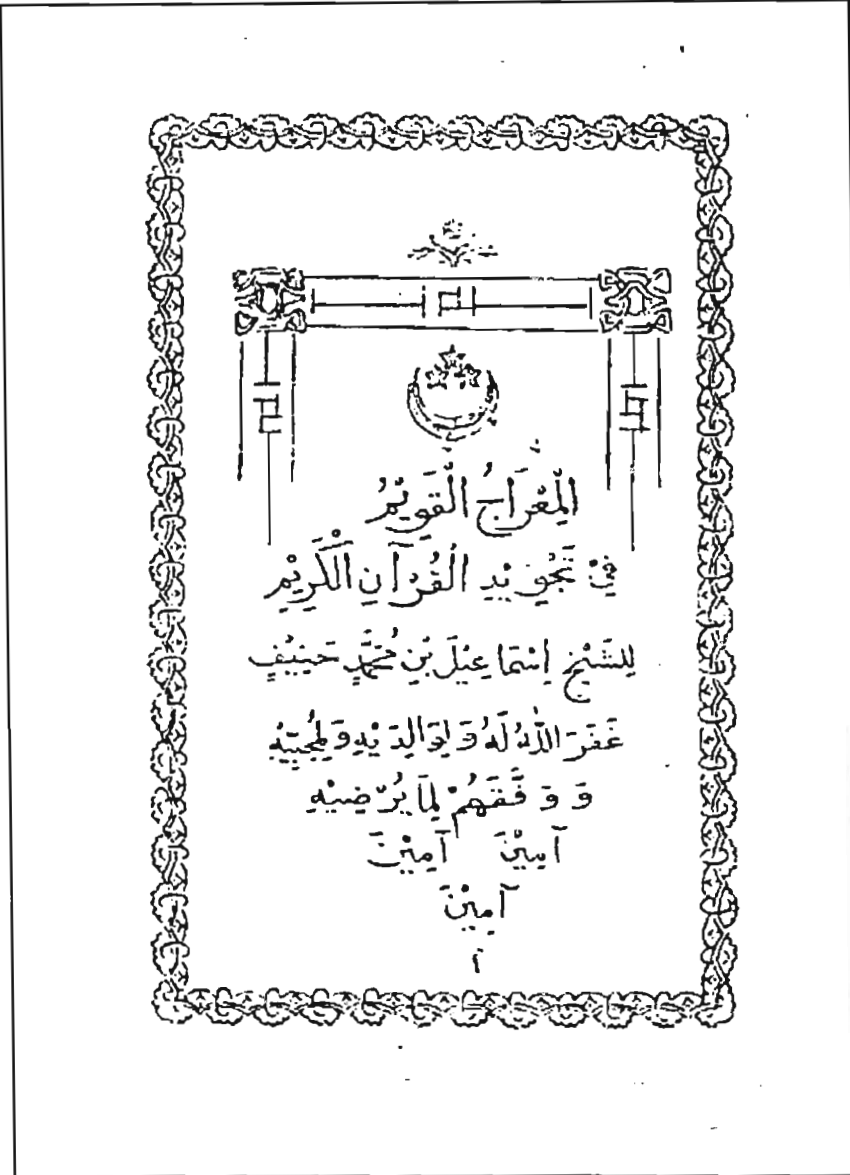
[illegible]

(القیامہ و پاکستان)

يَا نَبِيَّ سَلَامٍ عَلَيْكَ يَا رَسُولَ سَلَامٍ عَلَيْكَ يَا حَبِيبَ سَلَامٍ عَلَيْكَ صَلَوَاتُ اللَّهِ عَلَيْكَ  
أَوْفَى بِمَا لَمْ يَكُنْ إِلَّا الْوَيْدُ لَوْ تَبَيَّنَ لَمْ يَكُنْ إِلَّا الْوَيْدُ لَوْ تَبَيَّنَ لَمْ يَكُنْ إِلَّا الْوَيْدُ لَوْ تَبَيَّنَ

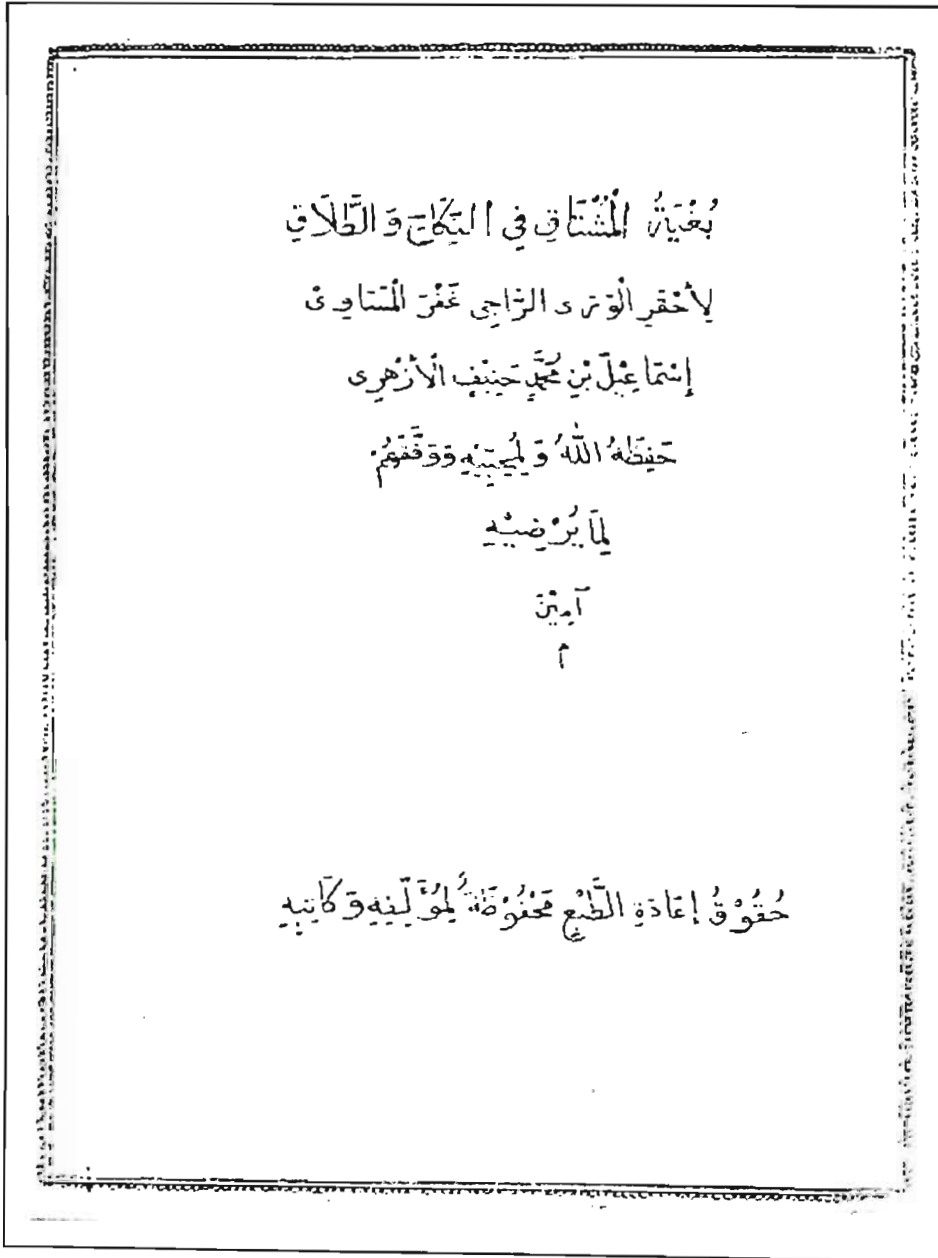
Two copies of ASRAKAL (ASHRAQ)

283



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*AL-MĠRAJ AL-QAWIM FI TAJWID AL-QUR'ANAL-KARIM*  
 (THE CORRECT STEPS TO THE ART OF RECITING  
 THE QUR'AN CORRECTLY)



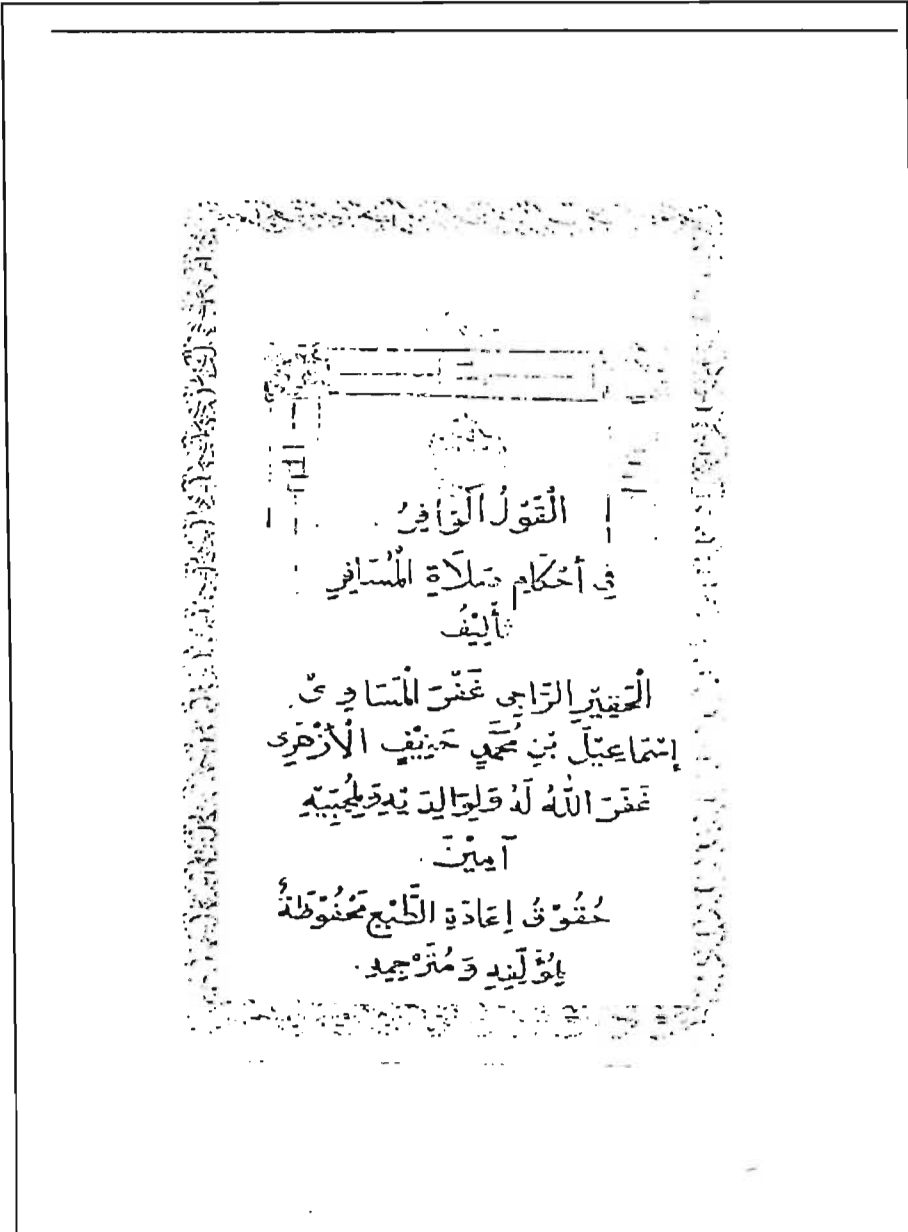


Two copies of  
*BUGHYAH AL-MUSTAQ FI AL-NIKAH WA AL-TALAQ*  
 (THE ASPIRATION OF ONE WHO DESIRES  
 MARRIAGE OR DIVORCE)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (٢)

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَ لَهُ تُسْبًا وَذُرِّيَّةً \* وَفَرَّغَ لَنَا الْيَمَاحَ  
صَيَانَةً لِلْأَنْسَابِ بَيْنَ الْبَرِّيَّةِ \* مُنْجَاتَهُ مِنَ إِلَهٍ حَكِيمٍ رءُوفٍ رَحِيمٍ حَفِظَ التَّوَع  
الْإِنْسَانِيَّةَ مِنَ عَاجِلِ النَّوَاءِ \* فَالْتَفَتْنَا بَيْنَ الْيَنْسَيْنِ مِنَ أَوْلَادِ آدَمَ بِعَقْدِ الرِّوَاكِ مَنَاقِ  
مِنْ سَفَلِكِ الدِّمَاءِ \* وَالضَّلَالَةِ وَالسَّلَامِ الْإِيمَانِ الْأَكْمَلِ عَلَى سَيِّدِ تَائِمَةِ الْقَائِلِ  
لَيْسَ شَيْءٌ مِنَ الْخَلَالِ أَبْغَضَ إِلَى اللَّهِ مِنَ الطَّلَاقِ \* وَعَلَى آلِهِ وَصَحْبِهِ وَكُلِّ مَنْ إِلَيْهِ  
مُسْتَأْذَنٌ \* (أَمَّا بَعْدُ) فَتَقَدَّرَ قَصْدُكَ بِهَذَا الْخُتْمِ أَنْ يَكُونَ لِلْقَارِئِ الْمُهَيِّمِ  
بِشُؤْنِ الْيَمَاحِ وَالطَّلَاقِ بِالنَّامِ بِأَهَمِّ السَّائِلِ فِي هَذَا الْبَابِ \* وَمَا أَقْدَمْتُ عَلَى  
تَأْلِيْفِهِ إِلَّا لِذَرَاكِ الْحَاجَةِ الْمَاشَةِ إِلَى مِثْلِهِ عِنْدَ ذَوِي الْأَلْبَابِ \* لِأَنِّي دَرَسْتُ  
بَعْدَ طَلَابٍ \* فَزَايْتُ أَنْ أَلْقَى لِحْظًا يُؤَافِي بِالْمُرَامِ تَسْهِيلًا عَلَى نَفْسِي الْأَمْرِ  
الشَّاقِ \* وَتَمَنُّهُ بَغِيَّةً لِلشَّاقِ فِي الْيَمَاحِ وَالطَّلَاقِ \* تَرْجِيًا مِنَ اللَّهِ التَّوَكُّلَ وَ  
التَّوَفِيقَ وَتَبَلُّلَ الْمُرَادِ \* وَالنَّظَرَ إِلَى وَجْهِهِ الْكَرِيمِ يَوْمَ النَّوَادِ \* إِنَّهُ سَمِيعُ  
الدُّعَاءِ \* وَجَبَّيْتُ الْبِتَاءَ \*

(فَوَيْلٌ لِمَنْ كَفَرَ بَعْدَ مَا عَاهَدَ فِي يَمِينِهِ) أَنْ يَكُونَ مِنْكُمْ مَنْ يَلْعَنُ اللَّهَ يَلْعَنُ اللَّهَ إِنْ خَلَاكَ  
فَيُنْسِ أَوْ يَأْتِي خَلِيفَتِي بَيْنَ يَدَيْهِ مَتَّ إِلَيْكَ يَكُنْ مَا لَكَ هَيْتَ دِي كِتَابِ إِيَّاسَ  
إِنْ كُورَتِي يَرَاتُ فَتَبْدِيلُ مَتَدِ نَرُو أَنْ يَدِ طَلَّاقِ. إِنْ يَدِ إِيَّاسَ تَحِينَ فَرُو دِي خَتَمِي  
فَتُفَرُو سَلَا إِيَّاسَ خَفِيفَتِي سَلَبَ فَنَدِ مَسْتَلَسَ فَنَدِ مَسْتَلَسَ فَنَدِ مَسْتَلَسَ فَنَدِ مَسْتَلَسَ  
إِنْ أَوْ مَتَدِ فَرُو فَنَدِ سَلَبَ فَنَدِ سَلَبَ فَنَدِ سَلَبَ فَنَدِ سَلَبَ فَنَدِ سَلَبَ فَنَدِ سَلَبَ  
خَلِيفَتِي فَرُو إِيَّاسَ خَتَمَ فَنَدِ سَلَبَ فَنَدِ سَلَبَ فَنَدِ سَلَبَ فَنَدِ سَلَبَ فَنَدِ سَلَبَ  
إِنْ خَلِيفَتِي إِنْ أَوْ مَتَدِ فَرُو فَنَدِ سَلَبَ فَنَدِ سَلَبَ فَنَدِ سَلَبَ فَنَدِ سَلَبَ فَنَدِ سَلَبَ  
وَدَخَ فَنَدِ مَالِكُوسَ سَلَبَ فَرُو فَنَدِ سَلَبَ فَنَدِ سَلَبَ فَنَدِ سَلَبَ فَنَدِ سَلَبَ فَنَدِ سَلَبَ



Two copies of  
*AL-QAWL AL-WĀFIR FĪ AḤKĀM ṢALĀH AL-MUSĀFIR*  
 (AMPLE TEACHING ABOUT INJUNCTIONS RELATING  
 TO THE PRAYER OF THE TRAVELLER)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي أتاح لي هذه الأمانة الشريفة فبها أرفع رايي لغيرها  
 من الرخص في السفر والحضر، سبغتني من إله كريم أنعم  
 علينا بغير لا تحصى إكراماً يستيد البشر، والصلاة والسلام  
 على سيدنا ومولانا محمد الذي جعلك أم ولائنا الأبرار  
 منسجداً وترابها طموراً، وعلى آله وصحبه والتابعين  
 ومن كان يريد عبداً شكوراً، (أما بعد) فقد قصدت  
 في التأليف هذه الرسالة أن تكون عوناً للحجاج المسافرين  
 سنويّاً من أماني مدينة مكة المكرمة إلى بيت الله الحرام، و  
 زاداً يترددون بها بغير تعب كهيئة الصلاة التي رخصت  
 لهم بشرطها وأحكامها، وقد أدرجت الحاجة الماسة  
 إلى مثل هذه الرسالة، لأن أكثر المسافرين مقصرون  
 في تعليم أحكام صلاة السفر كما يجب في هذه الحالة  
 فأردت هذا الموضوع بالتأليف ليكون قريباً للناخذ  
 وسهل المنال، وأسأل الله أن ينفع بهذه الرسالة في  
 الحلال والمال، إنه سميع الدعاء، ويحبب الدعاء

**Die Salaah van die Reisiger.**

Dit is permit vir die reisiger om kort te maak die salaah wat vier rak-'ats het met shoroet.

(1) Die reis moenie wees vir sonde nie.

(2) Dit moet wees die afstande van ag en veertig van Rasid Maschin se myle, hy kan verkort alhoewel hy hierdie afstand in 'n goeie tyd kan maak, eens met trein.

(3) Dit moet wees vir 'n regte rede soos geif en die nyanat van die hable, of vir doodsigheid, nie vir kuter nie.

(4) Die salaah wat verkort word, moet 'n adaa' wees vanaf die begin vandie reis en nie voor dit nie. Die selfde geld vir die hadan.

(5) Die lengte van die van die afstand moet al bekend wees in die beginneel van die reis, so die wandelaar wat nie regtig weet waar hy gaan nie, kan nie die verkorting maak nie.

(6) Hy moet niejjat om te verkort in die tabbierateel-igraam.

(7) Hy moenie iemand volg wat sy salaah volkeem maak nie.

(8) Die reis moet aanhou terwyl hy salaah.

(9) Hy moet weet die voorwaardes van die kort maak.

(10) Om op te pas van iets wat weg maak die niejjat van die kort maak, as hy in die salaah is. (i) Om te niejjat om volkeem te maak na hy geniejjat het om te verkort.

(ii) Tweesigtheid in die niejjat.

(iii) Hy twyfel of hy geniejjat het om kort te maak, dan moet hy volkeem maak sonder om af te breek die salaah.

(Al-jam-'ee. Die bymekaar bring van ontske).

Dit kan wees om bymekaar te bring tussen thoehr en 'aar en tussen maghrib en 'ishaa voor mit en agter mit met shoroet, vir die reisiger wat kan kort maak. So hy kan verkort en bymekaar bring in die selfde tyd. Maghrib kan nie verkort word nie en soos bly selfstendig. Dit kan nie kort gemaak word nie want dit is al klaar

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DIE SALAAH (SALĀH) VAN DIE TREWEL  
(THE PERFORMANCE OF PRAYER WHILE TRAVELLING)

## (24) Die Salsah van die Buisiger.

kort. Die meening van vooruit aanbring is om te bring voorentoe die tweede salsah van die wakte van die eerste salsah. En die meening van agteruit aanbring is om agteruit te bring die eerste salsah as die wakte van die tweede een. So die vooruit bring en hulle so daarvoor jam-'oestakdien, dit wil sê 'aer na theer toe en 'ishan na maghrib. En die agteruit aanbring, en dit word genoem jam-'oestagier, d.w.t. die agteruit bring van theer na 'aer en maghrib na 'ishan.

## Die oerort van Jam-'oestakdien.

(1) Om te begin eerste met die salsah wat behoort aan die wakte, dit sê hy moet eers die tar'ieb .hy moet eers maak theer na dan 'aer, en eers maghrib voor 'ishan.

(2) Om te slyp om bymekaar te bring in die eerste salsah, in enige part daarvan, so lang as 'dit is voor hy eers uit is, al is dit net die salsah. Maar die beste plek om daarvoor te slyp, is met die tabbierateel-igraam.

(3) Om te maak anvervolg tussen die twee salsah eerder om te veroum, d.w.t. die lengte van twee rah'ate met op die kortste manier kan gemaak word tussen die twee salsah nie. So hy móéte die oerort aanbring wat na die eerste vord kom nie. Hy word toegelaat om te veroum met die salsah na as hy abbas gebreek het tussen die salsah, en om te veroum met die athen en die ahamah.

(4) Die reis moet saakhou tot hy gesluit het die tweede salsah, en om dit maak nie saak as dit af gebreek het na dit nie, al was hy nog nie klaar nie.

(5) Die wakte van die eerste salsah moet nog veroum in wete tot die tweede salsah gesluit is.

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

## Die oerort van Jam-'oestagier.

(1) Om te slyp om agter uit te bring die eerste salsah voor dit uit gaan, by 'n tyd wat tyd genoeg is om die salsah volkome af kort te maak. As hy veroum met die slyp van die agter uit bring so lang tot daar net nog agterstellig is van die salsah die lengte van 'n rah-'at., dan is dit nog altyd genoeg salsah, maar hy het 'n reeds gemaak om die slyp so ver agter uit te sit .hy moet eers dat daar nog agterstellig genoeg tyd is waar in hy die vord volkome of kort kan maak. Dit moet op gelet word dat dit nie genoeg is om net te slyp om agter uit te bring nie, hy moet slyp om dit. enam met 'aer te maak in die wakte daarvan; net so met 'ishan.

نَيْلُ الْأَرَبِ فِي لُغَةِ الْعَرَبِ  
مُسْتَقْمَلٌ عَلَى جُزْءٍ مِنَ الْجُزْءِ الْأَوَّلِ فِي  
مَبَادِيهِ اللُّغَةِ الْعَرَبِيَّةِ  
وَيَلِيهِ الْجُزْءُ الثَّانِي فِي  
الْقَوَاعِدِ النَّحْوِيَّةِ .

رَأَى أَحَقُّ الرُّبُوعِ الرَّاجِي غُفْرَانَهُ

إِسْمَاعِيلُ بْنُ مُحَمَّدٍ حَنِيفُ الْأَزْهَرِيِّ

غُفْرَانَهُ لَهُ وَلِوَالِدَيْهِ وَ

لِمُحِبِّهِ أَمِينٌ .

أَمِينٌ

حَقُوقُ إِعَادَةِ طَبْعِ هَذَا الْكِتَابِ مَحْفُوظَةٌ لِلْمُؤَلِّفِ .

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

(1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي مَرَّقَ السَّمَاءَ بِلَا يُعَادِيهِ وَعَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ وَهَدَاهُ إِلَى طَرِيقِ  
الرَّشَادِ \* سُبْحَانَكَ مِنْ إِلَهٍ اخْتَارَ أَنْزَالَ خَيْرَ الْكُتُبِ السَّمَاءِ وَتَرَدَّدَتْ بِهَا بَلُغَةُ  
الْعَرَبِ مِنْ بَيْنِ لُغَاتِ الْعِبَادِ \* وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ  
وَعَقْبِهِ وَسَائِرِ السَّاطِئِينَ بِالْقَادِ \*

(الْمُرُوفُ بِدَلِيلِ رُش)

فَتِ قَامَ لَكَ لَدِي حُرُوفُ فَنَدِ عَرَبٍ سَيِّئَ تَالَفَتْ أَوْ نَسِ مَتْنِ آيَةٍ دُفُورِ  
يَسْ أَخِ أَنْتَوْنَحْ أَنْفَعِي فُورَتْ عَسَلَرَنِيْفْ أَوْ يَدِ فَرِ نَتِ بَرُوفِي دَتِ  
يَسْ فُورِ لِحْنَسْ هَلِيْ يَلِيْكَ يَسْ أَيْنِدِ فُورِ دِ قَتَوِيْ أَنْ يَفُورَتْ دَتِ أَسْزُورِ  
أَوْ مَتِيْ قَتِدِ دِ فَرِ نَتِ بَرُوفِي فَرِ أَنْفَلِيْ حَرْفِ فَرِ دِ يَحْتِيْ قَتِ قَلِ لِيْزْ هُوَ  
أَوْ مَتِيْ سَلَرِ يَفُورِ عَرَبٍ سَيِّئَ تَالِ دِ فُورِ لِحْنَسْ سَلَكْتَنِ يَسْ أَوْ مِ تَقِيْسِيْدِ فَرِيَتْ  
بَرُوفِي قَتِدِ حُرُوفِ فُورِ لِحْنَسْ هَلِيْ يَلِيْكَ قَتَوِيْ أَنْفَلِ

أَلِف	تَامِ قَتِدِ يَحْتِيْ	أَيْنِدِ يَلِيْكَ أَيْنِدِ	أَمَثَلُهُ فُورِ يَلِيْكَ		
أ	ب	ج	د	هـ	و
ألف	بَاء	جيم	حاء	خاء	دال
ب	تاء	ثاء	ث	ث	ث
ت	ثاء	جيم	حاء	خاء	دال
ث	جيم	حاء	خاء	دال	ذال
ج	حاء	خاء	دال	ذال	ذال
ح	خاء	دال	ذال	ذال	ذال
خ	دال	ذال	ذال	ذال	ذال
د	ذال	ذال	ذال	ذال	ذال
ذ	ذال	ذال	ذال	ذال	ذال

(1)

الشواهد النحوية  
لِتَدْرِيسِ الْعِلْمِ الْعَرَبِيِّ  
الجزء الثاني  
للشيخ إسماعيل بن محمد حنيف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وحده. وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ. وَعَلَى آلِهِ  
وَصَحْبِهِ وَكُلِّ مَنْ تَحَاتُّوهُ. وَنَبِّحُ نَهْبَهُ \*

(النحو قواعد يعرف بها أحوال أو أواخر الكلمات اللغوية العربية) د  
نحو إن رؤس فتدت حليين فوئرت متتهلي سائيد مينيرقي فند لاسني  
فند عرب تال سين فوئرد (والكلمة لفظ مفرد دال على معنى) إن  
فوئرد إن إن إنككت إنشپر ل فث آيتقيس أو ب إن مينغ (و  
تتد كب من حرود في الجماء التي أولها الألف وآخرها الياء) آندت  
فوئرت أو تخمك فند حرود في فند آيته فث حلي إينني أسدال  
إندي لاسني دار فن د ياء (و تنحصر الكلمة في ثلاثة أنواع) إندي  
فوئرد إن إنشليث إنشدي بر في سور في (إما أن تكون فعلاً أو اسمًا  
أو حرفاً) د تمث فن إن فعل د تيم إن فير ل فوئرد أو كند  
سقيس إن اسم د تيم إن تاسم أو دت منقس إن حرف د تيم إن  
آر يكمل (والفعل كلمة دالة على معنى مستعمل في الفهم والقرارة جزء من

Two copies of  
AL-QAWA'ID AL NAHWIYYAH LITADRIS  
AL-LUGHAH AL-'ARABIYYAH (RULES OF  
GRAMMAR FOR TEACHING ARABIC)

(٢)

تَرَدُّ فَعَلَ اسْ اَيْنَ قَوْمُ دَقَّتْ اَيْتَقَيْسُ اَوْ بِ اَيْنَ مِينِخَ قَتَّ سَيْلَفُ سَتَانِدُخْ  
 اسْ بِيْدِ فَرِهْ سَتَانِدُخْ اَيْنْدَ تَيْدُ اسْ اَيْنَ پَرَتْ فَهَوُومْ (وَالِاسْمُ كَلِمَةُ  
 دَالَةُ عَلَى مَعْنَى مُسْتَقِيلٍ بِالْفَهْمِ وَلَيْسَ الزَّمَنُ جُزْأً مِنْهُ مِثْلُ مُحَمَّدٍ) اَيْنْدَ اسْمُ  
 اسْ اَيْنَ قَوْمُ دَقَّتْ اَيْتَقَيْسُ اَوْ بِ اَيْنَ مِينِخَ قَتَّ سَيْلَفُ سَتَانِدُخْ اسْ بِيْدِ  
 فَرِهْ سَتَانِدُخْ اَيْنْدَ تَيْدُ اسْقِ اَيْنَ پَرَتْ فَهَوُومْ مَنِ يَنْتَسُسُ مُحَمَّدٍ (وَالْحَرْفُ  
 كَلِمَةٌ لَا يَطْهَرُ مَعْنَاهَا إِلَّا مَعَ غَيْرِهَا) اَيْنْدَ حَرْفُ اسْ اَيْنَ قَوْمُ دَقَّتْ  
 سَيْنَ مِينِخَ بِي اَيْتَقَيْسُ اسْتَيْتْ مَتِ اَيْنَ اَنْدَرُ قَوْمُ دَقَّتْ بِيْتِي دَتْ (مِثْلُ مَنْ  
 دَفِي) يَنْتَسُسُ مِنْ دَعْمِي قَنْ اِنْ فِي دَعْمِي اَيْنَ \*


(أقسام الفعل: دَخِلْتُ فَنَدِمْ)

(وَيَنْتَسِمُ الْفِعْلُ إِلَى ثَلَاثَةِ أَقْسَامٍ) اَيْنْدَ فِعْلُ اسْفَرْدِيلُ نَارُ دَرِي  
 خَدِيلَتِي (مَا فَرَّ وَهُوَ مَا دَلَّ عَلَى حَدُوثِ شَيْءٍ فِي زَمَنِ مَضَى) مَا فَرَّ دَعْمِي  
 قَتَّ فَرِهْ بِي اسْ اَنْهَى اسْتَقَّتْ اَيْتْ خَتِيسْ هَيْتْ اَوْ يَدْ خَيْرِ نَحْ قَنْ اسْ  
 اَيْنَ اَيْنَ تَيْدُ قَتَّ فَرِهْ لِبْ هَيْتْ (مِثْلُ دَخَلَ وَخَرَجَ) يَنْتَسُسُ هَيَّ هَيْتْ اَيْنَ  
 خَتَانِ اِنْهَى هَيْتْ اَيْتْ خَتَانِ (وَمِنْ مَارِجٍ وَهُوَ مَا دَلَّ عَلَى حَدُوثِ شَيْءٍ  
 فِي الْحَالِ أَوِ الْإِسْتِقْبَالِ) اِنْ مَضَارِعُ اَنْهَى اسْتَقَّتْ اَيْتَقَيْسُ اَوْ يَدْ خَيْرِ نَحْ  
 قَنْ اسْ اَيْنْدَ تَيْدُ قَتَّ اسْ اَوْفَقَتْ كَوْمْ (مِثْلُ يَدْخُلُ وَيَخْرُجُ) يَنْتَسُسُ  
 هَيَّ خَانِ اَيْنَ اِنْ هَيَّ كَوْمْ اَيْتْ (وَيُعَيِّنُهُ الْحَالُ لِأَمِّ التَّوَكُّيدِ وَمَا النَّتَا  
 فِيهِ) اَنْفَقَتْ فَرِهْ هَوُومْ اَيْتَقَيْسُ فَرِهْ دَ تَيْدُ قَتَّ اسْ اسْدِلَامْ قَنْ فَرِهْ  
 سَتِيرِزْ كَنْ اَيْنْدَ مَا هُنَّ فِي (نَحْوُ لَا كَثِيرَ يَنْتَسُسُ اَيْلُكَ سَكْرِيْفَ قَارِ  
 اِرْدَ) وَمَا يَنْتَسِمُ زَيْدُ الدَّرَسِ اِنْ زَيْدُ قَوْمِ سَتَانِ فِي دَايِسْ فِي (وَيُعَيِّنُهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 يَا مَنْ عَلَّمَ بِالْقَلَمِ ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ، وَالصَّلَاةُ  
 وَالْإِسْلَامُ عَلَى خَيْرِ النَّاطِقِينَ بِالضَّادِ ، سَيِّدِنَا مُحَمَّدٍ وَعَلَى  
 آلِهِ وَتَحِيَّهِ أُولَى الْفَضْلِ وَالرَّشَادِ . (أَمَّا بَعْدُ) فَقَدْ  
 قَصَدْتُ بِتَأْلِيْفِ هَذَا الْكِتَابِ أَنْ يَكُونَ مُلْحَقًا لِكِتَابِي  
 فِي قَوَاعِدِ اللُّغَةِ الْعَرَبِيَّةِ لِمُسَاعَدَةِ الطَّالِبِ لِلْمُبْتَدِئِ  
 وَإِعَانَتِهِ عَلَى التَّعْيِيرِ تَمَّا فِي ضَمِيرِهِ ، وَجَعَلْتُهُ مُعَادَتًا  
 فِي عِدَّةِ مَوْضُوعَاتٍ ، لِيَكُونَ مُرْتَبِدًا لِلطَّالِبِ  
 فِي الْمُنَاطَلَاتِ ، وَأَسْأَلُ اللَّهَ الْمَلِكَ الْكَرِيمَ  
 أَنْ يَنْفَعَنِي بِهِ الطَّالِبُ الْمُجِدِّ  
 النَّفْعَ الْعَظِيمَ ، إِنَّهُ  
 يَعْبادُهُ تَرْؤُفٌ  
 تَرْجَمُ  
 ۞  
 نَبَوِيُّ إِعَادَةِ الطَّبَعِ مُحْفُوفَةٌ بِمَوْلَانِهِ وَمُتَرْجِمِهِ

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*MULHAQ LI KITĀB FI QAWĀ' ID AL-LUGHĀH AL-'ARABIYYAH*  
*LIMUSĀ'ADĀT AL-ṬĀLIB AL-MUBTADI'*  
 (SUPPLEMENT TO THE BOOK ON ARABIC GRAMMAR  
 FOR THE ASSISTANCE OF THE BEGINNER STUDENT)

(أَمْثَلُهُ فِي الْمَا فِي - نُورٌ مِنْ بَيْلِدٍ أَوْ يَدٌ تَبْدُقَتْ فَرْدٌ لِيْ إِيْنِ)	
وَصَايَ مَلَكُوكُوكُ	إِيْنِكَ هَيْتُ خَلَوِيْ جَوْبِيْ فِي
تَسَلَّمْتُ الْكِتَابَ	إِيْنِكَ هَيْتُ خَا' تَسْتَعْبِدُوكُ
أَضَاعَ سَاعَتَهُ	هَيْ هَيْتُ قَلَوِيْ سَيْنِ الْوَيْسِيْ
فَقَدْ قَلَمَهُ	هَيْ هَيْتُ قَلَوِيْ سَيْنِ يِيْنِ
مَا عَابَ عَنَامَةً طَوِيلَةً	هَيْ قَسِيْ فَيَحْ فَنِ أَوْ نَسِ إِيْنِ
كُنْتُ مُتَأَخِّرًا جِدًّا	لَتُنِيْ تَبْدُقِيْ
وَعَدَ أَنْ يَخْضَرَ بَعْدَ سَاعَةٍ	إِيْنِكَ قَدْ بَتَّحَ لَا تَ
أَنْسِيْ وَعْدَهُ ؟	هَيْ هَيْتُ يَلَوِيْ لَتُنِيْ سَلَكُوْمُ
كَأَنْتَ تُرَايِ الْمُنْعَادَ دَائِمًا	أَخْتَرِ إِيْنِ إِيْنِ
سَكَنَّا بَيْتًا لَا حَيَمَةَ	هَيْتُ هَيْ فَرَحِيْ سَيْنِ يَلَوِيْ ؟
كَأَنْتَ رَوَّجْتَهُ فِي الْبُسْتَانِ	هَيْ هَيْتُ أَوْ يَدٌ تَبْدُقَتْ فَرْدٌ لِيْ إِيْنِ
	تَبْدُقُ دِيْنِيْ تَبْدُقُ
	أَوْ نَسِ هَيْتُ فَرْدٌ قُوْنِ إِيْنِ
	هَيْسُ فِيْ إِيْنِ تَبْتَتُ فِيْ
	سَيْنِ فَرْدٌ قُوْنِ إِيْنِ تَبْتَتُ

  
 الْمِنْحَةُ السَّانِيَّةُ فِي اللُّغَةِ الْعَرَبِيَّةِ  
 لِأَمِينِهَا  
 الْفَقِيرُ إِلَى رَبِّهِ الْطَّيْفُ إِسْمَاعِيلُ حَنِيفٌ  
 شَفَعَ اللَّهُ لَهُ وَلَوْ بِالْبَدَنِيِّ وَالْأَخِيهِ وَالْمُجْتَبِي  
 وَالْمُسْلِمِينَ آمِينَ  
 آمِينَ  
 دُورُ ذِي كَيْفٍ قَدْ هَيَّزَ كِتَابَ إِيَّاسَ يَلَيْتُ سُوْنُوْزِ دِيْزَمِتْ قَنْدِ  
 أَوْتَاآرْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ وَحْدَهُ. وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ.  
 وَ عَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَخَاتَمُوا. وَنَهَجَ نَهْجَهُ.  
 فِيْثَ قَارِئِكَ دَنْ هَيَّزَ كِتَابَ إِيَّاسَ خِيَمِينَ قَرْدِ  
 يَخِيَمِينَ رَفَتْ سَيِّزَ كِي قَرْ لَسَمِي هَيْثَ  
 أَوْ مَنِي لِيْزَ دِي تَالْ قَنْدِ عَرَبِ.  
 دِي تَالْ قَنْدِ قُرْآنَ إَنْدِ  
 مُسْلِمِينَ إِنْشِدِ  
 بِخَيْرٍ أَلْ.

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 AL-MINḤAH AL-SANIYYAH FĪ AL-LUGHAH AL-`ARABIYYAH  
 (SUBLIME BENEFIT OF THE ARABIC LANGUAGE)

(۲)

آلله قنلغ قنله هو كى الله اوزن انب قنلا كو برت قن د خنجه قنل شتو و برت هين د كتاب  
آندت هه مئ هال سين دل اينو قال دار مين. الله امار بكونخ اوب اينكو راش :

- هارن كبى الكلمات من الحروف الهجائية : د اونهاك قنله قورده قنله لينت من :-  
د براتى ان جيليسى قنله مينيسى اس اوب خمال قن قورده. د قورده اسه اينكلك  
ايشنبر له قنل اينقنين اوب د مينيج. آندت قورده اوب خمال قن لينت من.  
لينت من اس آيت يكلن قنل جهر يلك قن خمال قورده اين اينكلى قال اوم آيت يقين  
د قنل شكيلند كلكلى قنل اوشن مال قنير اوشن آيت شهر له ميند قورده \*

- حر الحروف الصريحة والعليلة : د جسوند ايند سكل لينت من :-  
د عرب قال هيت اخ انه قونخ لينت من قنل يكلنك اس قن اوشن. قنل ان قونخ  
اس جسوند ايند آندز دى امار سكل. هلى اسيد الة ايند داو ايند ياه. هلى اس جسونم  
سكل. قنل هلى قورده قنل قورده سونج كير. اين قنله آندز سين يلك. اسونج  
سين قورده هلى آيت خلات قورده. مار د جسوند لينت من اس سون.

د ياه اس جهر كند آلف آندت آيت جهر له قورده آلف. منكلى آندت جهر كند  
اوپد پتر قن قن ياه. سون ياه قن د قورده رنى بقور ينلد. اس آلف. د ياه  
قنل. قنل اوشن قنل حرق سنيديت آيت جهر له قورده. د سنيديت جهر كند  
قورده :- (حرف المد وحرف الين : د حرف قنلغ قنلغ قنلغ ايند سونج قنل)

قنير اين قنل سكل حرق اس مئ سكون ديمين مئ دوسام. آنداز كوم قورده  
حر كه ديمين برف قنل اوز اينس كوم دار مين. دن آندت د حرف المد. ديمين  
د حرف قنل لخال د حر كه قنل حرق قنل قورده كوم. ييتسنى قال ان  
يقول ان قيل. ان اس قورده سكل حرق كوم د حر كه قنل اوز اينس كوم دار مين  
بي. دن اسه د حرف اين. ديمين د حرق حرق. ييتسنى قورده يوقم ان ليل.

د صمة (د دين) اسيد حر كه قنل اوز اينس كوم مئ داو. ايند كمره (د بولا) ايند  
حر كه قنل اوز اينس كوم مئ ياه. ايند قنجه (د ديمين) اسيد حر كه قنل اوز اينس  
كوم مئ آلف. دت مئ خيت قورده دت آلف كن بي قنل دت اسنيديت د حرف مد



(٢)  
 - (ساعة الفطور) - بر يلقن ابنك  
 قد الفطور حاضر؟ أو الفطور حاضر؟ إنك بر يلقن خريث؟  
 هل جهزت فطورنا؟ هل أحضرته؟ هيت جرح خيالك أو تسين بر يلقن  
 إن هيت جرح ذك خيرة نغ؟

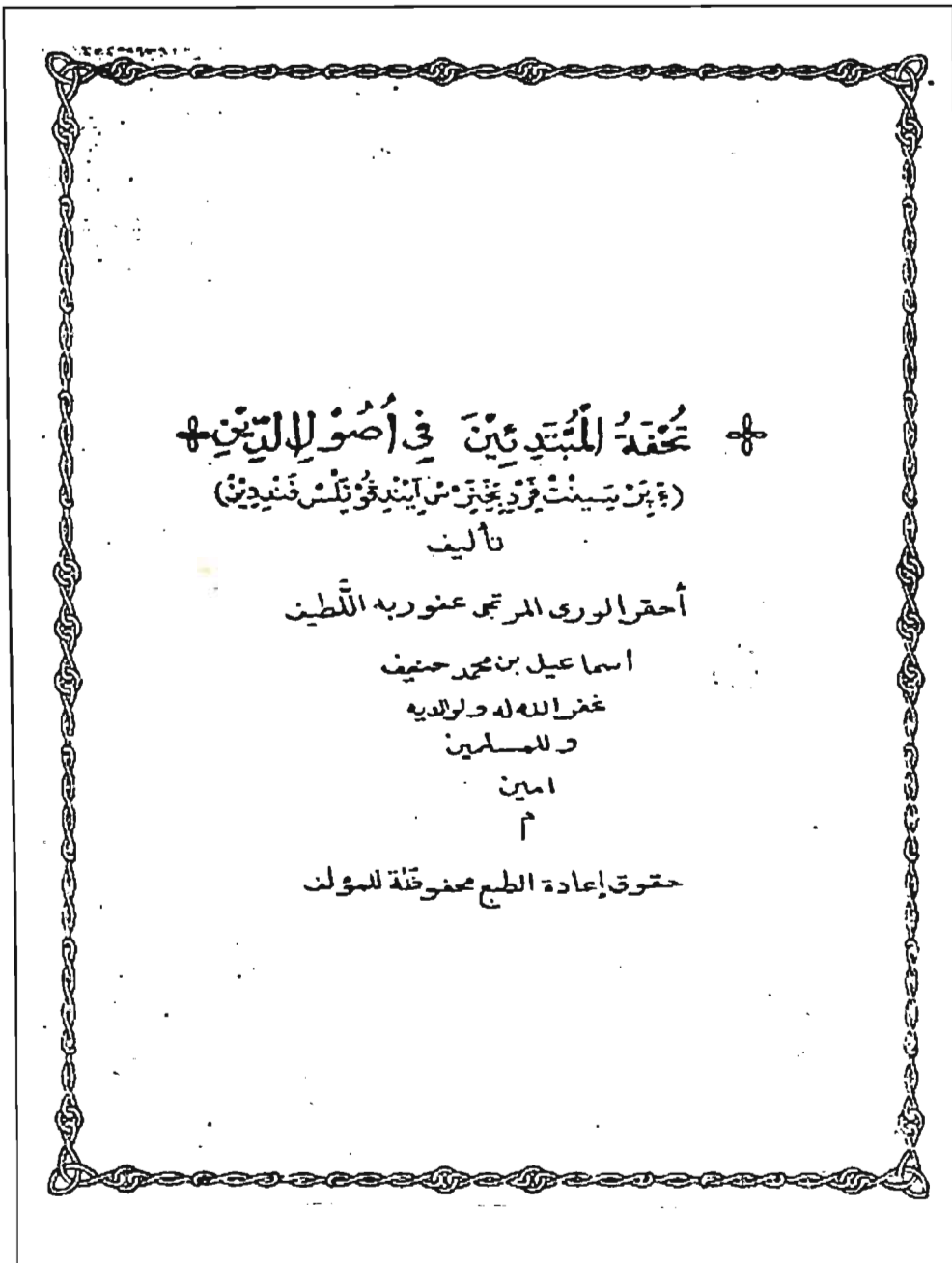
أسرع واعتد الشاي أو القهوة. ما لك هسح. إن مالدني أو فيد كوفي.  
 أخضر فطور من سريعا ولا شيطنة. بر نغ مين بر يلقن حوحو. إن شتاو غنسي  
 أنترب شاي أم قهوة؟ أخضر الشاي. ذرنك جرح في أو ف كوفي؟ آياك ليلا يبدن  
 ذكنا هيدو القشطة (الفستة) حامضة. (Pm) ق. ما هيتو كريند آس سين.  
 أعطيني الملح والفلل والخردل والمخد. من قرح في ستون آند بيتر آند موسشرد  
 و قليلا من عصير (عصارة) الليمون. آند آسين. إن في يحن ليتيحي. سون  
 تاي لي الرتبة والحب. من قرح ما أن (Pm) د بوتر آند كاس.

خذ التفاح والسكر والكاس (الكوبية). فتد كوفي آند بر يلقن آند خلاص إن  
 وأخضر شيتا من العسل والمرق. بر نغ في حو حو هيتو إن جرح إن رينب  
 فاكهة ناضجة. لا أحب المخللات. حو حو. آياك ليلا يبدن يلقن في.  
 أحب البيض مسلوق أم فليقة؟ ليلا جرح د آند حو حو أو في حو حو؟  
 الرتبة جديدة؟ ذكنا الحمر تايك وجاف. د بوتر آند قرح ما د بوتر آند حو حو  
 تحتاج إلى فتاحين زائدة وغلابة. أو ش ملين ميند كوفي إن في يحن  
 جديدة للشاي وملاعق السكر. كتل قرح في إن ليلا يبدن قرح د سيلن.  
 صبت (كبة) الشاي يرفي. سيلنك (Pm) د في يحن يحن رختا يحن.  
 - (العشاء) - د أنت مال -

لنذهب إلى المطعم لتناول العشاء لاقت. لست أو ش حان تازد ليغ (Pm)  
 يوجد فيه ألوان كثيرة. أو ش تفت أو تسين أنت مال. فتد تاز  
 أس يلقن في بئح سوري. آياك ليلا يبدن د هيتو كرفي. ما ردت ما  
 لكن لا تأس. ولند هب. حو حو تازد. سون لست أو ش حان.







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*TUḤFAH AL MUBTADI'IN FI UṢŪL AL-DĪN*  
 (A GIFT FOR THE BEGINNERS IN THE PRINCIPLES OF RELIGION)



Two copies of

**DIE STERKE FONDAMENT**  
**(THE STRONG FOUNDATION)**

(2)

Die sterke fondament.

Iemaan, daar gaan onder hulle ander ietse wat moet geglo word. Die Nabee sallallahu aleihi wa sallam het gesê toe hy gevra gewees het wat is die iemaan:-

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ  
وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ .

Dat jy moet glo aan Allah, en sy malak-ikah, en sy kitape, en sy ras-oels, en die laaste dag, en dat jy moet glo aan die kadar(die uit-sitting van die ietse), die goed daar van en die sleg daar van.

Die kortse begrip van die praat op die iemaan en die islam, is, die islam is die openbaarde oorgee vir die Nabee sallallahu aleihi wa sallam mee gekom het, en die iemaan is die binnelike oorgee. Die openbaarde oorgee meen om te doen die ietse van die geloof, en die bin-nelike oorgee meen om te glo met hart aan die waardigheid van hier-die ietse, en om in te gee. Ons kan ookso sê, om te volg die Nabee sallallahu aleihi wa sallam se werkslone is islam, en om te glo sy prate en sy vertellings is iemaan.

Die iemaan en die islam is twee ietse wat nodig is een vir die ander, want geen werksloon is reg sonder iemaan nie, en die giene wat doen die werksloon sonder om te glo met die hart, is 'n monaafik, dit meen 'n veinsard, en hy is die giene wat uitwys wat hy nie is nie.

Die ietse wat opacu die geloof.

Die ietse wat opacu die geloof van 'n mens is vier, (1) om reg te glo, en dit is om te glo aan Allah sonder om gelykens te maak met hom enige iets, dit meen om te glo dat Allah een is, en dat hy nie het 'n gelykens nie. (2) Om te volbring met die belofte, en dit is om te doen die orders van die hoë Allah. (3) Om opreg te wees, en dit is om suiver te maak die werkslone vir Allah. (4) Om op te pas van die boeken, dit meen om te blystaan in die banke sonder om te oortree, en daar die is verkry met die wegbly van die ietse wat Allah belet het van.

Die eerste pilaar van die iemaan, en om te ken vir Allah.

Die eerste pilaar van die iemaan is om te glo aan Allah, en dit kan nie verkry word op die regte manier nie as met wanneer ons leer ken vir Allah. Om te leer ken vir Allah is die eerste wanjib, (verplig-ting) op die nakallaf (die aanspreeklike persoon), en hy is die giene wat moeslim en mondig en verstandig is. Die enigste manier om te leer ken vir Allah is om te weet die sifant wat wanjib is vir hom, dit meen wat sy troekom, en die wat moestagiel is op hom, dit meen wat on-moontlik is op hom, en die wat jaa-leez is vir hom, dit meen wat kan wees vir hom. En soos dit nodig is om te ken vir Allah met sy maniere, so is dit nodig om te ken sy ras-oels ookso van die selfde punt. Die giene wat ken vir Allah hy is die wat glo met sekernad van be-wysen af, op die regte manier soos dit is. Die giene wat dink of twy-fel in enige iets van die akan-ied (die ietse wat moet geglo word), en die giene wat verkeerd glo, is kafir.

(Die wat wanjib is vir Allah van sifant (maniere))

Weet waarlik dit is wanjib vir Allah in die algemeen alwat verkoo is, en dit is moestagiel op hom alwat 'n verandering is, en hier is

(١١)  
(مقدمة في التفسير)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . الحمد لله الذي ارسل رسوله يا تهدي  
ودين الحق ليظهره على الدين كله ولتذكره المشرقون . والصلوة  
والسلام على سيدنا محمد وعلى آله وصحبه بحسب الجود الهداية والحق اليقين .  
حسب كيف كان ينزل القرآن الكريم .

اول آية من القرآن الكريم نزل بها الروح الامين على قلب محمد صلى الله  
عليه وسلم ليكون من المنذرين بلسان عربي مبين (بسم الله الرحمن  
الرحيم اقرأ باسم ربك الذي خلق خلق الانسان من علق اقرأ وربك  
الاكرم الذي علم بالقلم علم الانسان ما لم يعلم) .

وكان ذلك بغير جزء في يوم الاثنين السابع عشر من رمضان في الثامن  
عشر منه من السنة الثالثة عشرة قبل الهجرة . وفي يوم الجمعة سابع  
ذي الحجة من السنة الثامنة للهجرة نزل قوله تعالى (اليوم اكملت  
لكم دينكم وانممت عنكم نعمتي ورضيت لكم الاسلام ديناً) فان  
تغير فيها آية نزلت من القرآن وقالت النبي صلى الله عليه وسلم  
بعد ذلك الا احداً وثمانين يوماً . وعن ابن عباس رضي الله عنهما  
ان آية نزل بها جبريل عليه السلام قوله تعالى (واقتلوا يوماً  
ترجعون فيه الى الله ثم توفى كل نفس ما كسبت وهم لا يظلمون) .

وعاش رسول الله صلى الله عليه وسلم بعد هذا احداً وعشرين يوماً  
وقيل احداً وثمانين يوماً . وقيل سبعة أيام . وقيل ثلاث ساعات .  
وهناك اقوال اخرى في آية نزلت . ولمدة النزول لا تعرف باليسبغ  
كما تشهر من الاقوال المختلفة . فمن نحو ثلاثة وعشرين سنة  
عشر سنوات منها في المدينة بعد الهجرة . واثني عشر سنة  
وفي المدة المذكورة نزل القرآن الشريف على نبينا صلى الله عليه  
وسلم مضملاً في حجره منقلاً بحسب الاستطاعة التي تدعو الى تنزيله  
فكان ملك يلقى اليه ما امر به من الآيات النازلة عليه .

Two copies of  
MUQADDIMAH FI AL-TAFSIR  
(AN INTRODUCTION TO THE QUR'ANIC EXEGESIS)

(٢٠)  
 - استنباط تنجيم القرآن -

من استنباط تنجيمه ما أشار إليه الله تعالى إذ يقول (وَقَالَ الَّذِينَ كَفَرُوا تَوَلَّوْنَا نُنَزِّلْ عَلَيْهِ الْقُرْآنَ جُفَاءً وَاجِدْ) فَأَجَابَهُمْ بِقَوْلِهِ (كَذَلِكَ) أَيْ أُنْزِلَتْ لَهُ مُقَرَّرًا (لِيُنَبِّئَ بِهِ قَوْمًا لِّيُتَّقُوا بِهِ) قَلْبَكَ وَتَسْتَمْلِكُنْ مِنْ إِجَادَةِ حَفِظِهِ. وَكَذَلِكَ كَانَ الشَّانُ فَقَدْ يَسْتَمْلِكُ التَّنْجِيمُ لِلنَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَأَصْحَابِهِ أَنْ يَحْفَظُوا الْقُرْآنَ وَيَفْهَمُوا مَعَانِيَهُ وَأَسْرَارَهُ. وَمِنْهَا أَنَّهُ سَابَرَتْ سِتَّةَ لَيَالٍ نَزَلَ فِيهَا الْقُرْآنُ أَذْغَى إِلَى قَوْلِهِ إِذْ لَوْ نَزَلَ جُفَاءً وَاجِدَةً لَنَفَرَ مِنْهُ النَّاسُ لِكَثْرَةِ مَا فِيهِ مِنَ الْقَرَائِصِ وَالْأَوَامِرِ وَالنَّوَاحِي. قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: أَوَّلُ مَا نَزَلَ مِنَ الْقُرْآنِ ذِكْرُ الْجَنَّةِ وَالنَّارِ حَتَّى إِذَا تَابَ النَّاسُ إِلَى الْإِسْلَامِ نَزَلَ الْحِلَالُ وَالْحَرَامُ. وَلَوْ نَزَلَ أَوْزَنُ شَيْءٍ لَأَسْرَبُوا الْحَمْرَ لَقَالُوا لَا تَدْعُ الْحَمْرَ أَبَدًا. وَلَوْ نَزَلَ لَا تَزْنُوا لَقَالُوا لَا تَدْعُ الزَّنا أَبَدًا. وَمِنْهَا أَنَّهُ يُحْكَمُ بِحَسَبِ الْأَحْوَالِ وَالْحَوَادِثِ وَالْأَكْرَامِ وَالْأَجَاءِ فِي وَقْتِ الْحَاجَةِ إِلَيْهِ كَانَ أَوْ قَعٌ فِي الْبُغْيِ وَأَبْلَغُ فِي الْإِنْفِاقِ. وَمِنْهَا أَنَّ مِنْهُ النَّاسِخَ وَالْمَنْسُوخَ وَلَا يَنَاقُ ذَلِكَ إِلَّا فِيمَا أُنْزِلَ مُقَرَّرًا. وَقَدْ أَمَرَ اللَّهُ رَسُولَهُ فِي تَوَاضُعٍ مِنْهُ بِالْتَّقَاتِ فِيمَا يُلْقِ إِلَيْهِ وَنَهَاهُ عَنْ التَّعَالِي فِي الْإِسْتِمَاعِ. فَقَالَ تَعَالَى فِي سُورَةِ طه (وَلَا تَتَكَبَّرْ فِي الْقُرْآنِ مِنْ قَبْلِ أَنْ يُنْزِلَ إِلَيْكَ وَحْيَهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا). وَقَالَ فِي سُورَةِ الْفَصَحَةِ (لَا تَكْثُرْ لَكَ بِهِ نِسَابُكَ يُتَكَبَّرُ بِهِ أَرْأَيْتَ جَمْعَهُ وَقُرْآنَهُ) وَأَذْخَرْنَا لَهُ تَتَبَعَ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيِّنَاتِهِ) وَقَدْ كَانَ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَعْمَلُ ذَلِكَ يَوْمًا

سنة. لَمَّا نَزَلَ الْوَحْيُ (٢٠) أَوْ بِمَنْجَعِهِ عَمَّا تَجَرَّبَ فِيهِ أَنْ يَنْفَعِيَتْ بَيْنَهُ (س) أَيْ  
 فِي مَدْرَسَةِ الْبَحْثِ لَا يَذْهَبُ عَنْ ذَلِكَ شَيْءٌ مِنْ مَعَانِيهِ (٢١) أَيْ إِنَّمَا تَجَرَّبَ فِيهَا  
 (٢٢) أَيْ إِذَا تَجَرَّبَ فِيهَا يَسْتَأْذِنُ مِنْ رَبِّهِ مَا أَسْأَلَ عَنْكَ مِنْ مَعَانِيهِ وَتَعْلِيلِهِ

(١) باب الأخلاق -  
 علم الأخلاق للأستاذ أمين قري، أمين دار الكتب المصرية -  
 هو العلم الذي يبحث عن حالة النفس وترويعها (مبلها ورغبتها) في أفعالها إلى  
 الخير والشر وعن الصفات الانسانية غاليها وسافليها، وعن بقل تلك الصفات  
 في الانسان وقبولها للتغيير. وقد قال العلماء هي صورة النفس المستترة  
 التي تظهر في الانسان عند القيام بأفعاله التي لا تكلف فيها، ولا تكون الأفعال  
 خلقا للانسان الا اذا كانت صادرة لا عن تكليف ولا عن إجهاد نفس ولا عن  
 تفكير، فالأعمال التي يحتاج فاعلها إلى إكراه نفسه عليها لا تعد من خلقه لأنها  
 ليست سجيبة له ولا طبعيا. فمن يتكلف فعل المكرمات وبذل المال رياء لا  
 يقال خلقه السخاء أو الكرم، ومن تصنع الحلم أو التواضع لا يسمى حليما أو  
 لا متواضعا. وها هو أبو الطيب المشنقي يقول :-  
 وللنفس أخلاق تدل على الفنى : أكان سخاء ما أتى أم تساخيا  
 فرب شخص من خلقه السخاء لكنه لم يبذل لفقد المال أو لما نفع آخر من  
 أجل هذا عترف بعضهم الأخلاق فقال هو مبول وجدانية (مستعينة)  
 تقوم بالنفس فتوجه بها إلى الجوارح فتحدث آثارها إن خيرا وإن شرا وفاقا  
 لإرادة الشخص وترويع النفس : والأخلاق إما حسنة وإما سيئة.  
 فالمحسن ما حسنه الشرع والمقيل والسق ما ذمه الشرع والمقيل، ومن شأن  
 العاقل الكامل أن يختار الأحسن والأفضل في العاقبة وإن كان فعله مشقة  
 على النفس أو كان مكروها لها ومنغضا، قال تعالى (فمتى أن تتركوا شيئا  
 وتجتهد الله فيه خيرا كثيرا) - وعنى أن تتركوا شيئا وهو خير لكم وعنى  
 أن تتركوا شيئا وهو شر لكم. وآفة عقل الانسان هواء ولذا قال بعض الحكماء  
 : رفس الهوى فإنه إذا غلب العقل جعل محاسن المتر مساوى فيصير الحكم  
 حقا والعبادة رياء والجود تبذيرا والاقتصاد (مستعينة) بخلا.  
 وقال آخر :- وآفة العقل الهوى فمن علا : على هواه عقله فقد نجا  
 وإذا قوت العقل و غلب قاد صاحبه إلى محاسن الأخلاق ومحامد الأمور وحفظه من  
 من التردى من مهادي الهلكة. وإن ضعف العقل هلكت النفس وظهر اغوجاجها.  
 وليس الانسان شريرا بفطرته ولا خيرا بطبعه ولكنه خلق أداة  
 صالحة لفعل ما يوجهها العقل إليه، قال تعالى (ألم تَجْعَلْ لَهُ عَيْنَيْنِ وَلِسَانًا  
 وَشَفَتَيْنِ وَهَدْيَانَا التَّجْدِي) وقال (وَنَقَّبْنَاهَا فَاَلْعَمَّا هَا فُجُورَهَا  
 ١١) أي قنير بقي الخير والشر أو التذير وأفضل التجدي المكان المرتفع.

Two copies of  
 'ILM AL-AKHLAQ  
 (KNOWLEDGE OF ETHICS)

(٢) باب الأخلاق  
وَتَقْوَاهُمْ أَتَقْوَاهُمْ مَن رَّكَاهَا وَكَرَّهَاتِهَا مَن ذَلَّلَهَا (١). وفي التاريخ أمثلة كثيرة تدل على أن  
العقل السليم يهتدي صاحبه إلى الخير. فالأمة العربية في جاهليتها كانت غريفة في  
بجار الآثام من خمر وميسر و قتل نفس بغير حق ذؤاد (منه ومنه) بنات و  
هناك أعراض (منه ومنه) فلهذا جاء الإسلام و غلب العقل وهو انتقلت  
تلك الأمة من حمة النساد (منه ومنه) إلى روضة  
الصلاح والاستقامة. فأنت فعلا حميدا ونالت عزاجيدا. وحسبك أن تعلم  
أن الأمة العربية سادت بحميد الأخلاق وحميد الخلال. فكان الصدق والأمانة  
والعفة والوفاء والمروءة والاخلاص في العمل والألفة والاتحاد كلها مجتمعة  
في الرجل منها. يتحلى بها عن رغبة لا عن رهبة و بميل و وجدان شريف ونزعة  
نفسية حميدة. ٥٠ الإنسان ومكارم الأخلاق -  
للأديب غفر قلمي (ملخص)

الإنسان في هذا العالم مركب من جسم يترك بالبصر. ومن روح تترك بالبصيرة  
و إلى ذلك أشار القرآن بقوله (وإذ قال ربك للملائكة إني خالق بشرا من طين  
فإذا سويته و نفثت فيه رُوحى فقعوا له ساجدين). وهو كالتبات من حيث  
أنه يتعدى ويتناسل. وكما الحيوان من حيث أنه يحس ويتحرك. وكما أنه من  
حيث الصورة والشكل. وكما أنه يملك من حيث ما يصد عنه من خير و طاعة  
وكما الشياطين من حيث ما ينو توطئ فيه عصىان و شر. و فضله و جسمه إنما هو  
باليد العاملة و باللسان الناطق بالخير. و لا فضله إلا إذا راعى ما به صار  
إنسانا و خرج من زمرة الحيوان. وهو العنصر الحق والعمل المتكبر. فمن صرف  
هيمته و عنايته إلى تنمية عقله و تربية فكره و تطهير نفسه فخلق به أن يكون  
في صف الملائكة فيسمى ملكا كما كان يوسف الصديق عليه السلام. فقد  
قال من رآه كما جاء في القرآن (ما هذا بشرا إن هذا إلا ملك كريم). ومن جمل  
همه في الحياة شهوته و لذته البدنية كان خليقا أن يكون في صف السباع  
و أن كمن قال الله فيهم (و جعل منهم القردة والخنازير و عبد الظن  
غوت). إن في الإنسان قوة و ضعفا. وأخلاقه هي التي تزيين ذلك فمن

(١) يبرر الله تعالى بآية أشأ النفس وأبدعها مستعدة يكمالها و أنه أفرمها و  
عزفها النجور و التقوى أي حالها من القبح والحسن و ما يؤدى إليه كل منهما و منها  
من اختيار أيهما شاة (٢) أي طهرها من الأخلاق الذميمة والزنازل. أو أنما جاء و  
أبدعها بالتقوى. (٣) أي خسر من نقصها بالنجور أو من ذنوبها (٤) صور من الزحام.

## Die eerste stap.

(1)

Bismillahirrahmanirrahim, al-hamdu lillahi rabbil-'alamin.  
 Wa sallallahu alim sayyidinasi Lokmannien wa alim salihie wa sag-  
 hini. Ameen-lik.

(Die making van ieslaam: Imaan)

Die making van ieslaam is 'n openbaer oer te gee vir die wil en die  
 bevrediging van Allah, en daar die is verkry met die doen van die  
 werksloot wat die geloof ordert. Die Imaan meen om te glo met die  
 oort aan almal die ietse wat die Nabie sallallahoe alaihi wa sallam  
 met sêken het van die geloof, en in te gee. Die verskil tussen die  
 ieslaam en die Imaan is, die ieslaam is die openbaerde oorgoe, en  
 die Imaan is die innerlike oorgoe.

(Arkanen-ieslaam. Die pilare van die ieslaam.)

Die arkanen van die ieslaam is vyf, (1) om te dra getuie <sup>dat</sup> daar nie  
 ilah is nie behalwe Allah, en dat Nabie Mogammad is sy rasool (sy  
 boodskapper), soos om te se: ash-hadoe allaa ilaaha illallah, wa  
 ash-hadoe anra mogammadar-rasooloellah, (ek dra getuie dat daar nie  
 ilah is nie behalwe Allah, en ek dra getuie dat Mogammad is die  
 boodskapper van Allah).  
 (2) Wa ikmaoes-salaah. (En om op te hou die salaah).  
 (3) Wa ietna-oez-zakaah. (En om te gee die zakaat).  
 (4) Wa soumo Ramadan. (En om te pwaasa die maand van Ramadan).  
 (5) Wa sajjoe-beitie manifestatan-a ilaihi sabielaa. (En om te sajjie  
 by die huis van Allah, vir die wat bekrag is daar op).

('n Korte uitleg op die arkanen van die ieslaam)

- (1) Dit sêkhandet is 'n erkenning dat Allah is een sonder maatskap-  
 py, en dat Nabie Mogammad is die laaste boodskapper van Allah wat  
 gestuur is met die waggie, dit meen die boodskap van die hemel, na  
 almal die makkloos.
- (2) Dit salaah is wens se erkenning van die hoogskep van sy maker,  
 die werksloot wat onderskei tussen die moemien en die kaafier, die  
 ietse wat ophou die geloof. Die salaah is die hoogste vorm van ibaa-  
 dat (g-bed), want dit bevat almal die patrone van eer en hoogmaak  
 wat te kry is by die verskillende soorte van mense in die wêreld.
- (3) Dit zakaat is 'n dank vir Allah vir sy goedgiffigheid, want  
 die zakaatmaker haal uit 'n part van die wat Allah vir hom gegee  
 het. Dit uithaal van die zakaat bevoordeel nie net die gene wat  
 verlee is nie, dit is 'n voordeel vir die zakaatmaker ookso, want  
 Allah maak vir hom gelukkig, en hy kry 'n goeie doa van die arme  
 mense, en hy wen hulle liefde en prys.
- (4) Die pwaasa het Allah nodig gemaak op mens om sy nafs (self) te  
 speen en af te wen van sy begertes, en om dit gewoon te maak om te  
 doen gode werksloot, en weg te bly van die sonde. Die pwaasa be-  
 voordeel ookso die maniere en die gesondheid. Dit is 'n voordeel  
 waarlik vir die maniere, want dit maak die hart sag en jammer vir  
 die mense wat moet uitstaan hongerte en dors. En dit is 'n voordeel  
 vir die gesondheid, want dit versterk die mag, en dit verskoon die  
 bloed, en daar mee kom 'n mens los van baie kwale.
- (5) Allah het vord gemaak die sajjie op die mocalimien om vir hulle  
 te verenig, want hulle kom by mekaar in wakke van baie lande van  
 die wêreld, en daar die is 'n geseentheid om te bespreek die ietse

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 DIE EERSTE STAP (THE FIRST STEP)

### Die eerste stap.

Wat betref die welstaan van die moslimien.

Die bekende vyf ietse is die vernamste ietse van die ieslaam, daar om is hulle genoem die pilare van die geloof, en die gebou van die geloof dra op hulle. Die genc wat nie ophou hierdie ietse van die geloof nie, en sy was bekrag daar op, gooi af die gebou van sy die ieslaamskap.

(Die arkaan(pilare)van die iemaan)

Die arkaan van die iemaan is ses: (1) Om te glo aan Allah. (2) Om te glo aan sy mala-ikat. (3) Om te glo aan die kitape van Allah. (4) Om te glo aan die rasocls van Allah. (5) Om te glo aan die laaste dag. (6) Om te glo aan die uitsitting van die ietse, die goe en die sleg daar van.

Die vorm van die iemaan is soos om te se: aamantoe biellahi wa mala-ikatihie wa koetoebihie wa roescelihie wal-joumiel-agirie wa diel-kadarie geirihie wa sharrihie, wal-bathi badal-mout. (Ek glo aan Allah, en sy mala-ikat, en sy kitape, en sy rasocls, en die laaste dag, en aan die uitsitting van die ietse, die goe en die sleg daar van, en die lewendigmaak agter die dood.

('n Korte uitle van die arkaan van die iemaan)

(1) Die glo aan Allah is die eerste pilaar van die iemaan, en dit meen dat dit nodig is op mens om te leer ken sy maker so dat hy kan reg glo aan hom. Om te leer ken vir Allah is die eerste waajieb, dit meen verpligting op die mondige persoon.

(Woerde wat die leerling moet leer die menings van in) hierdie geleerte.

(1) Wasjieb, dit meen wat nodig is wat moet wees deurentyd, wat nie aanneem onbestaning nie, soos Allah en sy maniere.

(2) Moestagiel, dit meen die iets wat onmoontlik is, en dit is die iets wat nie aanneem bestaning nie, soos 'n maat vir Allah.

(3) Jan-lee, dit meen wat moontlik is, en dit is iets wat aanneem albet die toestande, bestaning en onbestaning, soos mens.

(4) Moemkinaat, dit meen die ietse wat kan wees.

(5) Dalieel, dit meen die bewys. Vaneer dit is van die verstand, dan is dit genoem dalieel akkelie, en waneer dit is van die koeraan of van die gadieth, dan is dit genoem dalieel sam-ie.

(6) Sifaat, dit meen die maniere. Die enkelvoud daar van is sifat, (manier).

(Die mening van tougiel en sy gedeeltes)

Tougiel meen om te glo die cennid van Allah sonder maatskappy, en dit is ookso die geleerte wat praat op drie ietse: (1) Die ilan-lyyyant. (2) Die noboewaat. (3) Die sam-lyyyant. Die eerste gedeelt betref die hoe Allah en sy sifaat. Die tweede gedeelt betref die rasocls en hulle sifaat. (3) Die derde is ietse wat vertel is vir ons van die onseibaarde ietse wat die geloof ophring, soos die straf van die kzeber en die heerlikheid daar van.

(Die ilan-lyyyant. Die wat waajiebis vir Allah van) sifaat en die wat moestagiel is op hom.

## Die Gajjie en die Oemrah.

(1)

Bismillah-hierragmanier-giem. Algame liellanhi rabbiel-dalamien, wassalaamo wassalaamo alaa ashrafel moersaalien, sciyyidinn Moganmadien wa alaa aalihie wasugbihie ajjema-ien.

Hierdie is 'n baie korte praat op die werksloone van die gajjie en die oemrah wat gemaklik is om te verstaan vir die beginner wat wil gaan maak die vyfte vord van die Ieslaam.

Die meening van gajjie by die taal van die Arab is om meening te maak en by die wet meen dit om te meen om te gaan na die heilige huis van Allah die kaabah vir sekere diens. Die meening van die oemrah by die taal is om te besoek, en by die wet meen dit om te besoek die kaabah vir die diens. Die gajjie en die oemrah albei is nodig een keer in die lewe op die mense wat met hulle te kry die shoroet (voorwaarde) wat hulle twee nodig maak.

(Die shoroet wat nodig maak die gajjie en die oemrah.)

Hulle is: (1) Toelaanskap. (2) Mondighid. (3) verstandigheid. (4) Vryheid. (5) Bekwaamheid om te gaan. Die bekwaamheid het aparte shoroet, want ~~gaan en is getal bekwaam~~ by sy selwers nie as net met die volgende ag shoroet:-

(1) Om bekrag te wees op die wat hy nodig kry van part kos en kos sake en wat soos daardie is, en die reisgeld wat genoeg is vir die gaan en weerkom as hy meen om weer terug te kom. (2) 'n rytuig vir die man wat doen 'n lange reis, en dit is wat is twee dnd of moeder. Maar as dit is 'n korte reis en hy was bekrag om te loop sonder baie swaarteid, dan is die gajjie nodig op hom maskie het hy nie rytuig nie. Hier die is in die saak van die man, maar 'n vrou, sy moet het 'n rytuig in enige toestand; dit is alho selfde of die distansie lang of kort; swaar of gemaklik, want dit skerm vir haar moeder. Die meening van rytuig is enige iets wat vir hom kan neem oor die weg, of die helfte van 'n sukkedoef as hy of sy kan kry eens om saam te sit in die ander helfte. As daar nie eens is om saam te sit nie, en dit was nie gemaklik om alleen te sit nie, dan is die gajjie nie nodig nie.

(3) Om bekrag te wees om vastig te sit op die rytuig of die sukkedoef sonder swaare moelikhed, 'n bietjie swaarteid wat kan gevoel word maak nie saak nie. (4) Die part moet veilig wees maskie by dink, ander is die gajjie nie nodig nie, maar dit is belet in hierdie toestand.

(5) Daar moet genoeg tyd wees om te haal die gajjie agter die tyd daar van in is, en dit is van die eerste van Shawaal tot na die tiende van theel-gajjie. As hy bekrag gewees het daar op voor die bekrag

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(THE PILGRIMAGE AND LESSER PILGRIMAGE)

~~Die Gajjie en die óemrah.~~

yd, en toe word hy weer onbekrag agter dit in is, dan is dit nie nodig op hom nie. (6) Daar moet te kry wees water en part kos in die gewoonlike plakke met die prys wat dit wert is in daardie tyd. (7) Daar moet kos te kry wees vir die gediert in elkeen dag se reis. (8) Daar moet saam gaan met die vrou haar man of een van haar onwetlike famielie, soos haar vader, of vroue wat kan vertrou word, twee of meerder. En as daar een vrou te kry is om saam te gaan, dan is die gajji nie nodig nie, al kan dit wees vir haar om te gaan maskie alleen om te maak die vard gajjie as dit veilig is. Die bekende voorwaarde is maar net om duidlik te maak wanneer is die gajjie nodig op haar. En as die gajjie soennat gewees het, of sy wil doen 'n reis vir 'n ander rede, dan moet daar een van die bekende mans saam gaan met haar, en vroue baat nie maskie was hulle baie. 'n slaaf van haar is gerekend soos 'n onwettlike famielie as hy goed is.

(Die Arkaan van die gajjie en die óemrah.)

~~Die arkaan~~ dit meen die vards van die gajjie is ses, (1) Die igrann daar voor met die niejjat. (2) Die wokoef op Arafaat. (3) Die tawaaf van die ifaadah. (4) Die sa-ife tussen Safaa en Marwah. (5) Die skeer of die afsny van die hare. (6) Om tartieb te maak dit meen agter mak-aar tussen die grootste gedeelte van die arkaan.

Die arkaan van die óemrah is vyf: hulle is die selfde arkaan van die gajjie buiten die wokoef, dit is nie 'n rokoen van die óemrah nie.

Die volgende is 'n uitleg van elkeen rokoen.

(Die igmaam.)

Die igmaam meen by die wet omte niejjat om in te gaan die gajjie of óemrah of vir albei saam. Dit is soennat om te was vir die igmaam, en dit is makroeh om dit laat bly. Die niejjat van die was is, (nawaitoel ghoesla liel-igmaam liellaahi ta-áalaa) ek meen om te was vir die igmaam vir die hoë Allah. Die was daar voor maskie vir die vrou wat in die geld is. En as daar nie water is nie of hy kan nie dit gebruik nie, dan is dit soennat om tammooem te neem. Na die was is dit soennat om te soembaing twee rak-áts vir die igmaam, die daar van is, (nawaito osallie rak-áteini liel igmaam liellaahi ta-áalaa) ek meen om te soembaing twee rak-áts vir die soennat van die igmaam vir die hoë Allah. Van die soennats van die igmaam is om lekker olie te smeer aan die lyf agter die was en voor die niejjat vir die igmaam, en om te skeer onder

(I)

Al-Islam.

Bismilahirrahmanirrahim.

Al-gawdoliellahi alaa dienil-islam  
Wassalaatu wassalaamo alaa Seiyidi  
naa Moggammadin haadil-anaam, wa ala  
aalihie wa sagbiil-kiraam.

Voorwoord.

Hierdie kitsab is gemeen om duid-  
lik te maak die hoe ietse wat die  
Islam bevat en die wysheid daar-  
van, met die doel om uit te wys  
die moetheid van die geloof wat  
Allah verkies het vir mens.

(Die nodigheid na 'n geloof.)

Mens is onteekwaam om alleen te  
handel al sy besigheid, en alleen  
deur te sit al die ietse wat hy  
verles is na in sy lewe. Hy moet  
verles kry na 'n ander, maskie was  
sy rykdom en sterkte bo almal syne.  
Sy verlesenskap maak dit nodig op  
om te kom tussen die mense so dat  
hy kan verruil met hulle en hulle  
met hom die voordele en noodsaake  
van die lewe.

Dit wys uit dat die by mekaar kom  
van die enkelis is noodsaaklik  
vir hulle plesierigheid en hulle  
welstand. Maar dit is onmoenlik  
dat hulle plesierigheid kan volk-  
oem wees en dat daar kan vrede we-  
es tussen hulle, as net waneer da-  
ar is tussen hulle 'n regverdige  
wet wat bewaar die swakke van die  
onregverdigheid van die sterke, en  
die onreg van die kwaaddoener, 'n  
wet wat geeer word van almal, 'n  
wet wat nodig maak op almal om  
te bly staan in die baakens van  
die wet, en te eer die regte van  
iedere enkeld.

Hierdie wet wat weg keer die men-  
se van die slag af en wat belet  
die misdad, is nie iets anders  
buiten die geloof nie. Die geloof  
is die iets wat reg maak die nat-  
uurlike maniere van 'n mens, dit  
is die iets wat kultuur die siel-  
le en hulle skoonmaak van die  
vuilheid van sonde, en van die  
maniere wat laag is. Want dit be-  
let vir hulle van hartigheid,

regdigheid, kullery, geveinsheid, on-  
regverdigheid, bewerkery van een  
vir die ander, en om seer te maak  
een vir die ander op enige manier.  
En dit maak nodig regverdigheid,  
gelykheid (equality), waarheid, ver-  
troubaarheid, suiwerheid in die  
werksloon, en om te volvoer met  
belofte. Dit gaan op met die gi-  
ene wat volg sy wette na punt van  
hoogheid en volkoesheid.

Al die hemel gelooft het ooreens  
gekom om die mense aan te roep na  
die hoe Allah, en almal van hulle  
rasi aan hulle volgers dat hulle  
moet hulle selwers bekiet met  
hoe maniere, maar die Islam wys  
uit tussen die ander gloof, want  
dit is die volkoemste van hulle in-  
meening, en die mooiste in patroon  
en die sterkste van bewysgrond, en  
die duidlikste in uitlê, en dit is  
meer paslik vir die voordele van  
die mense doenyaa en nagirat.

Die Islam is die gelyke pai van  
Allah, die giene wat loop daar in,  
kom reg, dit meen hy het hidanyat,  
en die giene wat weg draai daar-  
van, is verdwaal. Dit is 'n geloof  
wat sy fondament is die togied, dit  
meen om te glo in die eenheid van  
Allah sonder maatskapel te maak.  
Dit is 'n geloof wat ooreens kom  
met die gesonde verstande wat reg-  
verdig is, want dit order met al-  
es wat mooi is, en dit belet van  
alles wat lelik is, en daar is nie  
daar in 'n ibadat nie wat nie  
skoonmaak die nafs van die vuilhe-  
id van die sonde nie, en daar is  
daar in 'n behandeling een met  
die ander nie wat nie oppas die  
regering wêreld van deur mekaar  
gaan nie, want dit is 'n geloof  
wat plant 'n mens die gevoelte  
om te help mekaar en saam te staan.

Dit is 'n geloof wat borg staan  
vir die vrede en gerustigheid van  
almal, want dit order dat die voor-  
dele van die lewe moet geruil wor-  
ri mekaar. En een is nie beter as  
'n ander daar in nie as net met

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(2) Al-Islam.

hoorsaamheid en hoe maniere.

Die doelle van Islam.

Die wereld was nooit sonder 'n geloof nie, van die beginsel van die bestaan van mens nie. En elke aet wat af gekom het van Allah in die tyde van mens se bestaan, het ooreens gekom met die graat wat hy gehaal het van beskawing, (civilisation) en die vordering (progress) van sy verstand en maniere. En toe ons Nabie gestuur was, toe het hy weg geneem die skerm van die ietse wat onduidelik gewees is op die verstande, want hy het duidlik gemaak dat die doelle van die geloof is om op te gaan met mens en te vermeerder sy bekwaamheid so dat hy kan vorder in ligam en verstand en maniere.

Die eerste doel.

Die eerste doel van die Islam is om in te reg elke enkeld om te haal volkzaamheid, en daar die is verkry met twee ietse, (1) om te plant in hom 'n regte ietikaad. (2) Om mooi te maak sy buitekanste, en kultuur sy maniere met die ibaadat saam.

Die regte ietikaad,

Die Islam en almal die hemel gelowe het gekom om duidlik te maak die ietse wat vir 'n mens bring na die kunning van Allah, en dit is om te glo dat hy bestaan, en dat hy verhaal is met die volkoemlike maniere, en dat hy bevryt is van al die vernederings.

So al die rasoele wat gestuur was van Allah het ooreens gekom op een doel soos die aayat van die koeraan uitwys, en dit is die eenheid van Allah sonder maatskapei, en om te glo dat hy toekom alles wat volkoem is, en dat hy bevryt is van al wat 'n vernedering is.

Die togied (die glo aan die eenheid van Allah) is die fondament van die geloof en sy hoogste pilaar, want dit is die enigste manier wat uitwys die onderdanigheid vir die maker van die werolds. Die togied is die hoogste van die toestande wat vir 'n mens laat verdien die

plezierigheid van die doeyn endie agirah. Dit is getel tussen die hoe maniere soos die hart getel is van die ligam se parte. Die meening is, die geloof van 'n mens is nie gerekend nie en dit is nie reg sonder die togied nie, want dit is die fondament van die gebou van die geloof, so kan die geloof nie staan sonder dit nie, net soos die ligam nie kan lewe sonder die hart nie. Die hoe Allah se in 'n aayat wat sy meening is, (waarlik Allah voorgewe nief dat dit maatskapei gemaak word met hom nie, en hy vergewe die sonde om der daar die vir wie hy wil). En die Nabie sallallahu aleihi wa sallam het gesê, (die giene wat gedoot het, terwyl hy nie iets maatskapei maak met Allah nie, gaan in die jannat).

Die uitwysens van die togied is vier, (1) Die nodigheid van die bestaan is net vir Allah alleen, So die bestaan is nie nodig vir iemand ander buiten Allah nie. (2) Hy het alleen gemaak die hemels en die aarde en wat tussen in kom. (3) Sy thaatis een, daar is nie getal daar in nie. (4) Hy is die giene wat alleen bestuur die kooningdom van die wereld, en hy behandel dit alleen.

(Die mooi-maak van sy buitekanste en sy maniere met ibaadat).

Die hoe Allah het vir mens laat uitwys tussen die ander maakloons met sy bekwaamheid om aan te neem die diens van sy maker, met die verstand en die sprak wat hy vergin het vir hom, en het hierdie twee ietse vergif hom net, nie vir die gedierte en die ietse wat nie lewe het nie.

Agter Allah vergin het vir mens die ginse van verstand en sprak, het hy vir hom georder om sy maker te dank, en dat hy moet onthou vir hom deurentyd, en om gehoorsaam te wees vir sy ordere, en te bly staan in die bankens van sy wet sonder om hulle te oortree. Die Nabie het gesê vir Mo-ath, seun van Jabbal, (weet jy wat is

(I)

Biesmiellahierragmaanierragiem.

Al-gandolielahhi rabbil-'alamien, wassalaato wassalaamo 'alaa ashra-fil-moersalien, seiyidinna Moggammadin wa 'alaa aalihi wa sogbinie ajjama-ien.

('n Voorwoord op die agknam van die shar-ah)

Die agknam van die shar-ah is vyf, dit meen die werekaloen van 'n mens het vyf verskullende gokoems in die wet van die Islam.

(1) Waajib(die iets wat nodig is), en dit is iets wat jy geloof word voor as jy dit doen, en jy word gestraf daar oor as jy dit laat bly.

Die waajib en die vard is die selfde iets, dit is verdeel in twee gedeelte, die vardo-ein(die persoonlike vard), En dit is wat nodig is op elkeen mokallaf dat hy dit moet selwers doen. As sommige dit doen dan val dit nie weg van die ander af nie, soos die salah en die zakkaah. Die tweede is die vardo kifayah(die vard wat genoegsaan is), en dit is die vard wat genoeg is vir sommige om te doen, dan val die verplugting daar van weg van die ander af, soos die salatoal-jamaazah, en die antwoord van die groet van sommige uit die groep wat gegroet word.

(2) Mandoeb(die iets wat soennat<sup>is</sup>), en dit is iets wat jy geloof word voor as jy dit doen, en jy word nie gestraf as jy dit laat bly nie, soos om soennat te pwaasah. Die mandoeb en die soennat en die moeste gab het een meening.

(3) Haram(die onwetlike iets), en dit is iets wat jy gestraf word oor as jy dit doen, en jy word geloof as jy dit laat bly, soos wyn-drink en steel.

(4) Die makroeh(die iets wat lelik is), en dit is iets wat jy gloof word voor as jy dit laat bly, en jy word nie gestraf word daar oor as jy dit doen nie, maar jy word geblameer word. En dit is soos om te pwaasah vrydag alleen.

(5) Die mobang(die iets wat permit is by die wet), en dit is iets wat nie kenek met belooning of straf nie, dit meen die maak en die laat bly daar van is die selfde. Die iets wat mobang is kan word sommige keer ibaadat soos imaan Ghazaalie gesê het, dan word jy geloof word daar voor, soos hy nieyyat met die kos wat hy eet om sterk te word op die ibaadat vir die hoë Allah. As hy so maak, dan word hy geloof word vir die maak van die mobang, want hy het 'n goed nieyyat daar by.

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*FIQH* (JURISPRUDENCE)

2) **Tahaarah.**  
 Tahaarah is by die taal skoonheid, en by die wet is dit om te maak iets wat die salaah mee permit word, dit meen maskie is dit iets wat makend is een van die iets wat permit die salaah, soos die abdas en die was en die tajaamoem en die afhaal van vuilheid. Die bewysen op die taal, wat om skoon te maak is die aayat wat sy meening is, "warlik Allah is die heer der heren makers en die skoon makers". En die Ka'be sallallahu alayhi wa sallam het gesê, "die sleutel van die salaah is skoon-maak."  
 Die wysheid van die wetlik maak is, om skoon te maak die lyf en weg te keer die onsuiverheid, en om in te bring vir die ontmoeting van die maker. Daar om is die tahaarah gemaak as middel na die salaah so dat die salaah maker kan wees op die beste van teestande as hy dien vir sy baas, die koning van konings.  
 Hierdie baab bevat vier letse, die abdas, die was, die tajaamoem en die afhaal van vuilheid. Die middels van skoonmaak is ook vier, water, grond vir tajaamoem, klip en wat soos dit is vir istibraa, en die looi vir velle. (Die soorte van water).  
 Die soorte van water wat kan wees om mee skoon te maak is sewe, (1) reënwater. (2) Sneeu water. (3) Hagel water. (4) See water. (5) Pit water. (6) Rivier water. (7) Fountain water.  
 Die gedeelte van die water van die kant van skoon-maak is vier, (1) water wat skoon is by sy selwers, wat kan skoon maak iets anders, en dit is genoem moetlak water, dit meen water wat los is van 'n mengsel; dit is nie gemeng met iets wat weg neem die naam van water nie, soos ink en suiker. (2) Water wat skoon is by sy selwers, maar dit kan nie skoon maak iets anders nie. Hierdie gedeelte is twee soorte, moestamal (gebruikte) water, en dit is water wat gebruik was om af te haal die gaddath of vuilheid. Die tweede is water wat baie verander het van sy smaak of sy kleur of sy reuk, met 'n mengsel wat dit kan bly sonder hom, soos ink. Maar as die water verander van sy natuurlike manier met iets wat hy nie sonder kan bly nie, soos met stof en groene mos wat groei in die water, of met swaam of enige ander mineraal wat te kry is in die pad wat die water loop, of met klei, dan is dit niks nie, maskie het dit baie verander. Dit maak ook nie saak nie as ingooi die klei in die water aspris nie, of hy gooi in seesout nie. Daar is nie pardon as hy ingooi aspris, groene mos of blaars in die water nie, as dit verander het in een van sy maniere.

(I)

Kitaabool-Fiqh

Hierdie kitaab bevat die volgende ietse :-

(1) Kitaaboet-tahaarah,

(2) Kitaaboos-Jalaah,

(3) Kitaaboos-Bieyaam-

Deur

Sheig Ismaaiel Hanief

Aldie regge om hierdie kitaab weer te druk  
is terughoudend.

Cape Town,

1957.

*S. J. Hanief*

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## (2) (Kietaaboet\_tahaarah Die kietaab van skoonheid)

Die meening van tahaarah is skoonheid by die taal, en by die wet meen dit omte maak iets wat permit is om mee te soembia<sub>ng</sub>, maakie is dit iets wat die permit ges van sommige kante, soos die abdas en die was endie afhaal van veilheid. En die ietse wat hierdie baab op praat is vier; die abdas, die was, dietayammoem en die afhaal van veilheid. Die ietse wat skoon maak is ook vier; diewater, die grond vir tayammoem, die klip vir lostienjas en die loci vir velle.

## (die soorte van water)

Die soorte van water wat permit is om mee skoon te maak is se<sub>we</sub>; reen water, see water, fontein water, pit water, sneeu water, rivier water en ys water. Nou hierdie sewe soorte is verdeel volgens hulle gokoem aan vier gedeelte. (1) Wat sko<sub>on</sub> is by sy selwers wat kan skoon maak iets anders, en dit is die suiwer water. (2) wat skoon is by sy selwers wat kan skoon maak iets anders, mar hy is makrooch omte gebruik, en dit is die water wat warm geword het en die son en 'n warme land en 'n bak wat gemaak is van enige metaal buiten goud of silwer. Hierdie water is makrooch omte gebruik op die lyf want dit is nadeelig, mar dit kan gebruik word vir die kle<sub>re</sub> om dit te was. Die makroochskap dar van is wanser, die nadeel onseker was, mar as dit seker is, dan is dit belat omte ge<sub>bruik</sub> word. Die makroochskap dar van vil weer weg met die af<sub>koel</sub> van die water. (3) wat skoon is by sy selwers, wat nie iets anders kan skoon maak nie, en dit is die water wat ge<sub>miks</sub> is met iets wat skoon is, soos suiker en saffraan en ink. Nou as die water gemiks was met sulke ietse, dan kan dit gebruik word vir drink en die kos, mar nie vir skoon maak nie, en ook nie vir die afhaal van veilheid nie, want hy is different van suiwer water agter een van sy wiese verander het; sy smaak, sy kleur of sy ruik. 'N klein bietjie veran<sub>dering</sub> met iets wat skoon is wat<sup>kan</sup> opgelet word nie maak nie saak nie. En dit is ook niks<sup>nie</sup> as die water verander het met iets wat dit nie altyd kan doen sonder hom nie, soos klei en die groenheid wat kom van die water sy still staan, want dit is swaar om die water op tepas dar van. Die moet 'a<sub>mal</sub> water, dit meen die gebruikde water vir die weg neem van gddas of die afhaal van veilheid, behoort ook aan die derde gedeelt. Dit kan nie wies om dit nog 'n mal te gebruik nie. (4) Die water wat veil geword het, en dit is die water wat enhom geval het veilheid wat nie pardon voor is nie en dit was 'n bietjie water. Die water is genoem bietjie wanser dit minder is as twee koellate. Min water word veil met die en<sub>val</sub> van veilheid dar on maakie het dit nie verander nie. As die water gewes het twee koellate, dan word dit nie veil me<sub>t</sub> die enval van veilheid enhom nie, buiten as verander het sy smaak of sy klourof sy ruik. Twee koellate is amper vyf honderd pond by Baghdaad so gewig, en amper vier honderd twee-en-veertig pond by onse gewig. En die getal van twee koellate water en 'n vier kantige ding is 'n arm en 'n kwart

Die manier om te maak die Gajjie.

Hierdie wêreld word op gebring om volkore te maak die woordel van geskied te maak die sask op die giese wat die roken wil gaan maak. Sommige van die cete sal ook op gebring word vir die wat verlang of 'sarvoor'. Dit is nodig op die wat wil gaan gajjie om te leer hoe om dit te maak, want die ibandat is nie reg nie as net met gewetenskap. Dit is oore nodig om af te handel sy buigtheid, en af te maak met die wat huist is vir hom, en terug te ge die amnante van die mase, en om te betael sy skuld, en na dit nie moontlik was nie, dan moet hy liewe amstel wat dit vir hom sal doen. Hy moet ook sy wêreldat maak (tserament). Hy moet 'n goeie vriend ook wat daarvans hou om 'n goeie diens te bewys aan sy medemens. Die beste is die vriend moet wete van die geleerde mase wat vir hom kan reg bring in die werklome wat gemaak moet word, en vir hom hante die hof aanleer. As hulle 'n party van drie of meer is, dan moet hulle werk dit een wat die beste is 'n voorman oor hulle, en vir hom gehoorsaam wete.

Dit is goed om te verstaan dat rak'ate voor hy uit van sy huis gaan op die pelgrimtog. In die verate rak'at en te fantighe moet hy Kowl jnn aijuchai-kanfiroen bucha, en in die tweede keel hie - wullah, en na die salame bucha hy anjntoei-koursio en lie- hiaafi koreish. Dan maak hy doft met onderigheid en buigtheid, 'n doft wat maklik is vir hom. Dan moet hy afalen van sy mase en vir hulle af: "Ek laat oor in die berieper van Allah julle diens en amnante en in die innato van julle werklome". Dan antwoorde hulle vir hom met die selfde, en hulle voegby hierdie woerde, "ong Allah vte jou sorg met die takwa (oprechtheid in die diens), en vergewe jou snode en skuldlik maak vir jou die goed waar jy ook al mag wese".

Wanneer hy kom by die mienat dan trek hy uit sy kleren en was vir hom na hy kan, anders neem hy tafameem. Dit is soenget om af te haal die hare van die lyf wat soenget is om af te haal, en om te

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GAJJ GANAFIE (HAJJ HANAFTI)

any die maats en te kom die hare van die hoo en te weer lekkes  
 olie. Dan trek die man 'n middel-rif aan vir die onder helfte van  
 lyf en 'n mantel vir die bo part oor sy rug en skouers, en hy moet sy  
 kop oop maak en 'n paar middesters aantrek. Dan oeshaing hy twee  
 rak'ate eenmaal vir die igram. Hy moet niyyat met die hart en uit-  
 sprak: (beweities saallie rak'ateini lili igram lillashhi ta'malee)  
 Hy niyyat om te oeshaing twee rak'ate vir die igram vir die heif  
 Allah. Na die festigh in die eerste rak'et bethe hy Kool van  
 aigchal-kaafiroon, en in die tweede Kool hewallah. Dan niyyat hy  
 met sy hart en sprak vir die igram een dit op gebring is, vir  
 gajjie as die mende daarvan in is, of die deurah, of albei. Dan  
 bring hy die talbiyah drie keer, en hy bache salwast op die sechie  
 saalliecho 'lohi msaillam drie keer. Die talbiyah is sterk oesha-  
 nat by elke opklim en afklim, en opgaan en afgaan en as die eind of  
 dag in kom, en in die nag en as die salaat, verd en oeshaat.

Die igrawer moet hom gedra met die hoegeste maniere, en weg  
 bly van fgeend werkelede en enige iets wat lolik is. Hy moet oppas  
 om met niemand te staan of stry nie, want die gajjie moet hoo  
 wees van oemmerlikheid lolike iets, anders word dit verstoort.  
 Hy moet weg bly van die helesittings van die igram. Dit kan wees  
 vir hom om vas te maak sy geld belt be oor sy middel-rif.

Die vrou is net soos die man, behalwe dat sy enige klore kan  
 dra, en toe maak haar kop en aantrek oesha, maar haar gesig en hande  
 weenie toe gewash word nie. Hy kan haar hande onder die ailenya hou.

Dit is oeshaat om te staan vir die Angaan van Halkah, en die  
 beste is om in te gaan van die kan van die Ma'lan. Die beste is  
 as hy in gaan die garm en maejle, en in te gaan van Baaboo-wai.

aan, en te ad by die igram, terwyl hy sy regte voet voor voer giti-  
 اَمُوذُ بِاللَّهِ الْعَظِيمِ وَيُزَيِّدُ الْكِرَامِ وَسَلَامًا بِدُ الْفَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
 بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ أَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا  
 مُحَمَّدٍ وَسَلِّمْ. اللَّهُمَّ اغْنِزْ بِنَ دُنُو بِنَ وَأَقْبَحْ بِنَ أَبَوَابَ دَحْمَتِكَ.

A-oethe lillashhi-athien wa biwejjehih'i-l-karim wa ooshtegandhi

hodium min-shaifanmirrojjem, hieshillechi wal-gande lillash,

Allahoeema sailli 'aloe weijidiane Muhammadin wa 'aloe ali oosy

هَذَا رَاتِبُ  
 الْحَدَّادِ الْمُسَمَّى بِالْحَضَنِ الْحَصِينِ  
 يَقُطِبُ الْإِشَادِ الْحَنِيفِ عَبْدُ اللَّهِ بْنِ عَلَوِي  
 الْحَدَّادِ تَقَعْنَا اللَّهُ بِهِ وَبِعُلُومِهِ وَبَرَكَاتِهِ  
 فِي الدَّارَيْنِ آمِينَ.  
 لِكَاتِبِهِ وَمُتَرْجِمِهِ الشَّيْخِ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ حَنِيفٍ  
 غَفَرَ اللَّهُ لَهُ وَلِقَوْلِهِ دِينِهِ وَلِمَشَاجِئِهِ وَلِحَبِيبَتِهِ قَلْبًا  
 الْحَقُّوقِ عَلَيْهِ وَلِأَهْلِهِ وَلِلْمُسْلِمِينَ آمِينَ آمِينَ

Raatiboel-Gaddaad,

deur die Gahleb Abdoellah seun <sup>van</sup> Al-Gaddaad. Mag Allah  
 bevoordel vir ons met hom, en sy geleerte, en sy barakat, Ameen.

Die skryfer en vertaler van hierdie is Sheig Ismail Ganief, mag  
 Allah vergewe vir hom, en sy twee ouers, en vir sy meesters, en sy  
 liefhebbers, en vir almal die wat regte het op hom, en vir sy  
 pensie, en vir die meerderheid. Ameen! Ameen!.

Sheig Ismail Ganief

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 RAATIBUL GADDAAD (RĀTĪB AL-ḤADDĀD)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Biesmiallahierragmannierrra gien

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Iennallah wa salama-ikatahse y:salli:ena alannabiye, ysa ayyehalla-thiem aamanoe salloe aleihi wa sallirae tasliema). Waarlik Allah en sy malan-ikat batja salwaat op die Nabie; O julle mense wat geglo het, batja salwaat en salaan op hom.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ لِمَا أُغْلِقَ وَالْخَاتِمِ لِمَا سَبَقَ : تَاوِصِ الْحَقَّ بِالْحَقِّ وَالْهَادِيَ اِلَى صِرَاطٍ مُسْتَقِيمٍ : وَ عَلٰى اِيْهِ وَ اَصْحَابِهِ حَقَّ قَدْرِهِ وَ مِقْدَارِهِ الْعَظِيمِ :

Allahoemma salli wa sallien alaa seiyyidinaa Mogaammadiniel-faatigi li-maa oeghlika wal-gantimi linna sabbak, naagiri-el-gakki biel-gakki wal-haadie ilaa sirantien-moestakien, wa alaa salihie wa asghahibie gakra kadderihie wa miekedaarihiel-athian.

O Allah! sit seën en vrede op ons oppeerste Mogaammad, die oopmaker van die wat toe geskak was, en die laaste eene van die wat voor hem gewoes het van nabies, die hulper van die reg met die reg, en die regbringer na 'n gelyke pad. En ait seën en vrede op sy faaielle en sy vriende, so veel soos sy kosbaarheid is en sy hoe karakter. (Driekoor)

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A-oetho biellahi minasheitannierragien. Biesmiallahierragmannierrra gien. Ek soek bewaring met Allah van die vergooida sheitan. Met die naam van Allah, die jammerlike, die genadige.

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ : الرَّحْمَنِ الرَّحِيمِ : مَا لِكَ يَوْمَ الدِّينِ :

Al-gamde liellahi rabbiel-alamien. Arragmannierrra gien: Maaliki yomieddien.

Die dank kom toe vir Allah, die baas van die wêrelds, die jammerlike, die genadige. Die kocning van die afreken dag.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ : اهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ :

Ieyyanka na'badu wa ieyyanka nasta-ien. Lohdinagqirratel-moestakien. Vir O maak ons ibadat, en van u versiek ons hulp. Lei vir ons na die

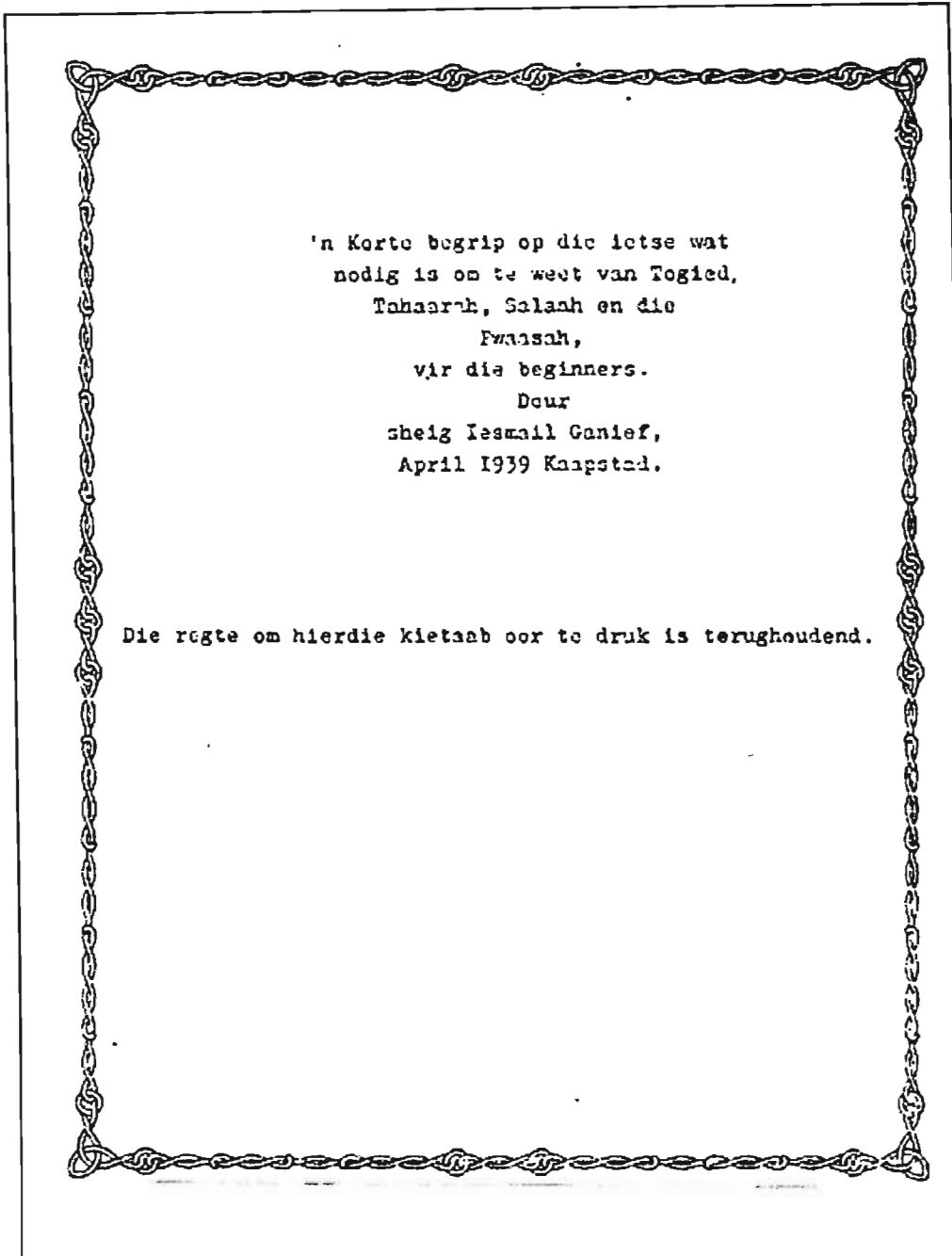
(1)

Soerat: Yaasiin.

Bismillahi ar-Rahman ar-Rahim:— Yaasiin wal-koer-aanil-sakiem. Iennaka lahinal-moersalana alaa sirnatimmoestakiem. Tanzielal-azie-zirragiem litoonthira komammaa oenthira aabaa-ohoom fahoem ghaafi-loen. Lakade gakkal-kolo alaa aktharitim fahoem laa yoeminoen. Iennaa ja-alnaa fie adnaakihim aghlaalan fahiya ilal-athkaani fahoem moeke-majoen. Wa ja-alnaa mimbeini eidienim saddan wa min galfihim saddan fu-aghshainaahoom fahoem laa yoebesiroen. Wa sawna-oen alethim a-an-thartaahom am lam toenthirhoem yoeminoen. Iennamaa toenthira manietta-bi-ethikra wa gashiyarragmaana bil-gheibi fabashirho bimaghfiratin wa ajjerinkariem. Iennaa nagno noegyil-motaa wanaktobo maa kaddamoe wa aatharahoom wa koella shei-in agseinaaho fie imaamin-mobien. Nadribe lakoem mathalan asgnabal-karyati ith jaa-ahul-moersaloen. Ith arsalnaa ileihimmoethneini fakathaboe homaa fa-azzaznaa bithaallithin fa kawloe iennaa ileikoem-moersaloen. Kawloe maa antoem illaa basharoem-mithlonaa wa maa anzalarragmaano min shei-in in antoem illaa takthibo-en. Kawloe rabbonaa yalamo iennaa ileikoem lamoersaloen wamaa oleinaa illal-bulaagool-mobien. Kawloe iennaa tateiyarna bikoem la-illal tun-tase lanarjomannakoem wa layamassannakoem minnaa athakboen alien. Kawloe taw-irokem ma-akoom a-inthoekirtoem bal antoem komoom-moersaloen. Wa jaa-a min akasal-madhenati rajoloenyas-aa kawla yaa komitta-bi-olei-moersalien. Ittabi-oe mallaa yas-alokoem ajjeran wa hoom moek-taioen. Wa maa liya laa aabodoelithie fatarani wa ileini soerg-oen. a-utagitho min doenihiie aalihatan lenyoridenierrag-maano bidoerin laa toeghni annie shafaato hoem shei-an wa laa yoekithoen. Iennie lunal-lafie dalaalim-mobien. Iennie aamanto birabbikoem fasma-oen. Kieladegolil-jannah, kawla yaa leita komie yalamoena bimaa ghaferalie rabbie wa ja-allania minal-moer-mobien. Wa maa anzalnaa alaa komihie mimtadinie min joendim-minassamca-ia wa maa moesilien. Ienka nat illaa seigatan waagidatan fa-irhaanoem gaamidoen. Yaa gasratan alal-ibadi maa yatienim mirrasoelin illaa kaano biehie yastahzi-oen. Alam yare kim ahlaknaa kabelahoom minal-koroeni annahoom ileihim laa yarji-oen. Wa lakaelloellammaa jamie-olellaleinaa moegdaroen. Wa bayatoulla-homool-ardool-melitato agyeinaa haa wa agrajena minnaa gabban faminho yakeloen. Wa ja-alnaa fiehaa jannaatin-minnagi-elin wa aanaatin wa fajjarna fiehaa minal-oyoan. Liyakeloe min thamarin: wa maa imilatno eidienim afilaa yakkoroen. Saebagunnalithie galakal-anna ja koellana minnaa toemoitoel-ario wa min anfasinim wa minnaa laa yalamoen.

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ARWAAG (ARWAH) (SPIRITS/SOULS)





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N KORTE BEGRIP VAN DIE WAT NODIG IS OM TE WEET  
(A BRIEF EXPLANATION OF WHAT IS NECESSARY TO KNOW)

(2)

(Togied.)

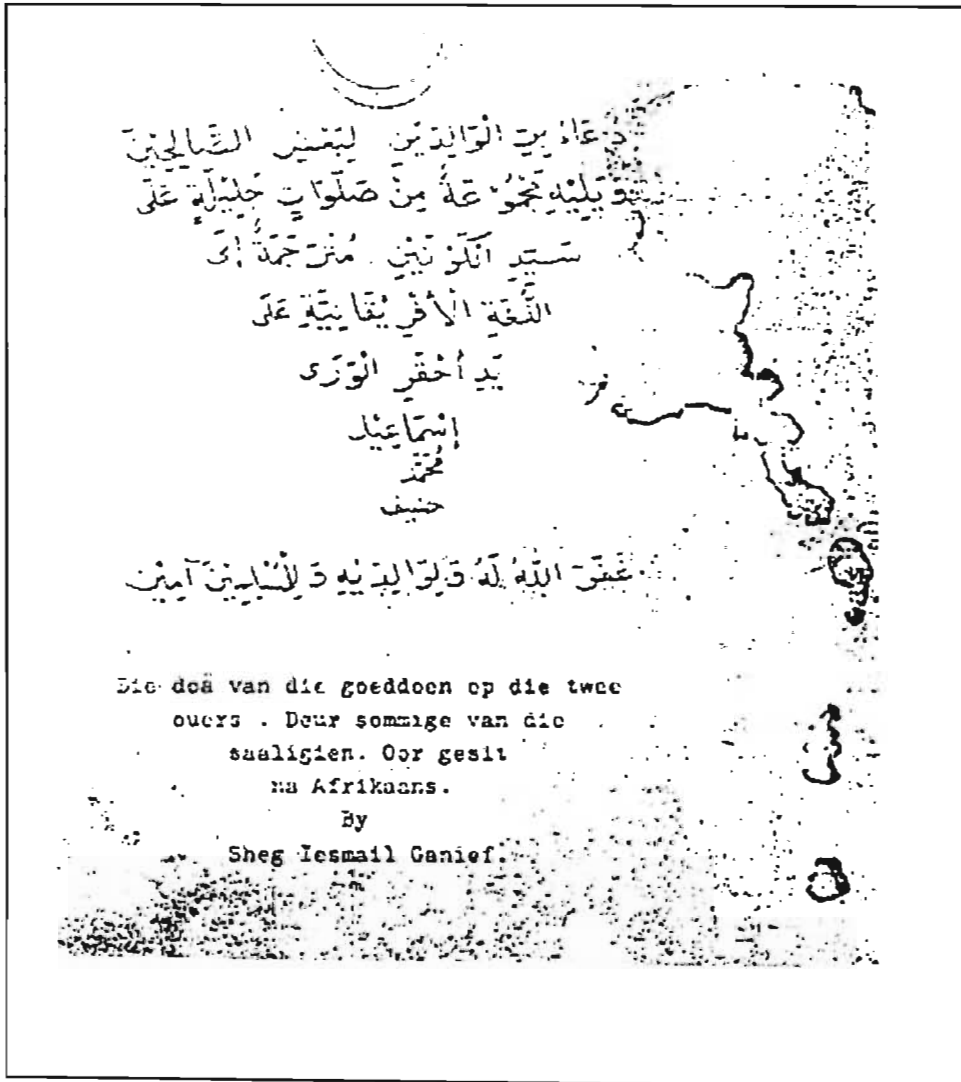
(Biesmiellaa-hierramaanierra-giem)

Algandoliellaahi rabbiel-aalamien, wassalaato wassalammo alaa ashraf-  
iel-moersalien, seiyidinaa mogammadien wa alaa aalihie wa sagbihie  
ajjema-l'en. Hierdie kietaab is 'n korte praat op die togied en sommige  
gedeelte van die ibandaat. Dit is gemeen vir die beginners wat swaar  
kry om te verstaan die lange praat, die wat verlang om te het 'n korte  
begrip van die ietse wat nodig is om te weet. Ek verlang dat die hoege  
Allah moet baie voordeel gee vir die gienige wat lyk om te leer die  
geloef, waarlik hy is bekrag om alles aan te neem.

(Die ietse wat die verstand oordeel en uitsit.)

Enige iets wat die verstand oordeel of uitmaak, is besluit in drie ge-  
deelte, dit meen die verstand maak nie iets uit nie of dit moet weer  
een van die drie. (1) Waajieb, (iets wat moet wees) en dit is iets wat  
nie aan neem tot nietsheid nie, dit meen hy moet wees altyd, soos Allah  
en sy sifaat. (2) Moestagiel, (die onmoeglike iets) en dit is iets wat  
nie aan neem vastigheid nie, dit meen iets wat nooit kan bestaan nie,  
soos 'n maatskapei vir Allah. (3) Jaa-iez, (iets wat kan wees) dit is ie-  
ts wat aan neem vastigheid en tot nietsheid, een van die twee maar nie  
albei gelyk nie, soos 'n mens, hy kan gemaak woes of nie.

Weet waarlik dat die hoege Allah het nie gemaak die maakloens nie as  
net dat hulle moet ken vir hom, en hy het nie mens en jien gemaak nie  
as net om vir hom ibandaat te maak. So die eerste iets wat nodig is op  
elkeen mondige van man en vrou is om te leer ken vir die maker van  
aldie ietso, en dit is om te weet wat waajieb is en wat moestagiel is  
en wat jaa-iez is vir Allah van sifaat, (manierte). En dit is ookso no-  
dig om te weet wat waajieb is en wat moestagiel is en wat jaa-iez is  
in die reg van die rasoels, (bestierings). Dit is nodig vir Allah in  
die generaal alwat volkome is, en is onmoeglik op hom alwat 'n vermind-  
ering is. En dit is waajieb vir Allah uit mekaar twintig sifaat, en is  
moestagiel op hom die twintig tienstaandige manierte van die twintig  
wat waajieb is. Nou hierdie twintig manierte wat waajieb is vir Allah  
is verdeel aan vier redeelte. (1) Nafsiyyah, dit meen selflik, en dit  
is om te weet dat die hoege Allah is Mojoed, dit meen hy is. Die teens-  
taandige sifaat daar van is adam, (om nie te wees nie) en dit is moesta-  
giel. Die bewysen dat die hoege Allah is, is die bestaaning van hierdie  
maakloens, want hulle is almal gaadieth, dit meen iets wat gekom het  
agter hy nie gouwes het nie, en elkeen iets wat gaadith is, is verlies  
vir 'n maker, en daar die maker is die hoege Allah soos die rasoels



Two copies of  
*DU'Ā' BIRRAL-WĀLIDAYN*  
 (INVOCATION FOR PARENTS)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ الَّذِي أَمَرَنَا بِتَقْوَى الْوَالِدَيْنِ وَالْإِخْتِانِ (يَتِيمًا) فِي ذَلِكَ أَمْرًا  
 اللَّهُ بِهِ يَهْدِي مَنْ يَشَاءُ أَوْشَ تَجَاوِزَ نَفْسٍ بِذَلِكَ قَدِيرٌ تَقِي أَوْشَ تَجَاوِزَ  
 أَوْشَ حَتَّى تَدْرِكَ أَهْلِي تَقِي.

Allesde biesde koele tade mer um te doo/raai-wat/raai te l-  
 seggami diehimen). Die dank is vir Allah, die gien wat vir ons, wat  
 eerder het met die dank van die twee ouers en goed te doen aan hulle  
 وَحَسَنًا عَلَى الْغَنَاءِ بِرَّيْهَا وَأَعْمَضَتَا جِ الْمَعْرُوفِ لَدَيْنَهُمَا (يَتِيمًا) أَهْلِي هَيْتَ قَرَأَتُ  
 أَنْ جَرَّادُ أَوْشَ تَجَاوِزَ يَدِ كَانَتْ أَوْشَ حَتَّى تَقِي قَرَأَتُ تَقِي أَنْ يَدْرِكَ أَهْلِي  
 قَدْ حَتَّى أَهْلِي تَقِي.

As gath-tamam almaghtinammi biarri himu wastinid-iel-microofi la-  
 dehimen). en hy het aan gerani vir ons om te gryp die kans om goed  
 te doen vir hulle twee en te doen die iets wat goed is ly hulle twee.

وَنَدَبْنَا لِحَفْظِ الْخَنَاجِ مِنَ الرَّحْمَةِ لَهْمَا إغْضَاءًا ذَا (يَتِيمًا) أَهْلِي هَيْتَ  
 قَرَأَتُ أَوْشَ أَنْ تَجَسُّوْرَ أَوْشَ تَلَتْ سَلَا فِي فَلَيْزَكَ (يَتِيمًا) قَرَأَتُ تَقِي  
 دِينَ جَنَرَهَيْتَ قَرَأَتُ هَلِي تَقِي أَوْشَ قَرَأَتُ هَلِي هُوَ تَلَا أَنْ خَرَأَتْ يَتِيمًا.

We nadabana lig idiel-jannagi minarragwati lakoma iethaman wa  
 lakburaat). en hy het vir ons aan gespoor om te laat sak die vlerk  
 (yanie van seruidigheid) deur jannerte vir hulle twee, om vir  
 hulle hoog te maak en groot te maak.

وَأَوْصَاتَا بِالرَّحْمِ عَلَيْهِمَا كَمَا رَبَّنَا صَعَا (يَتِيمًا) أَهْلِي هَيْتَ وَصِيَّةَ أَخِي تَقِي  
 أَوْشَ أَوْشَ جَنَادِ خَ تَقِي أَوْشَ هَلِي تَقِي يَتِيمَ سُرْ هَلِي تَقِي قَرَأَتُ أَوْشَ خَرَأَتْ  
 جَنَادِ هَيْتَ (يَتِيمًا) تَقِي جَنَادِ هَيْتَ) تَقِي أَوْشَ كَلِيمَتِي كَدَرَنِي جَيْشَ هَيْتَ.

Wa ousa aan biesde raggomi diehimen kama rabbayauhaa sigharan),  
 en hy het wasicyyat af gegie vir ons om genadig te wees op hulle  
 het goed hulle twee vir ons groot gerank het (yanie met genadigheid  
 ons alpine kinders gewees het.

أَرْبَعَةٌ قَارَحَمَ وَالِدَيْنَا وَاعْفِرْ لَكُمْ وَأَرْضَ عَنْهُمْ رِضَاءً تَجَلِي بِهِ عَلِيمٌ