

# HERITAGE WESTERN CAPE

Provincial Heritage Authority of the Western Cape

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## Provincial Heritage Site Nomination Form

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This form precedes the submission of the 'Nomination Document' and is designed to assist with the grading of heritage resources in terms Section 3(3) of the National Heritage Resources Act, as part of the process of declaration as a Provincial Heritage Site (Section 27). Nominated heritage resources that are of special provincial significance will be graded as Grade 2 and considered for Provincial Heritage Site status.

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### **Proposed Provincial Heritage Site: Sheikh Yusuf Kramat, FAURE**

**Brief Statement of Significance:** *(A full statement of significance is required as an attachment)*

In the mid 20<sup>th</sup> century, and before, it was believed that from the tomb of Sheikh Yusuf in Faure a series of kramats stretches in a circle round the Cape Peninsula embracing the tombs on Robben Island, Signal Hill, Oude Kraal and Constantia (Du Plessis 1947: 31). A guide to the Kramats of the Western Cape published in 1996 stated that the "circle of Islam" starts at the old cemetery on the slopes of Signal Hill where two burial sites are situated (just above the quarry in Strand Street) continuing to two graves on the top of Signal Hill. The circle includes a grave situated above Oudekraal and a Kramat at Constantia on the Tokai road. "The circle proceeds to the most important and widely known of all tombs, the Kramat of Sheikh Yusuf at Faure, on the farm Zandvliet and is completed by an old tomb on Robben Island" (Jaffer 1996: 11). According to I.D. du Plessis, it was in keeping with 'Malay' tradition that over 250 years ago Khardi Abdusalam (or 'Tuan Guru') brought the light of Islam from Batavia to the slaves in Cape Town: "Be of good heart, my children and serve your masters; for one day your liberty will be restored to you, and your descendants will live within a circle of *karamats* safe from fire, famine, plague, earthquake and tidal wave" (Du Plessis 1947: 31).

Of all the political exiles brought to the Cape, Sheikh Yusuf (also known as Abidin Tadia Tjoseop) is regarded as the most important. He was established at the court of the Sultan Ageng of Bantam in Western Java where he fought against the Dutch who were trying to instil their supremacy in this region (Townsend: 10). He gave himself up in 1683 and was sent to Batavia, but due to his reputation and influence being considered a threat, was sent to Ceylon and then to the Cape (being one the furthest outposts of the VOC). He arrived in 1694 on board the *Voetboog* along with 2 wives and 14 friends and followers. He was isolated at Faure, on the outskirts of Cape Town and Stellenbosch, on a farm called 'Zandvliet', so that he would not be able to have contact with Muslims. However his relegation to Faure could not prevent it from

becoming a "rallying point for fugitive slaves and other orientals" (Ibid). It is believed that the first cohesive Muslim community in the Cape developed at Zandvliet during the stay of this exile and his retinue (Rhoda 2004; 2005 & 2006). It was reported that under the leadership of Sheikh Yusuf and his 12 imams, the Cape was gaining more adherents to Islam as they carried out teaching sessions and religious services secretly in their lodges (Ibid).

Sheikh Yusuf died in 1699 and was buried on the property Zandvliet. While his wife and children departed for Goa in 1704, some of his retinue chose to remain at the Cape.

The area surrounding Zandvliet farm was renamed Macassar in honour of Sheikh Yusuf's place of birth. Sheikh Yusuf was buried on the hills of Faure, overlooking Macassar. A shrine was erected over his grave and to this day Muslims in the area visit it to pay their respects. On 27 September 2005 Sheikh Yusuf was posthumously awarded the The Order of the Companions of OR Tambo in Gold for his contribution to the struggle against colonialism.

**Date Proposed** December 2014

**Proposed By: Muslim Judicial Council of South Africa**

**Contact Details:** (021) 684 4600 / Email: idarah@mjc.org.za

**Name of Property:** Darul Arqam .....

**Street Number and Street:** Darul Arqam 20 Cashel Avenue Athlone 7764.....

**Suburb:** Athlone.....

**Town:** Cape Town..... **District:** Western Cape .....

#### **Cadastral Information**

**Erf/ Farm Number:** 1177, 1178, 1180, 1181, 1182, 1183, 1184, 1185 and 1137-2

**Registration Division:** Macassar, Stellenbosch , Cape Town.....

**Longitude:** . 18°45'1.36"E .....

**Latitude:** 34° 3'51.53"S .....

**Map Reference:** ..... **Recording Method:** .....

## Type of Resource

- Place
- Structure
- Archaeological Site
- Palaeontological Site
- Geological Feature
- Grave

Do moveable objects relating to the site form part of the Nomination?

Serial nomination (Is more than one site being nominated as part of a 'Joint Nomination')

**Note: this is the first site to be considered as part of a serial nomination**

(For serial nominations, complete one form for each site, supply additional details about the information relating to the relation of the sites, and the management and phasing of proposed nomination be attached).

Sphere of Significance	High	Med	Low
International	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
National	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Provincial	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Regional	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Local	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Specialist group or community	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## What other similar sites may be compared to the site? How does the site compare to these sites?

Examples of kramats similar to Sheik Yusuf Kramat are to be found in Macassar, Indonesia.

(Please expand on separate sheet)

### Owner:

1177, 1178: Mohamedian Congregation

1180, 1181, 1182, 1183, 1184, 1185: Mohaedian Community

1137-2: City of Cape Town

(If state-owned; responsible department and official position of contact)

**Postal Address Telephone: Fax: E-Mail Web Page Contact Person**

- \* Expanded statement of significance; (Refer specifically to significance criteria listed below)
- \* Motivation for declaration as a Provincial Heritage Site, including potential, threats and vulnerabilities;
- \* Short history of the place;
- \* Physical description of the heritage resource;
- \* Locality plan (map) and Site Plan;
- \* Photographs and plans;
- \*\* List of moveable objects relating to site that are proposed as part of nomination, or for archaeological or palaeontological site ;list of repositories where these are housed;
- \*\* Bibliography of documentation relating to the heritage resource;
- \*\* Statement of current protections and restrictions (e.g. previous national monument; register of immoveable property; conservation area; current zoning; servitudes);
- \*\* List any heritage organizations consulted and their comments on the proposed nomination.
- \*\*\* Site plan (with proposed site boundaries);
- \*\*\* Conservation or management plans (send immediately if any exist);
- \*\*\* Heritage Agreement (if required).

(Please supply those marked (\*) with this nomination form, as well as any others that are already available. Those marked (\*\*) will be requested when the proposal first goes to HWC Council for endorsement (Tentative List of Provincial Heritage Sites). Those marked (\*\*\*) will be required when the Nomination goes to the following Council Meeting for approval as a Provincial Heritage Site).

## Type of Significance

Indicate with a tick

Comment where appropriate.  
Indicate sphere of significance:  
i.e. National, Provincial, Local  
and degree of significance: i.e.  
High, Medium or Low.

### 1. Historical Value

#### a. It is important in the community, or pattern of history

- i. Importance in the evolution of cultural landscapes and settlement patterns
- ii. Importance in exhibiting density, richness or diversity of cultural features illustrating the human occupation and evolution of the nation, Province, region or locality.
- iii. Importance for association with events, developments or cultural phases that have had a significant role in the human occupation and evolution of the nation, Province, region or community.
- iv. Importance as an example for technical, creative, design or artistic excellence, innovation or achievement in a particular period

#### b. It has strong or special association with the life or work of a person, group or organisation of importance in history

- i. Importance for close associations with individuals, groups or organisations whose life, works or activities have been significant within the history of the nation, Province, region or community.

#### c. It has significance relating to the history of slavery

- i. Importance for a direct link to the history of slavery in South Africa

### 2. Aesthetic Value

#### a. It is important in exhibiting particular aesthetic characteristics valued by a community or cultural group

- i. Importance to a community for aesthetic characteristics held in high esteem or otherwise valued by the community.
- ii. Importance for its creative, design or artistic excellence, innovation or achievement.
- iii. Importance for its contribution to the aesthetic values of the setting demonstrated by a landmark quality or having impact on important vistas or otherwise contributing to the identified aesthetic qualities of the cultural environs or the natural landscape within which it is located.
- iv. In the case of an historic precinct, importance for the aesthetic character created by the individual components which collectively form a significant streetscape, townscape or cultural environment.

### 3. Scientific Value

#### a. It has potential to yield information that will contribute to an understanding of natural or cultural heritage

