



an agency of the
Department of Arts and Culture

COMMITTEE MEETING**DATES:**

GDRC: 09/03/2021

EXCO: TBC

HRM: 07/04/2021

COUNCIL: 11/05/2021

DECLARATION SUBMISSION

SUBMITTED BY: Heritage Protection Unit

DATE: 2 March 2021

FILE REF:

SAHRIS SITE CATEGORY: Place, Burial Grounds and Graves, Living Heritage/ Sacred Sites

SIGNIFICANCE CATEGORY (THEMES): Historical¹, Social², Rarity³, Representativity⁴ and Scientific⁵

ENQUIRIES: Ms H. Weldon

ITEM: Proposal for National Heritage Site Declaration: The first ten Kramats in the Circle of Tombs Serial Nomination, Western Cape.

A1. BACKGROUND

A1.1. The "Circle of Tombs" made up of over 20 individual Kramats situated around the Cape Peninsula, are considered to be of great importance and reverence to the Muslim community in South Africa. The sites are closely associated to the history of Islam and the struggle for religious tolerance in South Africa as well as to the history of slavery at the Cape and the developments of the cultural character of Cape Town

A1.2. The "Circle of Tombs" encompasses the graves of "*Auliyah*" (Friends of Allah) who fought against slavery and colonial rule and who introduced Islam to South Africa.

¹ Historical Value: It is important in the community, or pattern of history; it has a strong/special association with the life or work of a person, group or organisation of importance in the history of South Africa; significance relating to the history of slavery in South Africa.

² Social Value: It has a strong or special association with a particular community or cultural group for social, cultural or spiritual reasons

³ Rarity: it possesses uncommon, rare or endangered aspects of South Africa's cultural heritage

⁴ Representativity: its importance in demonstrating the principal characteristics of a particular class of South Africa's natural or cultural places or objects

⁵ Scientific Value: its potential to yield information that will contribute to an understanding of South Africa's natural or cultural heritage

These graves, referred to as Kramats, are shrines to the Muslim Holy men who died at the Cape and who were some of South Africa's most influential and spiritual figures. Over 250 years ago, an Islamic prophecy claimed that there would be a 'circle of Islam' around the Cape. Several Muslims believe that this circle is formed by shrines of these Islamic saints. The prophecy states that the circle begins at the Tana Baru (Bo-Kaap) and is completed at Signal Hill, where you will find the grave of Sheikh Mohamed Hassen Ghaibie Shah and Tuan Kaape-ti- low.

- A1.3. When a person reaches the stage of Wilaayet, that person becomes a 'Beloved of Allah" and everything he does is done through the power of Allah. When the Auliyah physically depart this earth, this status is upheld. The grave of the Auliyah is said to be unlike other graves and the body of the Auliyah does not decay and the mercy and blessings of Allah continuously descend upon it. The great tranquility experienced at the graves of the Auliyah is said to be created by this and the character of the Saint. The graves are identified and distinguished from others by the placing of Chaadar/Ghilaaf (clothes covering the graves).



Figure 1: Examples of the graves of Auliyah / their "companions" with Chaadar/Ghilaaf clothes

- A1.4. The history of the Kramats initially started with the invasion of places such as Java, India, and Ceylon by the Dutch in their commercial endeavours in the East. Resistance to the Dutch invasion was led by noble people of high calibre such as Sheikhs and religious leaders, people with great spiritual intellect and respect among their people. The Dutch were unable to execute any of these leaders that they captured, due to their great influence this would make them martyrs and inspire greater resistance. Therefore, they were banished to the Cape, the furthest outpost of the VOC's reach, leading to the emergence of Islam in the Cape.
- A1.5. In 1652 the VOC established their refreshment station at the Cape. Jan van Riebeeck was ordered to barter with the indigenous people rather than wage war. Therefore, instead of enslaving local Khoekhoe, he, and subsequent commanders, were obliged

to import slaves from the Indonesian Archipelago (Worden et al 1998 in Randle 2008) where the VOC had established controlled. In 1681, the Cape was also officially made a place of confinement for high-ranking prisoners from these lands. It is through these Eastern slaves, convicts, and political exiles that Islam was brought to the Cape and marked the beginning of the Muslim community – the Dutch arrived as conquerors and slave-masters and the Muslims as conquered slaves.

A1.6. According to historians the rapid growth of Islam was one of the most striking features of the 19th Century Cape Town, which seemed to become more visible during the British occupation of the Cape. From less 1000 Muslim in 1800, the numbers increased to 3000 by 1822 and 6000 by 1840. This growth was not just the result of natural increase, but of conversion, especially among the slave and labouring classes of the town” (Worden et al 1998: 124). It was perhaps a combination of a lack of missionary effort to Christianize slaves as well as the very real social and spiritual benefits that Islam offered to its adherents in 19th Century Cape Town that stood behind this growth:

A1.7. SAHRA has been working towards the protection of sites relating to Muslim heritage significance since the promulgation of the National Heritage Resources Act in 2000. The National Monuments Council attempted declaration of certain sites as far back at the 1980’s. In 2005, then Minister Pallo Jordan expressed intent to have the Kramat of Shiekh Yusuf declared as a national heritage site. However, formal declaration process was not undertaken at such time.

A1.8. Vidamemoria heritage consultants approached the Cape Mazaars Society and the Muslim Judicial Council in 2007 to consider the serial nomination of the Kramats as provincial heritage sites. At the time, Heritage Western Cape were keen to accept and process nominations. Further to several attempts, public participation process was not concluded, and sites were not considered for declaration.

A1.9. Vidamemoria partnered with the Cape Mazaar Society (CMS) again, to consider the serial nomination of the Kramats and initiated a serial nomination of the Kramats towards the declaration of the ‘Circle of Tombs’ as National Heritage Sites in 2018 with the following sites submitted:

Name of Kramat	Location	Date Nomination received
Tuan Matarah	Robben Island	16 Oct 2018 ⁶
Tana Baru Kramats	Bo-Kaap	16 Oct 2018 ⁷
Sayed Mahmud	Constantia	03 May 2019
Sayed Moegsien bin Alawieal Aidarus	Observatory	03 May 2019
Sheikh Abdul Mutalib	Constantia	03 May 2019
Sheikh Abdurahman ibn Muhammad Allraqi	Observatory	03 May 2019
Sheikh Abdurahman Matebe Shah	Constantia	03 May 2019
Sheikh Mohamed Hassen GhaibieShah	Signal Hill	03 May 2019
Sheikh Noorul Mubeen	Oudekraal	03 May 2019
Tuan Kaape-ti-low	Signal Hill - Army Camp	03 May 2019

⁶ Declared as part of the Robben Island declaration

⁷ The Tana Baru was declared as one of 19 sites declared in the Bo-Kaap.

Sheikh Yusuf	Macassar	16 Oct 2018
Tuan Dea Koasa and Tuan Ismail Dea Malela	Simonstown	16 Oct 2018
Sayed Abdul Aziz	Muizenberg	03 May 2019
Sayed Abdul Haq	Oranjezicht	03 May 2019
Sayed Abdul Kader	Caledon	03 May 2019
Sayed Abdul Malik	Vredehoek	03 May 2019
Sayed Jaffer	Bakoven	03 May 2019
Sheikh Abdul Latief	Rylands - Athlone College	03 May 2019
Sheikh Ali Sayed Bassier	Camps Bay	03 May 2019
Sheikh Suleiman	Wellington	03 May 2019
Tuan Masud	Rawsonville	03 May 2019

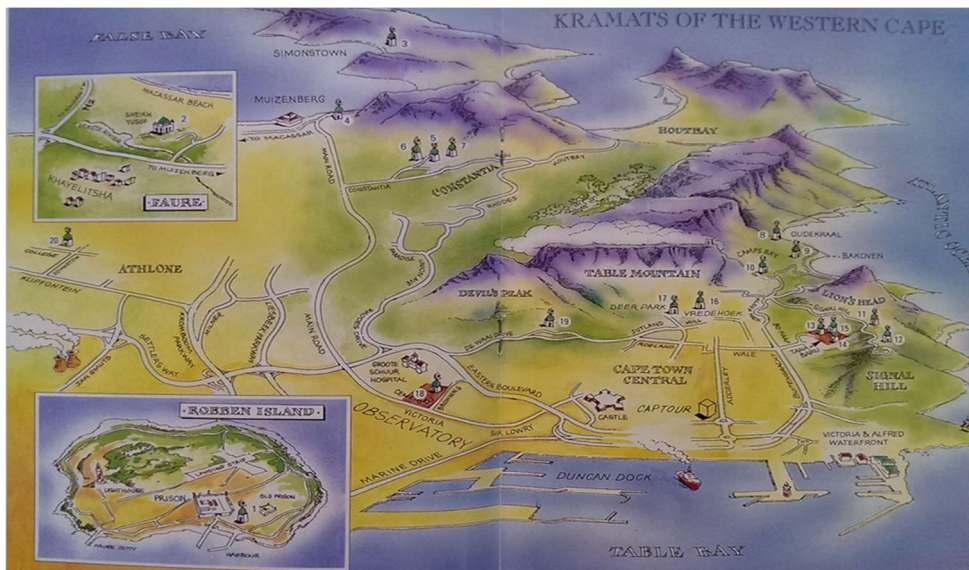


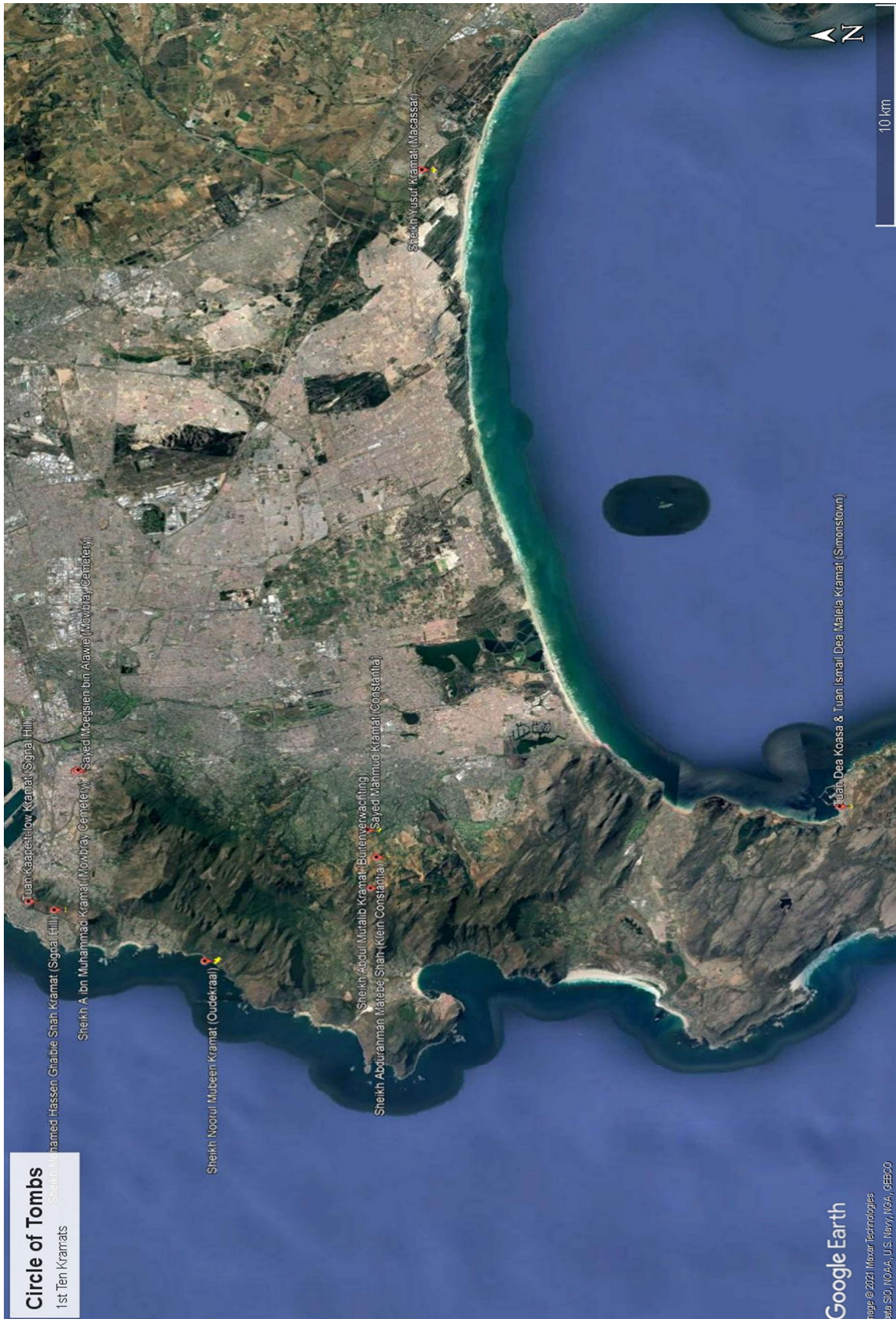
Figure 2: Map Indicating the Locations of the Kramats (Circle of Tombs- Not to Scale) Courtesy of the Cape Mazaars Society

A1.10. Due to the large number of sites it was decided that the declaration be phased, starting with sites for which information was readily available. The following sites were identified as the first sites in the serial nomination:

- Sheikh Yusuf Faure
- Sayed Mahmud
- Tuan Dea Koasa and Tuan Ismail Dea Malela,
- Sheikh Mohamed Hassen Ghaibie Shah
- Tuan Kaape-ti-low
- Sayed Moegsien bin Alawieal Aidarus
- Sheikh A ibn Muhammad Allraqi
- Sheikh Abdurahman Matebe Shah
- Sheikh Abdul Mutalib
- Sheikh Noorul Mubeen

A1.11. The Matarah Kramat on Robben Island was also considered, however, as the site is already part of the Robben Island declaration, there is no need to formally protect the site again.

A1.12. Tana Baru declaration efforts date back to 1993. The Tana Baru was declared as a national heritage site in 2019 as part of the Bo Kaap serial nomination.



- A1.13. The first political exiles to the Cape were Sheikh Abdurahman Matebe Shah, the last Malaccan Sultan and his two religious advisors, Sayed Mahmud and Sayed Abduraghman Motura. The Malaccan Sultanate was founded in the 15th Century and emerged as the greatest military power, centre of trade and Islamic Missionary activity on Malaysian Peninsula. The Sultanate proved to be the strongest resistance to European invasions starting with Portuguese. However, 1511 only the City and Malacca and a few strongholds in Sumatara remained. The City was captured by the Dutch in 1641, however Malaccan resistance continued with sporadic attacks launched from Castel Soeroesang, under the brave leadership of the young Sultan, Sheikh Abdurahman Matebe Shah. It was during this time that his followers began to consider him as a Saint leading them in the Holy War against enemies of Islam. In 1667, the Dutch finally captured Soeroesang and the Sultan and his two religious advisors. Executing them would make them martyrs inspiring further resistance. Therefore, they were banished to the Cape. Sheikh Abdurahman Matebe Shah and Sayed Mahmud were banished to the Company Forests (Constantia) and Sayed Abduraghman Motura was sent Robben Island (his Kramat is already protected as part of the Robben Island declaration). This began the policy of isolating influential political exiles from slave populations, a policy that would persist throughout the Dutch rule at the Cape.
- A1.14. Oral tradition states that the Sultan befriended the slave population he met in the area around Constantia and taught them the religion of Islam. He passed away in 1685 and was buried along the river where he meditated and prayed. The grave, situated at the entrance to Klein Constantia, was initially a quaint wooden shack which deteriorated. The new structure designed by Gawie Fagan and constructed by the CMS. The Kramat of Sayed Mahmud is situated in the tranquil gardens on Summit Road.
- A1.15. It was Sheikh Yusuf (also known as Abidin Tadia Tjoseop) who was regarded as on the most important political exiles to be banished to the Cape. Established at the court of the Sultan Ageng of Bantam in Western Java, he fought against the Dutch invasion of Indonesia. Eventually surrendering in 1683, he was initially sent to Batavia, however, his reputation and influence continue to threaten the Dutch and so he was sent to Ceylon and then eventually to the Cape. He arrived in Cape Town in 1694 on board the *Voetboog* with his two wives and 14 friends and followers. He was sent to the farm Zandvliet (Faure) on the outskirts of Cape Town and Stellenbosch so as to prevent his contact with other Muslims. However, this did not prevent fugitive slave and others from being drawn there. It is believed that the first cohesive Muslim community developed around Sheikh Yusuf at Zandvliet, with reports that the number of Muslims increased at the Cape as Sheikh Yusuf and his 12 imams carried out their teachings and religious services in secret.
- A1.16. His impacts on the growth of Islam were three-fold:
- By encouraging Islam, he contributed to rebuilding Muslim identity which had been virtually destroyed by enslavement and exile. Most Muslims at the time were social outcasts and the psychological impact this had on the Muslims at the Cape was perhaps the most important contribution.

- Secondly, by encouraging the creation of socio-religious structures amongst the Muslims, he laid the foundations for the establishment of the first socially responsible Muslim community in the country.
- Finally, through missionary work he 'gradually gave the community the numerical strength and the "fresh blood" it needed for stabilisation and growth

A1.17. When Sheikh Yusuf died in 1699, he was buried on Zandvliet. His wife and children went back to Goa in 1704, while some of retinue elected to remain behind. Of these were two of his friends and his daughter. These friends were Sheikh Mohamed Hassen Ghaibie Shah and Tuan Kaape-ti-low. Both of their shrines are situated on Signal Hill. The Kramat of Ghaibie Shah is situated just off the road going to Signal Hill lookout, while Tuan Kaape-to-low's Kramat is situated at the far end of the Scout Camp, a simple rectangular structure.

A1.18. Sheikh Noorul Mubeen was banished to Cape in 1716 and imprisoned on Robben Island. There are various versions of the legend of how he ended up at Oudekraal. The first one claims that he escaped from Robben Island by unknown means and established his home in a desolate spot on the mountain side near Oudekraal. Here he made contact with the slaves working on the estates in area, teaching Islam mainly at night in secret. The second version claims that he swam from Robben Island. His exhausted body discovered by slave fisherman who hid him on the mountain and nursed him back to health. They later discovered that he was a holy man and so started taking lessons from him at his mountain refuge. When he passed away, he was buried where he often read his prayers. Initially, a simple wooden and iron structure was constructed around the tomb. This has recently been renovated and is accessible by climbing 99 steps from Victoria Road in Camps Bay.

A1.19. For many years the precise identity of the Auliyah buried just above Runciman's Drive in Simonstown could not be verified. However, oral histories reminded family members never to forget their royal heritage and that they were the descendant of princes and princesses of the court. The translation of a kitaab written in ancient Sumbawanese, revealed the identity as Imam Abdul Karriem bin Imam Jalil bin Imam Ismail of Sumbawa in Indonesia (aka Tuan Ismail Dea Malela and Tuan Dea Koasa). Further research revealed that both Tuan Imail Dea Malela and Tuan Dea Koasa are of Dea royal descent. Tuan Ismail Dea Malela arrived in Cape in 1779 as a political exile.

A1.20. More recent Kramats are those of Sayed Moegsien bin Alawir and Sheikh Abdurahman ibn Muhammad al Iragi. Wali Allah Sayed Moegsien (RA) was a direct descendant of the Prophet Muhammed (SAW), as denoted by the title Sayed. Born in a small mountain hamlet in Yemen, he emigrated to Mombassa Kenya where he met and married Mariam. In 1909 he began to actively pursue his missionary calling and left for Cape Town. He was the one who discovered and identified the Kramats of Sheikh Nurul Mubeen (RA) and Sheikh Sayed Jaffer (RA) of Oudekraal and was sincerely devoted to Sheikh Yusuf. The legends of many miraculous acts have been told about him, the most well-known is the story of the lions' enclosure. His piety and nobility were often contested in Cape Town. Eventually having had it contested one too many times he requested to be taken to the animal enclosure at the foot of the Constantiaberg Mountains. He then asked to be allowed inside the enclosure in which

lions were kept. Much the astonishment of the onlookers the lions timidly lay at the Sayed Moegsien's feet and place a paw in his hands.

- A1.21. Sheikh Abdurahmaan ibn Muhammed al Iraqi originated from the Persian City of Basra in Iraq and emigrated to Cape Town. He was noted for his grate piety, spirituality and wealth of theological knowledge. He authored numerous volumes of Islamic teachings, notably, written in Afrikaans using Arabic lexicon. Both Sayed Moegsien and Sheikh Abdurahmaan are buried in the Mowbray Cemetery in Observatory.
- A1.22. The Kramats in the "Circle of Tombs have been identified as sites of national cultural heritage significance due to their role in the origin and spread of Islam in Southern Africa, their sacred role to the Muslim Community and other faith-groups who gain benefit from the sites' tranquility and sanctity. These Saints taught unity and peace amongst different faiths. In keeping with these teachings many non-Muslims also visit the Kramats regularly.
- A1.23. As tangible representations of the life and character of the Saints buried there, the Kramats are symbols of resistance and struggle for religious freedom and tolerance. They represent the commitment the saints had to the preservation of Islam and their struggle against the oppression of colonial powers.
- A1.24. These Saints not only brought Islam to South Africa but were critical in the development of the cultural character of Cape Town and the development of the Afrikaans language.
- A1.25. The Circle of Tombs does not exist elsewhere in South Africa and are internationally renowned. The Tricentenary commemoration held in 1994 served to commemorate 300 years of Islam since the arrival of Sheikh Yusuf to South Africa, and rekindled links between Cape Muslims and their brethren from Indonesia and Malaysia
- A1.26. The Cape Mazaars Society (CMS) was established primarily to maintain the Kramats around the Cape Peninsula and have been maintaining and restoring the Kramats since 1982. Heritage agreements with the CMS as well as the Shah Mohammed Trust (SMT) who own and managed the Sheikh Yusuf and Sayed Mahmud Kramats are being negotiated.
- A1.27. The first ten sites were graded by the GDRC as a Grade 1 site on 15th September 2020.

A2. STATEMENT OF SIGNIFICANCE

- A2.1. *"A prophecy made over 250 years ago said that there would be a "Circle of Islam" around the Cape. It is believed that this Circle is formed by the shrines of Islamic Saints, the tombs of the Auliyah (Friends of Allah) and some of South Africa's most influential spiritual leaders.*
- A2.1. *Referred to Mazaars or Kramats, these shrines are regarded as highly sacred places that represent the advent of Islam to southern Africa; and are symbolic of the*

resistance against religious, social and political oppression by the Dutch, slavery and British Colonization. These are places of sanctity that provide spiritual benefits to those who visit and partake in the remembrance of the Auliyah. The Kramats inspire reverence and peace, not because of architectural achievement or aesthetic appeal, but because of the character, knowledge, and spiritual presence of those buried there. These Saints, further, contributed to shaping the cultural character of the Cape and the traditions regarding the history of these Saints have been passed from generation to generation mainly through word of mouth. Subjected to harsh forms of cruelty and torture for their roles in resisting oppression by the Dutch, and British both in Indonesia and at the Cape, the Saints never wavered and continued to teach unity and peace amongst different faiths. In keeping with these teachings many non-Muslims also visit the Kramats regularly.”

A3. EXECUTIVE SUMMARY

- A3.1. The Kramat in the Circle of Tombs are identified as historically significant as a tangible representation of the lives the various Auliyah and their contributions to the introduction and spread of Islam in Southern Africa and the development of cultural character of Cape Town. The sites are also very closely associated to the history of slavery in South Africa.
- A3.2. The sites are also of great social value as highly regarded and revered Islamic sacred sites, that are still being used for pilgrimage, prayer, and rituals for over 300 years.
- A3.3. The Kramats situated around the Cape Peninsula are maintained by the Cape Mazaars Society, which was specifically established for this purpose in the 1980s. The Shah Mohammed Trust manage two of the Kramats on properties that they own. All the owners of the properties and the SMT are in support of the declarations. Heritage agreements are being negotiated with the CMS, property owners and SMT.
- A3.4. Extensive public notification was done through a far-reaching media campaign run through CMS and Vidamemoria. SAHRA sent formal notifications on 21 October 2020. Close of 2000 comments were received through the CMS and Vidamemoria media campaign. There have been no objections to the proposed declarations albeit some concerns have been raised regarding the exclusion of some Kramats.
- A3.5. The declaration boundary for each Kramat has been advised by the CMS, to ensure the inclusion of the graves of the Saints companions where it is deemed relevant.
- A3.6. It is recommended that the sites to be declared as national heritage sites.

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1. PURPOSE OF THE SUBMISSION

- 1.1.1. The submission is made to discuss and recommend the declaration of the first ten Kramats in the "Circle of Tombs" situated at various locations around the Cape Peninsula; Western Cape National Heritage Sites. Please see attached Appendix A for detailed locations of each Kramat.

2. LANDOWNER'S DETAILS AND ATTITUDE TOWARDS DECLARATION

- 2.1. The Kramats are managed by either the Cape Mazaars Society (CMS) or the Shah Mohammed Trust (SMT) and are situated on properties owned by various private individuals and other entities. Please refer to Appendix A for details of all the owners.
- 2.2. The Cape Mazaars Society nominated the Kramats in the Circle of Tombs in partnership with Vidamemoria.
- 2.3. There have been long standing understandings between the owners of the properties and the CMS about their and the Muslim community's use of the sites and their maintenance. None of the owners objected to the declaration of the sites.
- 2.4. The Shah Mohammed Trust own the properties on which the Sheikh Yusuf and Sayed Mahmud Kramats are situated and are responsible for the maintenance of these two sites. The Trust is in support of the declarations.

3. PUBLIC PARTICIPATION AND NOTIFICATION

3.1. The notification letters were sent on 21 October 2020 to the following stakeholders as well as to the listed owners listed in appendix A:

- Helderberg Renaissance Foundation
- Simons Town Historical Society
- Observatory Civic Association
- Hout Bay & Llandudno Heritage Trust
- Hout Bay Residents and Ratepayers Association
- City Bowl Ratepayers and Residents Association
- Friends of Constantia Valley Greenbelts
- Constantia Property Owner's Association
- City of Cape Town
- Department of Sports Arts and Culture
- Western Cape Department of Cultural Affairs and Sports
- Heritage Western Cape
- Environmental & Heritage Management
- City of Cape Town Southern District Environmental & Heritage Management
City of Cape Town Environmental & Heritage Management City of Cape Town
- Muslim Judicial Council
- Tana Baru Trust
- Iziko Museums

3.2. SAHRA received comments via email and formal letters from the following:

- The Tana Baru Trust raised concerns (albeit the chair did so in his personal capacity) that the Kramats at the Tana Baru were not included and expressed his opinion of the importance of the Saints buried there, especially Tuan Guru and Tuan Sayed Alawie. It was explained that the sites listed were part of the first phase of declarations and that the Tanu Baru is already protected as part of the Bo-Kaap declaration and therefore there is no need to go through the formal declaration processes.
- Friends of Constantia Valley Greenbelts, SANParks and the Simon's Town Historical Society expressed their support of the declaration and recognition of the cultural significance of the Kramats
- Helderberg Renaissance Foundation supported the declaration of the Sheikh Yusuf Kramat and sent further information regarding the history of the site and its architectural significance.
- The Constantia Ratepayers and Residents Association "unreservedly supported" the declaration of the three Kramats in Constantia, further expressing that the history of the sites formed part of the complex cultural past of Constantia, their importance to the Muslim community and acknowledged the inspiration of reverence and peace that the Kramats bring.
- City of Cape Town and the Bo-Kaap Civic and Ratepayers Associations both support

the declaration and expressed how long over due it was. The City further emphasised that the unique legacy of the sites associated to the history of Islam in South Africa and the struggle for religious tolerance. The BKCRA further highlighted the close association the sites have to the history of the Bo-Kaap and how the legend of the protection offered by the Circle of Tombs has assisted the residents of Bo-Kaap.

3.3. In addition to SAHRA's formal process outlined above, the CMS and Vidamemoria embarked on a media campaign to highlight the process and a public call for comments. This involved a combination of radio interviews, newspaper articles, posters and notices at the sites, and live webpage on Vidamemoria's website where the public were able to indicate their support/objections and express their opinions. Through this extensive reach close on 2000 responses were received. Please see attached report.

3.4. SAHRA received no objections to the declaration of the site

4. OFFICIAL DESCRIPTION OF THE RESOURCE (AS PER THE TITLE DEEDS)

4.1. The graves are situated on the following properties:

1.	Sheikh Yusuf	Erf 1179 & Erf 1181 Macassar	Western Cape	Macassar
2.	Tuan Dea Koasa and Tuan Ismail Dea Malela, Simonstown	Erf 3519; 3562 & portions of Erf 3520 Simon's Town	Western Cape	Simonstown
3.	Sheikh A ibn Muhammad Allraqi, Mowbray	Mowbray Cemetery	Western Cape	Observatory
4.	Sayed Moegsien bin Alawieal Aidarus, Mowbray	Mowbray Cemetery	Western Cape	Observatory
5.	Sheikh Noorul Mubeen, Oudekraal	Portion 5 of Oude Kraal 902	Western Cape	Oudekraal
6.	Sheikh Mohamed Hassen GhaibieShah, Signal Hill	Erf 178079 Cape Town	Western Cape	Signal Hill
7.	Tuan Kaape-ti-low, Signal Hill	Erf 178079 Cape Town	Western Cape	Signal Hill
8.	Abdurahman Matebe Shah, Constantia	Erf 2997 & portions of 2996 Constantia	Western Cape	Constantia
9.	Sayed Mahmud, Constantia	Erf 2610 Constantia	Western Cape	Constantia
10.	Sheikh Abdul Mutalib, Constantia Forest	Farm Buitenverwachting, Constantia	Western Cape	Constantia

4.2. The companions of the Saints were often buried around their shrines. Therefore, the boundaries for each Kramats were advised by the CMS to ensure the inclusion of the companions' graves where relevant.

5. DESCRIPTION OF THE AREA TO BE DECLARED (SITE BOUNDARIES)

SITE NAME	ERF NO / FARM NAME	TOWN	MUNICIPALITY	PROVINCE	SG DIAGRAMS
Sheikh Yusuf Kramat	Erf 1179 & 1181 Macassar	Macassar	City of Cape Town	Western Cape	2274/1913274/1913 183/1886
Tuan Dea Koasa & Tuan Ismail Dea Malela Kramats	Erf 3519, 3562 & portions of erf 3520 Simon's Town	Simon's Town	City of Cape Town	Western Cape	GP 12747
Sheikh A ibn Muhammad Allraqi Kramat	Mowbray Cemetery	Cape Town	City of Cape Town	Western Cape	N/A
Sayed Moegsien bin Alawieal Aidarus, Kramat	Mowbray Cemetery	Cape Town	City of Cape Town	Western Cape	N/A
Sheikh Noorul Mubeen Kramat	Portion 5 of Farm Oude Kraal 902	Oudekraal	City of Cape Town	Western Cape	3906/58
Sheikh Mohamed Hassen GhaibieShah Kramat	Erf 178079 Cape Town	Cape Town	City of Cape Town	Western Cape	15445/2003
Tuan Kaape-ti-low Kramat	Erf 178079 Cape Town	Cape Town	City of Cape Town	Western Cape	15445/2003
Abdurahman Matebe Shah,	Erf 2997 & portions of 2996 Constantia	Constantia	City of Cape Town	Western Cape	1117/1905 3571/1920
Sayed Mahmud Kramat	Erf 2610 Constantia	Constantia	City of Cape Town	Western Cape	A2640/1925
Sheikh Abdul Mutalib Kramat	Farm Buitenverwachting Constantia	Constantia	City of Cape Town	Western Cape	

6. CONSERVATION MANAGEMENT OF THE RESOURCE

- 6.1. The Cape Mazaar Society was formed in January 1982 initially for the upgrade and maintenance of the Shrine of Sheikh Abdurahman Matura (R.A.) on Robben Island. However, the name chosen "The Robben Island Mazaar (Kramat) Society" was rejected by the old Prison Authorities.
- 6.2. In changing the name to "The Cape Mazaar Society", the Society took responsibility of all the Kramats in the Western Cape as custodians. The Cape Mazaar Society is a constituted body registered as a Non-Profitable Organisation (NPO) with the Department of Social Development and as a Public Benefit Organisation (PBO) with SARS. The Cape Mazaar Society sees to the maintenance, management and upkeep of the Kramats. Future management should consider an overall integrated management plan with maintenance guidelines for each site. (SAHRA has currently only requested the individual guidelines due to the cost and complexities of the ICMPs, considering the CMS are not heritage practitioners).
- 6.3. As the CMS have worked hard in keeping the sites in good condition and have established relationships with the landowners, heritage agreements are being negotiated with the CMS and the landowners. The landowners have been included in the agreements to formalise the understanding between the property owners and the CMS about access, use and maintenance of the sites.
- 6.4. The Shah Mohammed Trust (SMT) own the properties on which the Sheikh Yusuf and Sayed Mahmud Kramats are situated and maintain the sites. Therefore, heritage agreement are being negotiated with the m regarding these two sites.

7. RESOURCE UTILIZATION

- 7.1.1. As sacred sites, the Kramats are visited regularly by the Muslim community for pray, rituals and religious mediation. It is believed that the mercy of Allah descends upon all those who are present in partaking in the remembrance of the Auliyah. At a number of the sites, weekly prayer meetings are held.
- 7.1.2. For 300 years the annual pilgrim to Sheikh Yusuf Kramat is still regarded as one of the most important pilgrimages for the Muslim community in South Africa. The pilgrimage takes place over the Easter Weekend.
- 7.1.3. The sites are regularly visited by interfaith groups and local and international tourists.
- 7.1.4. The Cape Mazaars Society have developed and published three editions of guide to the Kramats. Further interpretation at the site and development of a tourism route of the Circle are planned once further funding can be secured.

8. RECOMMENDATION

- 8.1. It is recommended that the declaration of the first ten Kramats in the Circle of Tombs as National Heritage Sites is approved.

9. REFERENCES

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Recommendation supported by GDRC	Recommendation not supported by GDRC
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Date:	

Recommendation supported by EXCo	Recommendation not supported by EXCo
Adv Lungisa Malgas Chairperson: EXCo	Signature
Date:	

Recommendation supported by HRM Committee	Recommendation not supported by HRM Committee
Mr Motsaathebe Serekoane Chairperson: HRM Committee	Signature
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Recommendation supported by Council	Recommendation not supported by Council
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Date: