



an agency of the
Department of Arts and Culture

GRADING SUBMISSION

SUBMITTED BY: Built Environment Unit

DATE: 14/06/2022

FILE REF: 9/2/097/0008

SAHRIS SITE ID: 140052,140053, 140054, 140055, 140056,140057,140058, 140059,
140060,140061, 140062

SAHRIS SITE CATEGORY: Place/Site

SIGNIFICANCE CATEGORY (THEMES): Historical: Association with person/groups &
events

ENQUIRIES: Heidi Weldon, Ben Mwasinga

ITEM: Proposed Nomination of Site for Grade 1 Site Status

A1. BACKGROUND

A.1.1. SAHRA has been working towards the protection of sites relating to Muslim heritage significance since the promulgation of the National Heritage Resources Act. The National Monuments Council attempted declaration of certain sites as far back at the 1980's. Ongoing efforts are documented within SAHRA (and NMC) case files relating to various kramats and burial grounds in and around Cape Town. In 2001, SAHRA proposed a programme to ensure the formal protection of the Circle of Tombs.

A.1.2. In 2005, then Minister Pallo Jordan expressed intent to have the kramat of Shiekh Yusuf declared as a national heritage site. SAHRA graded Sheikh Yusuf kramat as Grade 1 in September 2005, with the intention to investigate further kramats for serial nomination. Formal declaration process was not undertaken at such time.

A.1.3. Vidamemoria partnered with the Cape Mazaar Society (CMS) to consider the serial nomination of the kramats. Vidamemoria represented by Quahnita Samie and Yunus Samodien in association with the Cape Mazaar Society represented by Mr Mahmood Suleiman Limbada and Mr Yusuf Khan Dalwai initiated serial nomination of the kramats towards the declaration of the 'Circle of Tombs' as National Heritage Sites in 2018.

A.1.4. The following sites were identified and graded in 2018 as part of phase I in the serial nomination of the kramats.

<u>Kramat</u>	<u>Location</u>
Sheikh Yusuf	Faure
Sayed Mahmud	Constantia (Summit Rd)
Tuan Dea Koasa and Tuan Ismail Dea Malela	Simonstown
Sheikh Mohamed Hassen GhaibieShah	Signal Hill
Tuan Kaape-ti-low	Signal Hill
Sayed Moegsien bin Alawieal Aidarus	Mowbray
Sheikh A ibn Muhammad Allraqi,	Mowbray
Sheikh Abdurahman Matebe Shah	Constantia
Sheikh Abdul Mutalib	Constantia Forest
Sheikh Noorul Mubeen	Oudekraal

A.1.5. Phase I of the kramats were Declared in the Government Gazette, No. 45602 of 3 December 2021.

A.1.6. The following sites were identified as the next sites for Grading as phase II in the serial nomination of the kramats:

<u>Kramat</u>	<u>Location</u>
Sayed Abdul Aziz	Muizenberg
Sayed Jaffer	Oudekraal
Sayed Ali (Sayed Bassier)	Bakoven

Sayed Abdul Malik	Vredehoek
Sayed Mehboob Ali Shah	Maitland
Sayed Abdul Haq	Deer Park
Sheikh Abdul Kader	Table Mountain
Moulana Abdul Latief Qadi Saddiqi	Rylands
Sheikh Suleiman	Bainskloof
Sayed Abdul Kader	Caledon
Tuan Masud	Rawsonville

A2. EXECUTIVE SUMMARY

A.2.1. The history of Islam in Cape Town has its roots in colonialism and initiated the arrival of the first Muslims in 1657. Faced with banishment, imprisonment, and enslavement has created a history of Islam that tells the story of incredible resilience. The history of Islam is portrayed throughout the Western Cape landscape, which includes several shrines/kramats. These kramats are often dedicated to political exiles, sheikhs, and Islamic scholars. These kramats are regarded as sacred places and people tend to worship at these sites. It's believed that descendants living within 'The Circle of Tombs' will be protected from fires, famine, plague, and other natural disaster, and too a certain extent this prophesy has been fulfilled. The kramats are not only places of spirituality but are tangible signs of the emergence and spread of the Islamic faith throughout the Western Cape and the rest of South Africa. The Saints of Islam resting in these holy shrines played a major role in developing contemporary South Africa.

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1. PURPOSE OF THE SUBMISSION

- 1.1 The purpose of the submission is to assess whether the 11 kramats identified contain the appropriate elements and characteristics to be graded with Grade 1 status.

2. DESCRIPTION AND LOCATION OF THE SITE

- 2.1. The kramats listed below are all located within the Western Cape, particularly Cape Town.

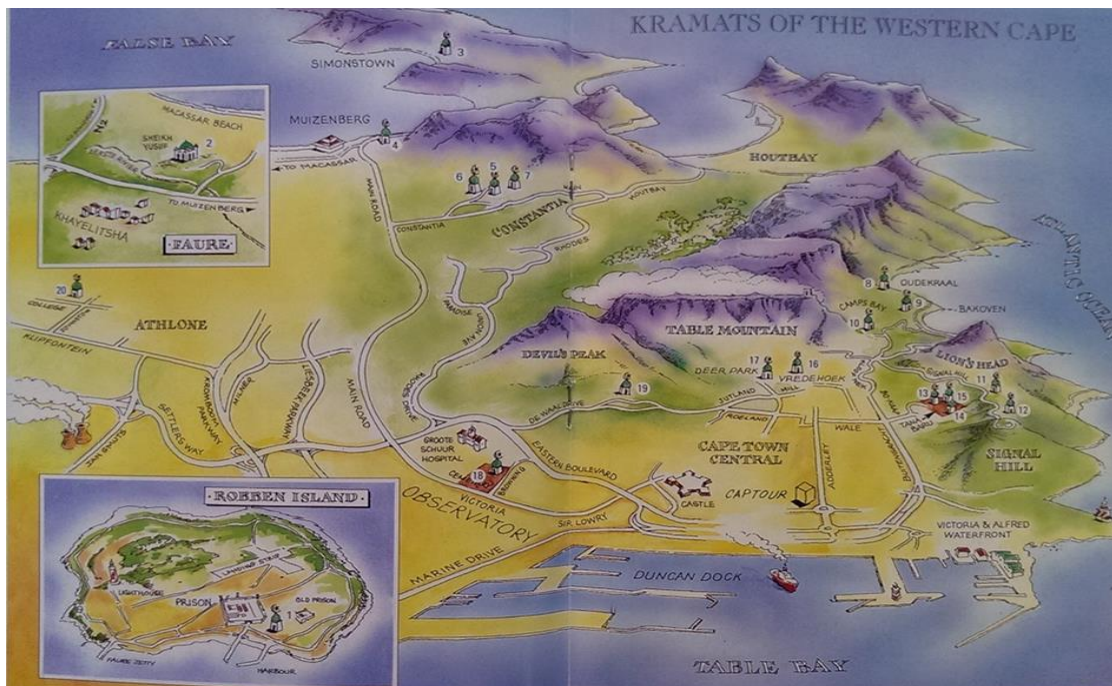


Fig 1: Map of the Kramats (Circle of Tombs- Not to Scale)

2.2. **Sayed Abdul Aziz, Muizenberg**

2.2.1. The history of this kramat is not fully known in terms of who the Auliyah is, however its location may provide insight as Muizenberg, Simonstown and by extension the False Bay area provided a haven for runaway slaves. There is the belief that this Auliyah may possibly be one of the runaway slaves of the Steenberg mine who were hunted on the False Bay coast as reported by Simon van der Stel in 1687.

2.3. **Sayed Jaffer, Oudekraal**

2.3.1. The grave of Sayed Jaffer is located a few steps leading off Victoria Road and just past the Bakoven bus terminus. It is raised in the centre of a concrete platform, the floor of the main structure of the original tomb. The tomb, "was washed away by flood waters during a severe storm in the early 1970's."¹ Sayed Jaffer was a Sheikh of the Alawiah Tariqa and it is believed that the Dutch East India Company banished him to the Cape. The grave was discovered at the end of the nineteenth century.

2.4. **Sayed Ali (Sayed Bassier), Bakoven**

2.4.1. Not much history is known of this Auliyah other than he is known as Sheikh Ali as well as Sayed Bassier.

2.5. **Sayed Abdul Malik, Vredehoek**

2.5.1. This kramat is housed in a mausoleum in Upper Buitenkant Street near St. Cyprians School, Vredehoek. Sayed Abdul Malik arrived in the Cape from Batavia at the end of the eighteenth century as a slave. He was known as a Malay Doctor and Priest and became prominent in the establishment of the Dorp Street Madrasah alongside Tuan Guru. As a spiritual doctor and Imam, Sayed Abdul Malik left an indelible mark on the Cape Muslim Society.

2.6. **Sayed Abdul Haq, Vredehoek**

2.6.1. The grave is surrounded by an ornate steel rail. Not much is known about Sayed Abdul Haq other than he was a member of the Qadariah Tariqa. Its location, Deer Park, the nature reserve area at the foot of Table Mountain was known for providing shelter for runaway slaves.

¹ Mansoor Jaffer, *Guide to the Kramats of the Western Cape* (Cape Town: Cape Mazaar (Kramat) Society, 1996), 34.

2.7. **Sayed Mehboob Ali Shah**

2.7.1. Sayed Mehboob Ali Shah was born in India and came to South Africa in 1968 with a particular task, which was to propagate Islam, the spiritual upliftment of people and spread the Chishti Nizami Habibi Silsila.

2.7.2. The kramat is located in Maitland Cemetary.

2.8. **Sheikh Abdul Kader, Table Mountain**

2.8.1. On Devil's Peak, just above De Waal Drive, many graves are found. Two of these graves are covered with satin cloths normally used to cover the graves of saintly persons. Neither the names of the saints nor the spiritual brotherhood to which they belong to is known. One of these graves, which is that of Sheikh Abdul Kader is marked with an oblong iron frame decorated with stars and crescents can easily be seen from Walmer Estate.



Fig 2: Kramat of Sheikh Abduk Kader, Table Mountain

2.9. **Moulana Abdul Latief Qadi Saddiqi, Rylands**

2.9.1. Moulana Abdul Latief came to South Africa at the end of the 19th century from India. His initial interactions were as an Imam and teacher in the Transvaal, he then relocated to the new Islamic centre established by Sufi Saheb on the Umgeni River in Natal and acted as a madrasah teacher.

2.9.2. He returned to India to look after his sick father and upon his return to South Africa, Moulana Abdul Latief was requested by Sufi Saheb to establish a mosque and Islamic centre in Cape Town on land that Sufi Saheb had recently purchased. This request was a pivotal moment as there were no mosques located on the Cape Flats and, “on the first Friday of his arrival, he led in open air, the first Juma’ah Salaah on the Cape Flats in January 1904.”² The following year the foundation stone was laid for the Habibya Mosque. Moulana Abdul Latief died in 1917. He was buried next to the mosque which he established and the kramat is found within the Habibya complex.

2.10. **Sheikh Suleiman, Bainskloof**

Not much information other than the Auliyah buried is Sheikh Suleiman.

2.11. **Sayed Abdul Kader, Caledon**

2.11.1. Caledon is one of the oldest towns in South Africa, founded in 1810 it is also the second oldest in the Overberg region following Genadendal. The kramat of Sayed Abdul Kader is the only kramat in the Overberg region and is situated on, “the Eastern slope of the Caledon Casino Resort.”³

2.11.2. Located next to the kramat is the pyramid-shaped grave of Jacoba Ackerman, the wife of Dr Frederick Hassner who was a German doctor that was employed by the VOC and played a pivotal role in the development of Caledon. Jacoba died in 1817. It is unclear who Sayed Abdul Kader is but there is the belief that he may have been one of Ackerman’s slaves. The kramat was built in the 1980s in honour of his memory. The grave according to legend is mysteriously protected as during, “severe floods in this area, it was always this site which was never under water.”⁴

² Mansoor Jaffer, *Guide to the Kramats of the Western Cape* (Cape Town: Cape Mazaar (Kramat) Society, 1996), 56.

³ Mitzi Buys, ‘The only kramat in the Overberg,’ *Netwerk24*, 10 March 2021.

⁴ Mansoor Jaffer, *Guide to the Kramats of the Western Cape* (Cape Town: Cape Mazaar (Kramat) Society, 1996), 58.

2.12. Tuan Masud, Rawsonville

2.12.1. One of the earliest mosques to be built outside of Cape Town was in Worcester in 1885 and this may be due to there being a Muslim slave population early on in the establishment and existence of Worcester. Tuan Masud was believed to be one of slaves that worked on one of the surrounding farms in Worcester.

3. HISTORICAL BACKGROUND

3.1. The kramats provide a story of exile and colonialism as the Dutch East Indies Company's (VOC) expansion of the Dutch empire into places such as Java, India, and Ceylon. Resistance to this expansion and violent acts of colonialism led to banishment of leaders to the Cape and sold as slaves. Among those banished were prominent Muslim scholars and individuals, which led to the emergence of the first Muslim communities in the Western Cape. These historical figures are also known as Auliyah (Friends of Allah), Islamic missionaries that had a cause for the nurturing of Islamic values.

3.2. Kramats function as resting places for Muslim saints and are incredibly important to the Muslim faith and heritage. These kramats have become places of spirituality, peaceful meditation and contemplation, places to remember and be closer to God. An Islamic prophecy over 250 years ago foretold that there would be a "Circle of Islam" or "Circle of Tombs" as it is referred to that would be formed around the Cape and these Kramats or Mazaars presents a perspective for the history of Islam in South Africa.

3.3. The etymology of the word kramat presents its diaspora. The Arabic word *Karamat*, which means divine marvels was later adopted in Javanese as kramat and came to represent and define the kramats we speak of in the Circle of Tombs. Another Arabic word *Karamoah*, which means glory also provides context to the word kramat as karamoah, is the extraordinary glory that stems, "from the power of someone who has clearly defined his kindness because of the persistence in following the teachings of prophets, and has the right intentions"⁵ The saints or Auliyah as they are referred to are believed to have aura of karamoah and this adds to the religious value that these tombs have.

3.4. In 1488, Bartholomew Dias rounded the southern tip of Africa and after acknowledging that this represented the point unto which the trading world of the

⁵ Louise Green & Noëleen Murray, 'Private property and the problem of the miraculous: the kramats and the city of Cape Town,' *Social Dynamics: A journal of African studies*, Vol. 38, No. 2 (2012), 203.

east opened, “the Portuguese changed its name to the Cabo de Bonne Esperanze , the Cape of Good Hope.”⁶ The Cape of Good Hope came to be a refreshment station for the Dutch East India Company (VOC), for its fleets plying the Far East trade, while simultaneously functioning as an effective place of exile for political leaders whom the company had dethroned to further establish supremacy over the eastern territories and to gain a foothold in the trading of commodities. The VOC was established for empire and profit as it was a Dutch commercial company, “with the sole purpose of establishing settlements or ‘colonies’ to increase profit.”⁷

- 3.5. In order to provide labour for the growing settlement at the Cape, the VOC turned to slaving. Between the period of 1652 and 1807, the estimation is that 63 000 slaves landed in South Africa between 1652 and 1807 until which Britain abolished the oceanic slave trade. The VOC turned to the Indian Ocean for slaves as they were forbidden from slaving on the west coast of Africa by the Dutch Estates General.⁸ The majority of slaves were of Indonesian origin- from Java, the Celebes, Bali, Timor, Buton, Madura, Tambora, the Moluccas, Bengal in India and Ceylon.⁹
- 3.6. The arrival of Islam at the Cape is due to a culmination of factors such as geography, colonization, slavery, and the geopolitics of mercantile commerce.¹⁰ An estimate three thousand convicts (*bandietten*) arrived at the Cape to work in gangs on the fortification and harbor works of Cape Town.¹¹ Within this group of convicts were some exiled imams that provided initial influences of Islam as, “early as 1725, these holy men were making their moral presence felt at the Cape.”¹² The convict imams left their mark as they, “provided the core of the Cape’s early ‘*ulama*’ (Muslim clergy).”¹³ The establishment of Islam happened when the British occupied the Cape in 1795 and ended Dutch rule and in 1797 with Tuan Guru as imam, a warehouse in Dorp Street was turned into Auwal Mosque, the first mosque in South Africa.

⁶ Robert C.-H. Shell, ‘Islam in Southern Africa, 1652–1998,’ in *The History of Islam in Africa*, eds. by Nehemia Levtzion & Randall L. Pouwels (United States of America: Ohio University Press, 2000), 1.

⁷ ‘The VOC and the World that Slaves Lived In,’

<https://slavery.iziko.org.za/vocandslavery#:~:text=The%20Cape%20was%20colonised%20by,%20E2%80%9colonies%E2%80%9D%20to%20increase%20profit.>

⁸ Robert C.-H. Shell, ‘Islam in Southern Africa, 1652–1998,’ in *The History of Islam in Africa*, eds. by Nehemia Levtzion & Randall L. Pouwels (United States of America: Ohio University Press, 2000), 473.

⁹ Lesley Townsend and Stephen Townsend, *Bokaap Faces and Façades: A Record of the passing scene in Cape Town’s Malay Quarter with a brief account of its architecture and Muslim inhabitants* (Cape Town: Howard B Timmins, 1977), 9.

¹⁰ Robert C.-H. Shell, ‘Islam in Southern Africa,’ 469.

¹¹ Robert C.-H. Shell, ‘Islam in Southern Africa,’ 472.

¹² Robert C.-H. Shell, ‘Islam in Southern Africa,’ 472.

¹³ Robert C.-H. Shell, ‘Islam in Southern Africa,’ 473.

- 3.7. The exponential growth of Islam may be due to what it meant and symbolised for the slaves. For the slave owners, converting their slaves to Christianity meant they were no longer slaves as the right of an owner to sell a fellow Christian was circumscribed.¹⁴ Therefore, out of fear most slave owners at the Cape resisted against conversion of Christianity. Being a slave meant being defined as an object and not a human and with Islam becoming more prominent in the Cape, Islam not only provided feelings of redemption, it freed slaves as it gave them a “sense of freedom even though they were in a life of bondage.”¹⁵
- 3.8. The kramats symbolise all these different struggles recorded in history as they “record on the landscape both the historical presence of Muslims, and that of generations of individuals forcibly removed to the Cape of Good Hope from around the Indian Ocean Basin within VOC imperial networks”¹⁶ They provide a space of honour for the pioneers of Islam in South Africa but it also fulfils the prophecy of the Circle of Islam.

4. SWOT SUMMARY

<p><u>Strengths:</u></p> <ul style="list-style-type: none"> • The kramats are well maintained by the Cape Mazaar Society (CMZ) • They are visited numerously by not only the local Muslim community but international visitors as well • There exists a good relationship between the owners and the custodians, the CMZ 	<p><u>Opportunities:</u></p> <ul style="list-style-type: none"> • A signage project to further provide information for visitors • A route that incorporates all the kramats that provides a history of Islam in South Africa • A national declaration may provide further impetus for interest and acknowledgment of these sites and deter any acts of vandalism
<p><u>Weaknesses:</u></p> <ul style="list-style-type: none"> • There is a lack of information with regard to certain kramats 	<p><u>Threats:</u></p> <ul style="list-style-type: none"> • Vandalism, particularly for kramats that are more remotely situated

¹⁴ Robert C.-H. Shell, ‘Islam in Southern Africa,’ 474.

¹⁵ Patric Tariq Mellet, *The Camissa Embrace: Odyssey of an Unrecognised African People* (Cape Town: Dibanisa Publishing), 140.

¹⁶ Saarah Jappie, ‘Between Makassars: Site, Story, and the Transoceanic Afterlives of Shaykh Yusuf of Makassar’ (PhD, Princeton University, 2018), 59.

<ul style="list-style-type: none"> • Its relatability is not as extensive beyond the Muslim community • Funding for maintenance of the sites • Accessibility as some is located on mountainous slopes 	<ul style="list-style-type: none"> • Development of private property or real estate that would seek to displace the kramats
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5. MOTIVATION FOR NATIONAL DECLARATION

5.1 Its importance in the community, or pattern of South Africa's history:

5.1.1. The kramats present the role and foundations of Islam at the Cape but also speaks to the formation of the Cape of Good Hope becoming a burgeoning global trade port and playing its part in the interconnectivity of the world. The Cape of Good Hope was a functioning port before the arrival of the VOC as the years preceding 1652, "over the period 1590 until 1700, giving the figures for each decade, there were 2632 ships that had to call at the Cape and before van Riebeeck arrived in 1652 the figure of ships that called at the Cape was 1071"¹⁷ With the settlement of the VOC at the Cape, they required labour, which led to slaving but as well the Cape becoming a site for exiled political and opposition leaders that the VOC regarded as threats. All these misplaced played their role in the further creation of not only the Cape but of the dynamic cultures and communities that we see in South Africa today. Among them are the Saints that played an important role in establishing Muslim communities.

5.2 It has significance relating to the history of slavery:

5.2.1. The early Muslims that arrived in the Cape were slaves, prisoners and exiles of the VOC and therefore bore the, "indelible marks as victims of colonialism."¹⁸ Saints such as Sayed Abdul Aziz is acknowledged as a runaway slave. The kramat in Rawsonville is exemplary of the slave community in Worcester as Tuan Masud was believed to be one of slaves that worked on one of the surrounding farms in Worcester.

5.3 Its strong or special association with the life or work of a person, group or organization of importance in the history of South Africa:

5.3.1. The work done by Moulana Abdul Latief and Sayed Jaffer represent the continuing growth that Islam undertook in the Cape. Sayed Abdul Malik, who arrived as a slave from Batavia played an integral role in the establishment of the Dorp Street Madrasah. Moulana Abdul Latief was the voice of the first Juma'ah Salaah on the

¹⁷ Patric Tariq Mellet, *Lenses on Cape Identities: Exploring Roots in South Africa* (Cape Town: Dibanisa Publishing, 2009), 59.

¹⁸ Gerrie Lubbe, 'Robben Island: The Early Years of Muslim Resistance,' *Kronos*, Vol. 12, (1987), 50.

Cape Flats in January 1904. They provide iconic memories and moments in the history of South Africa.

5.4 Its importance in exhibiting aesthetic characteristics valued by a community or cultural group:

5.4.1. The kramat of Sayed Abdul Haq and Sheikh Abdul Kader located on the Table Mountain slopes capture the importance of landscape as slaves were not allowed to be buried in the Company cemeteries. The use of these locations although very scenic and with nice surroundings show the means of exclusion that took place.

5.5 Its strong or special association with a community or cultural group for social, cultural, or spiritual reasons:

5.5.1. The kramats serve as markers of the footprint of Islam in South Africa as these graves are the reminders of the Saints that played an integral part in spreading and teaching Islam.

5.6 Its possession of uncommon, rare, or endangered aspects of South Africa's natural or cultural heritage.

5.6.1. The 'Circle of Tombs' does not exist elsewhere in South Africa and is internationally renowned.



Fig 3: The mausoleum of Sayed Abdul Malik, Vredehoek

6. STATEMENT OF SIGNIFICANCE

The 'Circle of Tombs' is considered to possess to national heritage value. Statement of significance considers various criteria as stipulated by the NHRAct and also addresses the following aspects:

- Role of Islam and slavery in the Western Cape
- International cultural connections
- The value of historic environments
- Sacredness of Muslim Burial Grounds
- Preservation of the legacy for generations of Muslims at the Cape
- Struggle for religious freedom
- Origins of Islam at the Cape

“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.

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.”

The kramats provide a story of the foundations of Islam at the Cape but they are more than religious symbols and sites but reflect on the forced migrations, banishment, slavery, colonialism and the resistance against it.

For South Africa after the end of apartheid, nation building became the unifying process embedded on the nation's history of resistance. The history of the kramats is and of itself one of resistance as these were slaves, regular people, convicts, prophets that played a prominent part in the foundations of Islam, a religion that was suppressed until 1804 in South Africa. It therefore builds on the South African narrative as Indigenous resistance and forced migration are paired processes of a colonial past that are considered direct precursors to the struggle against apartheid.¹⁹

The motto on the national Coat of Arms of South Africa means “diverse people unite.” Another country that is linked to South Africa through its experience of colonialism and relationship with the VOC, Indonesia has the motto, *Bhinneka Tunggal Ika*, which means Unity in Diversity. The similarity is no mere coincidence as it emphasises the relationship that these two countries have in overcoming differences established through years of violence experienced through colonialism and its hope for a nation to unite in a common sense of belonging. It is a recognition of the ties that bind us as former colonies and a reminder of the networks established that banished and trafficked people across the world. The kramats provide a representation of resistance but as well as inclusion and that branch for unity not only as a reflection for South Africa and Indonesia but to all countries affected by colonialism.

7. INDICATION OF OWNER’S ATTITUDE

7.1. Owners are in support of Grading.

Site Ref.	Site Name	Owner	Owner Address
1	Sayed Abdul Aziz	Wilhelmina Johanna Frederika De Villiers	Pendennis Boyes Drive Muizenberg 7945
2	Sayed Jaffer	Oudekraal Estate	Coral Road 65 Bloubergstrand 7441
3	Sayed Ali (Sayed Bassier)	City of Cape Town	12 Hertzog Boulevard Cape Town 8001

¹⁹ Kerry Ward, *Networks of Empire Forced Migration in the Dutch East India Company* (United States of America: Cambridge University Press, 2009). 3.

4	Sayed Abdul Malik	Highland House Cape Jewish Aged Home	234 Upper Buitenkant Cape Town 8001
5	Sayed Abdul Haq	City of Cape Town	12 Hertzog Boulevard Cape Town 8001
6	Sheikh Abdul Kader	National Government of the Republic of South Africa	14 Long Street Cape Town 8001
7	Moulana Abdul Latief Qadi Saddiqi	Molvi Abdool Latiff Trust	27 Latvan Road Cape Town 7764
8	Shaykh Hazrat Khwaja Sayed Ali Shah	-	-
9	Sheikh Suleiman	-	-
10	Sayed Abdul Kader	-	-
11	Tuan Masud	-	-

8. INDICATION OF CURRENT MANAGEMENT ARRANGEMENTS

8.1. The kramat of Moulana Abdul Latief in Rylands and Sayed Mehboob Ali Shah are the only two kramats listed in this nominated that are privately maintained by the owners. The rest of the kramats listed are maintained by the Cape Mazaar Society. The Cape Mazaar Society function as custodians for all the kramats in the Western.

8.2. 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.

9. DESCRIPTION OF SITE BOUNDARIES

Site	Location	Erf.	Coordinates	
			Latitude	Longitude
Sayed Abdul Aziz	150 Boyes Drive, Muizenberg, Cape Town	Erf 86915	-37.107232	18.466198

Sayed Jaffer	1000 Victoria Road, Oudekraal, Cape Town	Erf 2802	-33.971532	18.375041
Sayed Ali (Sayed Bassier)	13 Hely Hutchinson Avenue, Bakoven, Camps Bay	Erf 1491	-33.952657	18.387737
Sayed Abdul Malik	234 Upper Buitenkant, Vredehoek	Erf 2066	-33.94241	18.417478
Sayed Abdul Haq	37 Deer Park, Vredehoek	Erf 1165	-33.948008	18.417986
Sheikh Abdul Kader	250 Philip Kgosana, Table Mountain, Cape Town	Erf 14662	-33.938809	18.439166
Moulana Abdul Latief Qadi Saddiqi	63 Flat Road, Rylands, Cape Town	Erf 36998	-33.975733	18.523862
Shaykh Hazrat Khwaja Sayed Ali Shah	Maitland	-	-33.919208	18.51987
Sheikh Suleiman	Bainskloof, Wellington	-	-33.592059	19.124225
Sayed Abdul Kader	Caledon	-	-34.224691	19.444701
Tuan Masud	Rawsonville	-	-33.680525	19.403383

9.1. Further information with regards to boundaries and location will be added during the declaration process.

10. RECOMMENDATIONS

10.1. This serial nomination of kramats would fulfil the Circle of Tombs and therefore be supported as possessing Grade 1 status.

12. REFERENCES

Jaffer, M., *Guide to the Kramats of the Western Cape* (Cape Town: Cape Mazaar (Kramat) Society, 1996).

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