

## PROVINCIAL NOTICE

P.N. 003/2019

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FORMAL PROTECTION OF ARCHAEOLOGICAL SITES, LANDSCAPE AND NATURAL FEATURES OF CULTURAL SIGNIFICANCE, STRUCTURES AND UNMARKED BURIALS, SITUATED ON OR AT THE “**MOWBRAY MUSLIM CEMETERY**”, BROWNING ROAD, REMAINDER ERF 27440, MOWBRAY, CAPE TOWN

By virtue of the powers vested in Heritage Western Cape, as the provincial heritage resources authority for the province of the Western Cape, in terms of Section 27(2) of the National Heritage Resources Act, Act no. 25 of 1999, archaeological and palaeontological sites, unmarked burials, the landscape and natural features of cultural significance and structures situated on or at the **Mowbray Muslim Cemetery, Browning Road, Remainder Erf 27440 corresponding with the Imam Haron grave site, Mowbray, Cape Town** and as reflected in the below schedule, are hereby formally protected under Section 27 of the Act.

## HERITAGE WESTERN CAPE

DECLARATION OF HERITAGE RESOURCES AS PROVINCIAL HERITAGE RESOURCES, “**IMAM HARON GRAVE SITE**”, SITUATED AT THE **MOWBRAY MUSLIM CEMETERY, BROWNING ROAD, REMAINDER ERF 27440, MOWBRAY, CAPE TOWN**

In terms of Section 27 of the National Heritage Resources Act, No. 25 of 1999, Heritage Western Cape hereby declares the **Imam Haron grave site only**, fully described in the schedule, as a Provincial Heritage Site.

## Schedule

The demarcation of the Provincial Heritage Site is as follows:

The Imam Haron grave site only on Remainder of Erf 27440 in Mowbray, as described in the SG Diagram No. 243/1886.

## Significance

Imam Abdullah Haron is remembered having been involved in the liberation movement in order to bring about change in South Africa.

Imam Haron specialised in socially relevant religious teaching and saw this role as an opportunity to bring awareness to social inequalities. The classes he held at Al-Jamia Masjid revolutionised the thinking of those who attended. His appointment as Imam signalled a new era in the history of the Muslim community in Cape Town.

The Imam's active interest in the resistance movement was partially sparked by his decision to take the teachings of Islam to black migrant labourers. Despite public ridicule Imam Haron was a courageous voice openly showing his disdain towards the regime with his passionate stand against discrimination, bigotry and racism. The Imam's contribution at a time when many Muslim clerics were silent, played a critical role in influencing peoples thinking and actions towards the apartheid state.

## PROVINSIALE KENNISGEWING

P.K. 003/2019

11 Oktober 2019

FORMELE BESKERMING VAN ARGEOLOGIESE TERREINE, LANDSKAP EN NATUUREIENSKAPPE VAN KULTURELE BETEKENIS, STRUKTURE EN ONGEMERKTE GRAFTE, GELEË OP OF BY DIE “**MOWBRAY MOSLEM-BEGRAAFPLAAS**”, BROWNING STRAAT, RESTANT VAN ERF 27440, MOWBRAY, KAAPSTAD

Kragtens die bevoegdheid verleen aan Erfenis Wes-Kaap, as die provinsiale erfenishulpbronne gesag van die Wes-Kaap, ingevolge Artikel 27(2) van die Wet op Nasionale Erfenishulpbronne, Wet no. 25 van 1999, word die argeologiese en die paleontologiese terreine, ongemerkte grafte, die landskap en natuureienskappe van kulturele betekenis en strukture op of by die **Mowbray Moslem-begraafplaas, Browningstraat, Restant van Erf 27440 wat ooreenstem met die Imam Haron graf, Mowbray, Kaapstad** en soos in die bylae hieronder aangetoon, hierby formeel beskerm ingevolge Artikel 27 van die Wet.

## ERFENIS WES-KAAP

VERKLARING VAN 'N ERFENISHULPBRON AS 'N PROVINSIALE ERFENISTERREIN, “**SLEGS DIE IMAM HARON GRAF**”, GELEË IN DIE **MOWBRAY MOSLEM-BEGRAAFPLAAS, BROWNING STRAAT, RESTANT VAN ERF 27440, MOWBRAY, KAAPSTAD**

Ingevolge Artikel 27 van die Wet op Nasionale Erfenishulpbronne, No. 25 van 1999, verklaar Erfenis Wes-Kaap hierby **slegs die Imam Haron graf**, volledig beskryf in die bylae, as 'n Provinsiale Erfenisterrein.

## Bylae

Die afbakening van die Provinsiale Erfenisterrein is soos volg:

Slegs die Imam Haron graf op die Restant van Erf 27440 in Mowbray, soos beskryf in die LG-diagram No. 243/1886 vir die Mowbray Begraafplaas.

## Betekenis

Imam Abdullah Haron word onthou vir sy betrokkenheid by die bevrydingsbeweging om verandering in Suid-Afrika teweeg te bring.

Imam Haron het in maatskaplik tersaaklike godsdiensoonderrig gespesialiseer en hy het sy rol beskou as 'n geleentheid om bewustheid oor maatskaplike ongelykhede te skep. Die klasse wat hy by Al-Jamia Masjid aangebied het, het die denke van diegene wat dit bygewoon het getransformeer. Sy aanstelling as Imam het 'n nuwe era in die geskiedenis van die Moslem-gemeenskap in Kaapstad ingelui.

Die Imam se aktiewe belangstelling in die versetbeweging is deels ontketen deur sy besluit om die leringe van Islam na swart trekarbeiders toe te neem. Ondanks die openbare bespotting was Imam Haron 'n moedige stem wat openlik sy minagting teenoor die regime getoon het met sy passievolle standpunt teen diskriminasie, gewelddadigheid en rassisme. Die bydrae van die Imam in 'n tyd toe baie Moslem-geestelikes stil was, het 'n kritieke rol gespeel in die beïnvloeding van mense se denke en optrede teenoor die apartheidstaat.