

19930930

OPSKRIEF :**QIBLA: IMAN HARON HERDENKINGSDIENS IN SOUTRIVIER: 19930927.**

1. Bron berig dat QIBLA (X1) op 19930927 die jaarlikse herdenkingsdiens vir Iman Abdullah HARON (A/M) (Afgestorwe Moslemleier) in Soutrivier, Kaapstad, gehou het.
 - 1.1 Die vergadering is deur ongeveer 1 800 mense bygewoon. Busse vanaf Khayelitsha het mense vanaf die Swartwoongebiede aangery en was daar baie PAN AFRICANIST CONGRESS (PAC) (X2)-lede/ondersteuners teenwoordig.
 - 1.1.1 Theo MABUSELA (S/M) (X3) het die PAC by die byeenkoms verteenwoordig en sy organisasie se standpunte voorgelou. Die voorsitter van die byeenkoms (onbekend) het genoem dat die Moslemgemeenskap respek het vir die PAC aangesien die organisasie nie sy standpunte voortdurend verander nie.
 - 1.1.2 'n Spreker van die NEW UNITY MOVEMENT (NUM) (X4) het ook die Moslems se respek vir die PAC en sy standvastigheid geopper. Hy het ook genoem dat die Uitvoerende Oorgangsrade nie bevryding sal bring nie, maar slegs 'n interimregering wat mag deel. Die gemeenskap moet hulle op elke manier moontlik bewapen aangesien die tyd vir oorlog aanbreek het.
 - 1.1.3 Dullah OMAR (A/M) (X5) het die AFRICAN NATIONAL CONGRESS (ANC) (X6) by die herdenkdiens verteenwoordig en verduidelik waarom die ANC doen wat hy doen by die Wêreld Handelsentrum in Johannesburg.

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Volgens OMAR is die Uitvoerende Oorgangsrade net 'n meganisme om die Wit minderheidsregering te beëindig en sal die Oorgangsrade nie werklik regeer nie, aangesien 'n nuwe konstitusie dan opgestel sal word.

1.1.4 Achmat CASSIEM (A/M) (X7) het egter die ANC gekritiseer en genoem dat hy deur die regering om die bos gelei word. MABUSELA het ook kritiek op die ANC gelever deur te noem dat die Uitvoerende Oorgangsrade niks anders is as adviesrade nie.

1.2 Aangeheg as aanhangsel A, is 'n koerantberig oor 'n betoging voor die Caledon Polisieostasie deur ongeveer 100 QIBLA-lede op 19930927. Ook aangeheg as Aanhangsel B is 'n dokument wat tydens die herdenkingsdiens versprei is, getiteld, "Justice Before Peace".

3. KOMMENTAAR DEUR A331

3.1 Daar sal gepoog word om die voorsitter van die byeenkoms, asook die spreker van die NUM, te identifiseer.

4. KOMMENTAAR DEUR STREEKVERTEENWOORDIGER: GEEN

A [REDACTED]
U ter inligting.

VERSPREIDING

AANHANGSEL A & B:

A

CAPE TIMES, 9/20/95

Protest commemorates imam's detention death

Staff Reporter

THE 24th anniversary of the death in detention of Imam Abdullah Haroon was marked by about 100 members of the Muslim fundamentalist group Qibla, protesting against deaths in detention at Caledon Square police station yesterday.

Qibla leader Mr. Ahmed Cassim said the protest was to highlight Qibla's demand for the "killers of Imam Haroon and all other detainees to be identified and brought to justice". Imam Haroon was detained by security police on May 23, 1969 and died in police custody four months later.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

B

JUSTICE BEFORE PEACE

'... Take not life which Allah hath made sacred, except by way of Justice and Law; Thus doth He command you, that ye may learn wisdom.' [Q6:151]



*'My sounds begin again
The siren in the night
The shriek of nerves in pain
Over the silence, nuckles, boots,
My sounds begin again.'*

[Dennis Brutus]

IMAM HARON COMMÉMORATION

JUSTICE BEFORE PEACE

'O ye who believe, Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be against rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well acquainted with all that ye do.'

[Quran: 4:135]

Yes, all human beings prefer peace; even war-mongers prefer peace on their terms. But the pre-condition for peace is justice. No justice, no peace! Peace is more than the mere cessation of hostilities; peace is more than the mere mutual cessation of belligerence; peace is more than the mere breathing space between wars.

It is injustice which is the breeding grounds of violence and chaos. History is glaring at us with swollen eyes and a battered face - and all we mutter is "Peace!"

We, the oppressed masses, have never known a just system in our entire lives. Why pretend that our history begins with Codrington or Kempton Park?

The just social order we are referring to is vast enough to incorporate everyone. Those who have been diseased by Apartheid find justice restrictive and suffocating. But we must remind them that oppression and exploitation is even more restrictive and suffocating. If we think education is expensive, try ignorance!

Historical realities will not be swept under a carpet, not even a red carpet. The question of the homeless, landless and

dispossessed is going to surface regularly and each time with greater and greater urgency. Apartheid is dead, long live the homeless, landless and dispossessed. Long live the illiterate, unemployed and destitute.

It is not those who have homes, land and employment who must be re-assured by the liberation movement that they will not lose them: it is those who do not have homes, land and employment who must be guaranteed that they will obtain it after the installation of a legitimate government.

The present regime cannot promise us anything because it derives its power from an illegitimate constitution. The government is illegitimate, therefore, everything it does is illegitimate. The regime is part of the problem - in fact the cause of the problem; it is most definitely not part of the solution. Neither does the government have a solution.

It is not necessary nor desirable for us to preach peaceful co-existence between the problem and the solution. The regime has never, does not and can never represent the interests of the oppressed masses.

The fact that the Nationalist Party has opened its ranks to other 'races' does not legitimise it. The African masses do not want to be tolerated; they have inalienable rights in the country of their birth. Neither do the African masses want to endorse 'white' trusteeship.

It is indeed a strange election campaign which concentrates on reassuring the haves that they will have even more.

If your enemy has adopted your program of action then there is no longer any need for you to exist as a political force. The oppressors are going to implement your program of action more effectively because of the enormous resources at their disposal. Still worse if a so-called liberation movement is using the same program and tactics as the illegitimate regime. Even worse if they appear on the same platform in the broad daylight of history so that the oppressed masses are unable to distinguish between them.

We are talking about genuine conscious participation in the political program. We must therefore combat indifference, apathy, ignorance, directionlessness, aimlessness and purposelessness.

Mobilisation of human resources is the most important task. Islam, since its inception, concentrated on the mobilisation of human resources; it educated them, trained them and deployed them.

In Islam there is no place for men of ideas who live for and by their ideas alone. In Islam men of ideas must be men of deeds as well.

MASS PARTICIPATION

Basically we are trying to find a solution to the problems of mass participation in politics and economics. When Muslims talk about mass participation they are not merely talking about popular support.

'Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the Garden (of Paradise). They fight in His Cause and slay and are slain

[Quran 9:111]



Our protest is an exceptionally important event in the history of this country because it endorses two Islamic principles:

- 1) Criminals cannot be given a blanket amnesty even before they have been tried on specific charges; and to think that an illegitimate government actually wants to grant that amnesty!
- 2) It is not permissible for Muslims or for the oppressed people generally to apply for permission to be granted by criminals, murderers and killers in order for us to protest against them.

Peace



On 10th December 1984, the United Nations General Assembly adopted the Convention against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment.

The convention obliges States to prevent torture under their jurisdiction and to make torture a punishable offence. No circumstances, nor war, nor public emergency, nor orders from a higher authority, nothing - can be invoked to justify torture.

ARTICLE 1

'For the purpose of this Convention, the term "torture" means any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted on a person for such purposes as obtaining from him or a third person information or a confession, punishing him for an act he or a third person has committed or is suspected of having committed, or intimidating or coercing him or a third person, or for any reason based on discrimination of any kind, when such pain or suffering is inflicted by or at the instigation of or with the consent or acquiescence of a public official or other person acting in an official capacity. It does not include pain or suffering arising only from, inherent or incidental to lawful sanctions.'

ARTICLE 2.1

'No exceptional circumstances whatsoever, whether a State of War, internal political instability or any other public emergency, may be invoked as a justification or torture.'

FREQUENCY OF DEATHS

| | |
|------|-------------------------------|
| 1963 | 人 人 |
| 1964 | 人 人 |
| 1965 | 人 人 |
| 1966 | 人 人 人 |
| 1967 | 人 人 |
| 1968 | 人 人 |
| 1969 | 人 人 人 人 人 人 人 |
| 1970 | |
| 1971 | 人 人 |
| 1972 | |
| 1973 | |
| 1974 | |
| 1975 | |
| 1976 | 人 人 人 人 人 人 人 人 人 人 人 人 人 人 人 |
| 1977 | 人 人 人 人 人 人 人 人 人 人 人 人 人 人 人 |
| 1978 | 人 |
| 1979 | |
| 1980 | 人 |
| 1981 | 人 人 |
| 1982 | 人 人 |
| 1983 | 人 人 |
| 1984 | 人 人 人 |
| 1985 | 人 人 |
| 1986 | 人 人 人 人 |
| 1987 | 人 人 人 |
| 1988 | 人 人 |
| 1989 | |
| 1990 | 人 人 人 |

TORTURE

in

DETENTION

Detention without trial started with the first State of Emergency in 1960

In 1963, detention without trial became a permanent feature through the General Laws Amendment Act and now through the Internal Security Act

It is estimated that in the past three decades, 78,000 detainees have been held under security legislation.

The conditions of detention are such that the detainee becomes a victim totally at the mercy of his interrogators.

Since 1963, when detention without trial was first introduced on a permanent basis there have been many deaths in detention.

In 1969 alone there were 7 deaths in detention. Imam Abdulrahman Haron was one of the seven.

After the death of Ahmed Timol in 1971 there were no deaths recorded for four years

After the Soweto uprising in 1976 there were 26 deaths in detention within 2 years.

The high incidence of death within one week of detention - over 40% of known cases - is a cause of serious concern to the oppressed masses

It is noteworthy that Islam has never in its entire history accepted torture as a means of either extracting information from detainees or for converting people to Islam. The convention against Torture

adopted on 10th December 1984 by the United Nations General Assembly is a late arrival on the scene of civilisation.

As is quite clear it is not permissible to address a slave in an undignified manner. By no stretch of the imagination is it permissible to torture any human being. One of the best examples is that of Imam Ali himself. After he was struck with a sword in the Masjid by his assassin named Maljum, he objected to the ropes around the prisoner's hands being tied too tightly.

When Imam Ali was asked why he objected to the bonds being tied too tightly, he said: "Because he (Maljum) is a human being."

THE TORTURER AND TORTURED

The torturer-tortured relationship is characterised by the torturer having complete power and the victim being totally defenceless. The damage and pain inflicted is not merely physical but also psychological. The torture victim is depersonalised, dehumanised and brutalised.

Solitary confinement is internationally condemned as a form of torture. It does not merely facilitate torture, it is torture itself.

Section 29 of the Internal Security Act makes provision for indefinite detention in solitary confinement. The detainee is interrogated until he has satisfactorily answered all questions

It is quite evident that it is under conditions of solitary confinement that the most extreme forms of physical and psychological tortures take place. It was under these types of conditions that Shaheed Imam Abdulrahman bin Ali met his death at the hands of his torturers. And so did many others.

'Love dignifies, while torture represents the maximum indignity that a human being can suffer; Love is life and in a certain degree eternal life, while torture has qualities of incessant death.'

[Lawrence Hartmann et al]

'The blame is only against those who oppress mankind with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice, for such there will be a penalty grievous'

[Quran 42:42]

Every nation must take pride in their martyrs because martyrdom is the highest honour which can be bestowed upon any human being.

All those who serve humanity deserve the gratitude of mankind; but no one deserves it more than martyrs.

Martyrs are the candles of humanity. If they do not shed their light, then no human being can execute their tasks.

If they do not shed their light on the darkness of tyranny and oppression, then humanity cannot progress.

The blood of the martyr is transfused into the arteries of society - especially a society which is intellectually anaemic

The one who labours for a great cause differs drastically from the one who labours for a trivial cause. The martyr of necessity makes a maximum sacrifice for maximum gain

'The life of him who runs away from the battlefield is not prolonged nor is the day of his death postponed.'

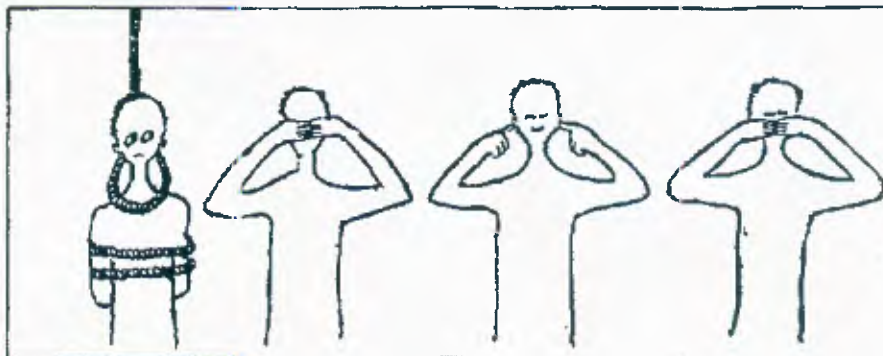
[Imam Ali]

For a person who takes a step in the pursuit of truth and righteousness, all that happens is beneficial. A righteous person consciously performs his duty in all circumstances, irrespective of the consequences.

Such a person was Shaheed Imam Abdulrahman bin Ali. And the Quran says of them:

'The martyrs glory in the fact that on them is no fear. Nor have they cause to grieve.'

[Quran 3:170]



BIOGRAPHICAL SKETCH

'The martyrs glory in the fact that on them is no fear. Nor have they cause to grieve'

[Quran 3:170]

Imam Abdullah Haron's mother was Hajja Ayesha. She died when Imam Haron was 2 months old. His aunt, Miriam, then brought him up. His foster mother took him with her on Haj on three occasions; when he was 8, 14 and again in his twenties. Imam Haron spent almost 6 years of his youth in Egypt and Saudi Arabia. By the time Imam was 14, he was Hafeez, that is, knew the Quran by heart.

At the Cape Imam Haron was a student of the greatly respected Sheikh Ismail Ganlel.

Imam Haron married Galkema Sedan. Their eldest daughter Shamlala was born in 1950, the son Mohammad in 1955 and Fatima in 1953.

In 1956 Imam Haron was chosen as the Imam of Stegman Road Mosque, known as Al-Jaamia. Subsequently he became honorary Editor of Muslim News, the only Muslim Newspaper in the country.

In December 1966, Imam Haron went on his fourth trip to Mecca; his wife accompanied him.

The inquest into the death of Imam Abdullah Haron was presided over by Magistrate S J Kuhn who found:

'... a substantial part of the said trauma was caused by an accidental fall down a flight of stone stairs. On the available evidence, I am unable to determine how the balance thereof was caused.'

In December 1968 he was back in Mecca. On 28th May 1969 Imam Haron was arrested by Security Police. This was on Mouloud Un Nable. This was also the 13th Anniversary of his appointment as Imam at Al-Jaamia Mosque.

On Saturday, 27th September 1969, Imam Haron died in detention, after being in detention for 133 days. The post-mortem revealed the following:

- a) 26 Bruises ranging from as large as 10cm x 8cm to as small as 1cm x 1cm;
- b) the 7th right rib was broken;
- c) a haematoma 2,5cm x 2,5cm near the base of the spine;
- d) at least 10 bruises had sustained 7 to 10 days before death - most on the right leg;
- e) at least 8 bruises had been sustained 1, 2 or 3 days before death - most on the legs;
- f) the stomach was empty.



CRITIQUE OF M.J.C. POLICY

*'And whoever seeks a Deen other than Islam,
it will not be accepted of him.*

[Quran 3:85]

*'And follow not their vain desires,
diverging from the Truth that has come to
them.'*

[Quran 5:48]

After 48 years in existence the Muslim
Judicial Council finally deemed it
appropriate to issue a policy on
socio-political involvement under the
heading "M.J.C. URGES SOCIO-POLITICAL
INVOLVEMENT" in its official paper,
Ad-Da'wah, Volume 1, No. 4, September 1993.

The opening paragraph states:

- * *'... the M.J.C. urges Muslims to
become involved in the decision-making
process in the country, ...'*

This is most amazing because the political
Rip van Winkles had been hibernating for
half a century without ever encouraging the
Muslims to become involved in the
decision-making process of the Muslims
themselves.

- * *'According to the M.J.C. it has
always played an active part in the
struggle for liberation and justice in
South Africa.'*

It would be more correct to say that they
played an active part **against** the
struggle for liberation and justice in South
Africa.

How long did it take the M.J.C. in 1960 to
issue a statement on the Anti-Pass Campaign,
the Sharpeville Massacre and the State of
Emergency? Perhaps their own archives will
tell us.

This active involvement could be analogous
to buying mechanical sweepers for the
Palestinians in order to sweep up the
shrapnel and empty shells which had been
used to kill Palestinian children.

Since the Martyrdom of Shaheed Imam Abdullah
Haron on 27th September 1969, not a single
commemoration has been attended by a
president of the M.J.C. That means for 23
consecutive years they have played an active
role in the struggle for liberation and
justice in South Africa without becoming
involved in demanding justice for a
colleague of theirs.

They do not even have the political acumen
or shrewdness to even claim that, as proof
of the M.J.C.'s so-called 'active part',
Shaheed Imam Abdullah Haron was after all a
member of the M.J.C! Is it because the
M.J.C. disowned Imam Abdullah Haron even
BEFORE his arrest?

Truth needs no advocates to plead on its
behalf. The criterion for truth is truth
itself; it does not need any intervention.

**"And hold fast to the rope of Allah and
do not be divided among yourselves"
(Al-Quraan 3:103)**

What event in the Calendar of Muslims in South Africa could be more important than the martyrdom of one of its leaders? Comes the month of September, the month in which Imam Haron was martyred, and the official organ of the M.J.C. for that month does not even mention his name! This is not a typist's error or a proof-reader's oversight - **this is M.J.C. Policy!**

The M.J.C., also states:

- * *'... the preservation of Islam and the community, constructive alliances, promotion of peace and harmony, and political education' are key factors in becoming involved in the decision-making process*

No Muslim who is unable to preserve the memory of one of its martyrs should have the audacity to state it is 'fully committed to the preservation of Islam and the development of Muslims in South Africa. These principles will not be neglected as a result of our political involvement now and in the future.'

But these principles have been neglected so thoroughly in the past four decades that no one is fooled by a promise before an election that it will not be neglected. For after all it is the Quran which states:

'And say not of those who are slain in the way of Allah: "They are dead". Nay, they are living, though ye perceive it not'
[Quran 2:154]

Who in his sane mind will canvass or vote for those who suffer from political and historical amnesia?

- * *'On the basis of Islam, which encourages Muslims to stand out clearly for peace and justice in support of the oppressed, the M.J.C. fully supports*

this process of peaceful negotiations and settlement of the political problems in South Africa. We urge that peace be given a chance and that all hostilities cease.'

'Say: My Lord has commanded Justice'
[Quran 7:29]

This must make it clear that Islam does not merely encourage justice. The whole objective of revelation is to see that justice is executed. Moreover, justice precedes peace.

'We sent aforetime: Our apostles with clear signs and sent down with them the Book and the Balance (of right and wrong), that men may stand forth in justice: ...'
[Quran 57:25]

The M.J.C. certainly did not, and still does not stand out clearly for justice in the case of Shaheed Imam Abdullah Haron. Why should we believe them if they say they will 'stand out clearly for peace and justice in support of the oppressed?'

It seems the M.J.C. has developed a certain 'urge' to enter the political arena. They must inform the Muslims immediately if their present policy is a departure from their pre-February 1990 policy.

- * *'The M.J.C. will lobby for the introduction of BENEFICIAL Islamic values within the general policies of future governments or municipal authorities'*

Since when does something like non-beneficial or detrimental Islamic values exist? The whole of Quran is beneficial to mankind and whatever is based on Quranic values is beneficial. Who exactly will the M.J.C. lobby?

ALLIANCES

- * *'The M.J.C. will enter into constructive alliances with other non-Muslim groups, in order to address common areas of national concern - like peace, justice and democracy.'*

We do not know why the M.J.C. wants to enter into constructive alliances with 'other non-Muslim groups'. Is the M.J.C. a non-Muslim group? or is this just a Freudian slip of the tongue? From the rest of its policy statement it is quite clear that no such constructive alliances are envisaged with other Muslim groups!

- * *'The M.J.C. will support the efforts of liberation movements in their quest for justice and freedom.'*

Does this mean that Islam does not have a very specific approach to the question of liberation and that Muslims (and in particular their judiciary) can only play a supportive role and not a leading role?

'It is He Who has sent His Apostle with guidance and the religion of Truth to proclaim it over all religion and enough is Allah for a witness. Muhammed is the Apostle of Allah: and those who are with him are strong against unbelievers, (but) Compassionate amongst each other'
(Quran 48:28-29)

- * *'As a judiciary, the M.J.C. shall not be aligned to any particular political party/group, but its individual members are free to do so.'*

What if the entire executive of the M.J.C. belong as individuals to the same political party or group? Then of course, there is no need for alignment. But based on the 'constructive alliances' concept it is quite obvious that one doesn't form alliances with those who are out of alignment.

- * *'The M.J.C. will co-operate with other religious groups, in particular with the World Conference for Religion and Peace (WCRP) ...'*

Based on the fact that they stated earlier that: 'The M.J.C. will enter into constructive alliances with other non-Muslim groups ...' we can only assume these must be Kafirun and Mushriqun (Atheists and Polytheists). Otherwise why would a clause on co-operation with 'other religious groups' be necessary?

The following clause leaves no doubt as to what is intended

'Our alliances with non-Muslims will focus entirely on common values such as freedom, justice, peace and at no time will we compromise our faith, or any of our Islamic values.'

The M.J.C. also states categorically:

- * *'We support the Religious Charter, which strives, to guarantee religious freedom for all religions, as defined in the CHARTER.'*

A Muslim judiciary accepts the definition of religion not based on Quran but based on a religious Charter.

'Say: "What! Will ye instruct Allah about your Religion?"' (Quran 49:16)

- * *'Muslims should vote for those struggling for justice.'*

Isn't every Muslim suppose to be struggling for Justice?

And lastly:

- * *'Muslims should not vote for those groups and their surrogates, who have been guilty of the crimes of Apartheid'*

Does this mean that if any groups have been guilty of other crimes, for example, selling Waqaf property, then it is permissible to vote for them?

What each reader must consider very carefully is whether the M.J.C.'s policy on socio-political involvement is in fact a policy which is beneficial to Muslims and to the oppressed masses in general.

Quran, after all, was revealed to mankind (Al-Nas), and it is those who acknowledge this Truth who become Muslims.

'They impress upon thee as a favour that they have embraced Islam. Say: Count not your Islam as a favour upon me: Nay, Allah has conferred a favour upon you that He has guided you to the Faith, if ye be true and sincere.'

[Quran 49:17]



Muhamad is the
Messenger of Allah;

And those who are
with him

Are strong against
the Unbelievers,

(But) Compassionate
amongst each other.

[Quran 48:29]

مُحَمَّدًا رَسُولُ اللَّهِ

وَالَّذِينَ مَعَهُ

أَشِدَّاءُ عَلَى الْكُفَّارِ

رُحَمَاءُ بَيْنَهُمْ

DEATHS IN DETENTION

1963 - 1990

1963

1. SOLWANDLE NGUDLE - Suicide by hanging
2. BELLINGTON MAMPE - Undisclosed

1964

1. JAMES TYITA - Suicide by hanging
2. SULIMAN SALOJEE - Suicide - jumped from 7th floor

1965

1. NGENI GAGA - Natural Causes
2. PONGOLOSHA HOYE - Natural Causes

1966

1. JAMES HAMAKWAYO - Suicide by hanging
2. HANGULA SHONYEKA - Suicide
3. LEONG PIN - Suicide by hanging

1967

1. AH YAN - Suicide by hanging
2. ALPHEUS MADIBA - Suicide by hanging

1968

1. JUNDEA TUBAKWA - Suicide by hanging
2. UNKNOWN PERSON - Unknown Date, Unknown Place, Unknown Cause
(stated in Parliament on 28th January 1969)

1969

1. NICODEMUS KGOATHE - Natural Causes
2. SOLOMON MODIPANE - Natural Causes
3. JAMES LENKOE - Suicide by hanging
4. CALEB MAYEKISO - Natural Causes
5. MICHAEL SHIVUTE - Suicide
6. JACOB MONAKGOTLA - Natural Causes
7. IMAM ABDULLAH HARON - Natural Causes



1971

- 1. MATAYENI CUTHSELA - Natural Causes
- 2. AHMED TIMOL - Suicide - jumped from 10th floor

1976

- 1. JOSEPH MDLULI - Injury to neck after falling against chair
- 2. WILLIAM TSHWANE - Shot while trying to escape, justifiable homicide
- 3. MAPETLA MOHAPI - Anoxia and suffocation as a result of hanging
- 4. LUKE MAZWEMBE - Suicide by hanging
- 5. DUMISANI MBATHA - Natural causes
- 6. FENUJEL MOGATUSI - Natural causes
- 7. JACOB MSHABANE - Suicide by hanging
- 8. UNKNOWN - Undisclosed
- 9. EDWARD MZOLO - Undisclosed
- 10. ERNEST MAMASHILA - Suicide by hanging
- 11. THALO MOSALA - Natural causes
- 12. WELLINGTON TSHAZIBANE - Suicide, jumped 6 floors down stairwell

1977

- 1. LAWRENCE NDZANGA - Natural causes
- 2. DR NANOATH NTSHUNTSHA - Hanging, probably suicide
- 3. ELMON MALELE - Natural causes
- 4. MATHEWS MABELANE - Accidental - fell from 10th floor
- 5. TWASIFENI JOYI - Post mortem result not revealed
- 6. SAMUEL MALINGA - Natural causes
- 7. AARON KHOZA - Suicide by hanging
- 8. PHAKAMILE MABIJA - Suicide, jumped from 6th floor
- 9. ELIZAH LOZA - Natural causes
- 10. DR HOOSEN HAFJEJEE - Suicide by hanging
- 11. BAYEMPIN MZIZI - Suicide by hanging
- 12. STEVE BIKO - Brain injury during scuffle with police
- 13. SIPHO MALAZA - Suicide by hanging

1978

- 1. LUNGILE TABALAZA - Suicide, jumped from 5th floor

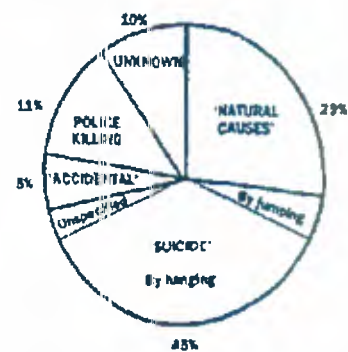
1980

- 1. SAUL NDZUMO - Natural causes

1981

- 1. MANANA MGQWETO - Unknown
- 2. TSHIFHIWA MJUOFHE - Assault by police

Causes of death



1982

1. DR NEIL AGGETT - Suicide by hanging
2. ERNEST DIPALE - Suicide by hanging

1983

1. SIMON MNDAW - Suicide by hanging
2. PARIS MALATJI - Culpable homicide, shot in forehead at point blank range

1984

1. SAMUEL TSHIKUDO - Natural Causes
2. MKOLISI SIPELE - Unknown
3. EPHRAIM MTHEWTHWA - Suicide by hanging

1985

1. ANDRIES RADITSELA - Fatal head injury - fell from Casspir
2. BATANDWA NDOONDO - Shot by police

1986

1. MAKOMPE KUTUMELA - Police assault
2. PETER NCHABALENG - Police assault
3. XOLISO JACOBS - Suicide by hanging
4. SIMON MARULE - Kidney failure

1987

1. BENEDICT MASHOKE - Suicide by hanging
2. ERIC MNTONGA - Police assault
3. NONBANDLA BANI - Stroke

1988

1. SITHEMBELE ZOKWE - Police shooting
2. ALFRED MAKALENG - Natural causes, fluid on the brain

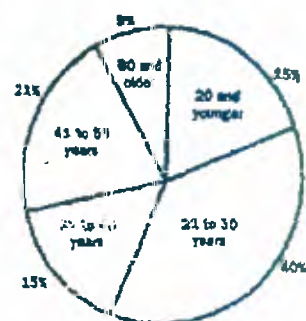
1990

1. CLAYTON SIZWE SITHOLE - Suicide by hanging
2. LUCAS TLHOTLHOMISANG - Police report: meningitis
3. DONAL THABELA MADISHA - Police report: suicide by hanging

FROM JANUARY 1991 TO AUGUST 1993

92 People have died in Police Custody

Known ages at death



THE PROBLEM

'The blame is only against those who oppress mankind with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice; for such there will be a penalty grievous.'

[Quran 43:42]

THE CRY OF THE OPPRESSED

'Our Lord! Rescue us from this town whose people are oppressors, and raise for us from Thee one who will protect; and raise for us from Thee one who will help!'

[Quran 4:75]

WHO WILL HELP?

'...Those who have faith (imaan) and suffer exile (hijra) and strive with might (jihad) in Allah's Cause with their goods and their persons, they have the highest rank in the sight of Allah.'

[Quran 9:20]

THE STRATEGY

'Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies and others besides, who ye may not know, but whom Allah doth know.'

[Quran 8:60]

'And slay them wherever you catch them, and turn them out from where they have turned you out; for tumult and oppression is worse than slaughter.'

[Quran 2:191]

THE TIME-FRAME

'... But if they cease, let there be no hostility except against those who practice oppression.'

[Quran 2:193]

THE OBJECTIVE

'... And fight them on until there is no more tumult and oppression, and there prevail Justice and Faith in Allah ...'

[Quran 2:193]

Jihad is the Islamic response to oppression. The Intifadah in occupied Palestine is such a response.

Mechanically sweeping up the aggressor's shrapnel, bullets and teargas canisters, can never be equated to financing one oppressor.

Islam minus Jihad is Islam minus Islam.

The people are still crying:

'Our Lord! Rescue us from this town whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help!'

[Quran 4:75]



*Jemaah
Jhubeka*

**WE DEMAND THAT THE
KILLERS OF
IMAM ABDULLAH HARON
BE BROUGHT TO JUSTICE!**

All those who serve humanity deserve the gratitude of mankind; but no one deserves it more than martyrs.

Martyrs are the candles of humanity. If they do not shed their light, then no human being can execute their tasks.

The blood of the martyr is transfused into the arteries of society - especially a society which is intellectually anaemic.

Weeping for the martyr means association with his fervour, harmony with his spirit and conformity with his longing.

Solitary confinement is internationally condemned as a form of torture. It does not merely facilitate torture, it is torture itself.

'Love dignifies, while torture represents the maximum indignity that a human being can suffer; Love is life and in a certain degree eternal life, while torture has qualities of incessant death.'

[Lawrence Hartmann et al]

