

IMĀM 'ABDULLĀH HARON : LIFE, IDEAS AND IMPACT

STUDENT

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A B S T R A C T

This study focusses upon Imām 'Abdullāh Haron, who is an important Muslim religious personality in South Africa who had died in detention in 1969. He made sincere efforts in bringing about social reforms in his community. The Imām emphasised all aspects of reform, including the moral and spiritual reforms in society.

This research demonstrates that he had laid down the foundation of Islamic social reform which present day Muslim organizations followed. It also shows the impact the Imām had on these Muslim organizations.

The first chapter gives an overview of South African political developments (1652 - 1986) and a brief Muslim history in South Africa (1658 -1986). Chapter two places him in his social context and covers in detail the Imām's biography and it also portrays some of his sterling qualities. The third chapter presents his ideological background and ideas. It closes with a brief assessment of his ideas. The final chapter evaluates his impact on his contemporaries and the later generation of Muslims.

This thesis has fulfilled a significant gap in contemporary Muslim history and hopes to be a stimulation for further research in this area.

rary Muslim history, it is necessary for the scholar and general reader to know the contribution to Islāmic thought and practice of Imām 'Abdullāh Haron.

Imām Haron's role is very important when considering the fact that he was a religious leader of the Muslim minority who firmly stood against this unjust regime of South Africa and who in the process lost his life. His life symbolizes the Muslim's struggle within the South African context. Since he was in contact at grass roots level with the oppressed community, both non-Muslims and Muslims, he articulated their feelings and ideas and thus symbolized the possibility of their liberation.

Thus far only one book and an article have been written about him. The book, 'The killing of the Imām', written by B Desai and C Marney, two P.A.C. exiles, does not adequately deal with the Imām's life. In fact, it gives only a general picture of his life, focussing on its political dimension, but the major part of the book recreates 'the interrogation scene' based on the information received from the political prisoners and related sources about the Imām. This book does not portray the Imām fully for what he was, but through the Imām's struggle and torture, exposes the system for what it is. The article written by N Monroe touches on the Imām's biography and ideas. Her contribution was quite valuable at the time it was written as an introduction to basic aspects of his life.

This thesis gives a comprehensive perspective and an authoritative view of the Imām. Firstly, it fills a gap in the contemporary history of the Muslims which as yet has not been recorded. Secondly, it portrays the Imām for what he was from an Islamic perspective

community, highlighting some of its socio-cultural activities. This section places the Imām in his social context, providing a detailed sketch of his life depicting the various activities he undertook and was involved in. Chapter Two closes by portraying some of the outstanding qualities of the Imām.

The Third Chapter introduces the ideas of the Imām as they were expressed in the articles, sermons, lectures written and delivered by him. This chapter covers, in the first section, his ideological background in order to give an indepth perspective on the influences of the Imām's thoughts. His ideas - main themes and responses to ideas and event - have been dealt with in the second section. Thereafter, Chapter Three is rounded off with an assessment of his ideas.

The Fourth Chapter reflects the Imām's major achievement which have had a strong influence on the projects implemented by contemporary Muslim organizations. In concluding this chapter, the concept of 'Martyrdom' has been focussed upon with a portion on the Cape Muslim's perspectives. The thesis is concluded with a final word, bibliography and appendixes.



The Imām.

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The logo of the University of the Western Cape, featuring a classical building with a pediment and columns.

Chapter One

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POLITICAL AND HISTORICAL CONTEXT OF THE IMĀM

It is necessary in this chapter to give a brief historical background to the South African political developments from 1652 until 1986, followed by a brief outline of Muslim history in South Africa in order to place Imām 'Abdullāh Haron in socio-historical perspective.

1. A BRIEF HISTORICAL BACKGROUND TO SOUTH AFRICAN POLITICAL DEVELOPMENTS
(1652 - 1986)

1.1 Before 1910

The history of South Africa did not start in 1652 as has been taught for the past few decades in the South African schools. According to Pheko, it dates back to 460 A.D., if not earlier.¹ The Khoisan and the Bantu-speaking peoples inhabited the lands of South Africa² prior to the establishment of a refreshment station by the Dutch East Indian Company with Jan van Riebeeck as its representative. The histories of these indigenous societies have to be recorded in order to get a more comprehensive picture of South African history.

The date 1652 only marks the beginning of Dutch colonization of South Africa followed by the English in 1806. These colonialists continued to subjugate the indigenous societies, dispossessed their land and exploited it to get maximum benefit out of it. The English colonialists then formed a Union of South Africa in 1910 with an all white government.³ In fact it was Smuts' wish that this should be a "white man's country".⁴ This became very much a reality as the oppressed black societies witnessed the various Acts being legislated to curb the powers and movements

of the government. The Teachers League of South Africa (est. 1913), like the A.N.C., underwent radical changes where the young intellectuals formed a power block to either oust or influence the old guard to radicalize their thoughts. These events coincided with the period of economic growth in South Africa which started after World War II. The period 1948, when the Nationalist Party came to power, until the Sharpsville crisis of 1960, can be considered the first phase of apartheid.¹⁰ The government continued to enact discriminatory Acts which only sparked off more widespread protests. One of the protests which assisted in unifying the various oppressed groups was the Defiance Campaign of 1952 which was initiated by the Anti-Coloured Affairs Department body (est. 1943), an affiliate of the N.E.U.M. and Franchise Action Committee (1953). After this, there was closer cooperation amongst the various groups such as the South African Indian Congress (est. 1923), the Coloured People's Congress formerly South African Coloured People's Organization (est. 1953), the Congress of Democrats (est. 1952) and the A.N.C. They were referred together as the Congress Alliance and together drew-up the Freedom Charter¹¹ in 1955 at Kliptown.

The fifties mark a period of intense frustration which was met with an aggressive and brutal white government response. This also led to ideological differences within the Congress and the eventual establishment of the Pan African Congress in 1959. The main reason forwarded for the P.A.C.'s establishment was that they could not remove the 'communist control' of the A.N.C.¹² It must be noted in brief that the A.N.C. and P.A.C. too were led by individuals who had graduated from Christian missionary institutions. P.A.C., which was anti-communist and Africanist in character, gave a fair amount of support to the African Independent Churches

widely read. This had a radicalizing effect on the thinking and practice of the youth.¹⁵

1.5 Contemporary Apartheid Phase

The wave of strikes which started in 1973 is considered the end of the second apartheid phase and the beginning of the contemporary apartheid phase. These strikes caused the formation of new democratic trade unions and support organizations.¹⁶ The Black Conscious Movement continued to spread its ideas and influences and this led to the 1976 Soweto uprising which activated many more anti-government activities. 1976 is also seen as the re-emergence of the A.N.C.¹⁷ The Christian Institute along with the B.C.M. and its affiliates was banned in 1977. This did not deter the oppressed community from forming yet another organization in 1979 which reflects the same ideas of the B.C.M. namely the Azanian Peoples Organization (AZAPO). The first non-trade union federation to operate above-ground since the banning of the South African Congress of Trade Unions (SACTU, est. 1955) in 1964 was the Federation of South African Trade Unions (FOSATU). Towards the end of the seventies and beginning of the eighties, community and civic associations¹⁸ were established and represented the anti-apartheid feelings of the people at the grassroots level. One of the major organizations to appear in 1983 and which is presently enjoying widespread support from these associations is the United Democratic Front (U.D.F.).¹⁹ During 1983 the National Forum Committee²⁰ also emerged highlighting more Black Consciousness orientated ideas differing ideologically from the U.D.F. At present the U.D.F. and AZAPO, the former supporting and pushing the A.N.C. line and the latter the P.A.C. line, are the groups actively involved at grassroots level conscientizing people politically. Although this outline

NOTES

1.1 Before 1910

1. PHEKO, M : Apartheid: A Story of Dispossessed peoples.
Marram Books, London. 1984, p. iv. In his
time chart he starts at 460 A.D. when the
Africans entered Azanian (South African) terri=
tory.
2. Ibid : pp 1 - 34.
3. DAVIES, R, : The Struggle for South Africa: A reference guide.
D O'Meara & 2 Vol., Zed Press, London. 1984, pp 3 - 4,
S D'lamini Vol. I.
4. MOTLABI, M : The Theory and practice of Black Resistance to Apart=
heid.
Skotaville Publishers: Johannesburg, 1984, p 7.

1.2 After 1910

5. DAVIES, R et al : Ibid, p 12.
6. Ibid : pp 283 - 290. Vol. II.
7. Dr Du Bois and Marcus Garvey were two protagonists in the Civil
Rights Movement in United States during the late 19th and early
20th centuries. Du Bois had an appeasing, compromising approach
whereas Garvey adopted a hardline 'Africanist' attitude with a non-
compromising approach.
8. LODGE, T : Black Politics in South Africa since 1945.
Ravan Press, 1983, p 11.
9. Op. Cit : p 11. The Hertzog legislation of 1936 meant the
removal of Africans from the common voters roll,

20. PHEKO, M : Op. Cit., p 185.

21. A few members of the Qibla Muslim Movement (see 'Muslim History') are detained. Among them is Ahmad Cassiem who had been imprisoned on Robben Island and had been under banning orders prior to his detention. The present youth try to draw comparisons between him and Imām 'Abdullāh Haron in terms of their contributions to the struggle for liberation in South Africa.



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2.2 Muslims in South Africa

2.2.1 Early Period : 1658 - 1925

(i) Cape Colony

The Muslims were brought as a labour force to the Cape shores as early as 1658 which was preceded by only six years of European arrival. It is assumed that the first batch of Muslims to arrive at the Cape were the Mardyckers who were free people from Amboyna in the Molucca Islands where their religious practices and activities were severely restricted by the Dutch policy encapsulated in 'the Statutes of India'.¹⁰ One of these statutes, referred to as 'the Placaat', was re-issued in 1657 by the Cape Governor John Maetsuycker in anticipation of their coming to the Cape the following year (1658). The Placaat reads as follows:

"No one shall trouble the Ambionese (Mardyckers) about their religion, or annoy them; so long as they do not practice in public or venture to propagate it amongst Christians or heathens. Offenders are to be punished by death, but should there be among them those who had been drawn to God to become Christians, they were not to be prevented or hindered from joining Christian churches."¹¹

This 'Placaat' as well as other related legislation at the very outset curtailed the growth of Islām. This curtailment does not mean that the transplantation of Islām from the Indonesian Archipelago was discarded even though the adherents had little knowledge of their own faith.¹² It only meant that Islām existed, but 'free growth' was not possible for some time.

of religious discrimination. There was a gradual increase in Muslim adherents during Tuan Guru's leadership period. The spread of Islām grew more rapidly after the Muslims were granted religious freedom in 1804.²² Various reasons have been forwarded for the increase in the number of adherents to Islām.²³ By 1840 they constituted a third of the Cape Colony's population, 6,000.²⁴

On the whole the growth of the Muslim population at the Cape was gradual. At the same time the number of mosques also increased because of disputes amongst the Muslims. Due to these religious disputes and the absence of a learned Muslim scholar, the British Government sought the Ottoman Sultan's assistance after Mr de Roubaix, a Cape M.P., had approached him to send an experienced capable scholar. In 1863 Abū Bakr Effendi (d. 1880),²⁵ an adherent of the Hanafi School of Thought, came to the Cape to try his hand at solving these disputes. Even though he was able to make his contribution to the Muslim society he directly added a new dispute, that is, the Shāfi'i-Hanafi theological controversy,²⁶ which continued until the 1940s. Two issues which maintained Muslim unity amidst the religious disputes were the 1840 small pox vaccination resistance and the 'cemetery riots' (1858 - 1886).²⁷ Abdol Burns (d. 1898) was the chief protagonist around whom the Muslims rallied to fight against the Public Health Act of 1883 which moved for the closure of the urban cemeteries. He ably organized the Malay Cemetery Committee but in the end lost the case.²⁸

Prior to the turn of the twentieth century in 1894, Ahmad Effendi, Abū Bakr Effendi's son, involved himself in poli-

and Muslims) from India in 1860 to work on the sugar plantations in Natal.³⁶ Muslim 'free passengers' also accompanied them to South Africa. Many of them trekked into its hinterland and opened up trading stations as had happened elsewhere in Africa. According to Argyle, the Muslim 'free passengers' far out-numbered their co-religionists who were from among 'the indentured labourers'.³⁷ Their numbers increased until the immigration laws were introduced which to a large extent stopped further immigration of free passengers.³⁸ In fact, from the end of the nineteenth century the 'Indians' rights of freehold, of free trading and security of tenure were gradually withdrawn.³⁹ These discriminatory legislations continued into the second half of the present century.

In addition to the Muslims of 'Malay' and 'Indian' extraction, there were also those who came to settle in Natal from Zanzibar in 1873 and 1880.⁴⁰

3.2.2. Contemporary Period: 1925 - 1986

The C.M.A., which was spearheaded by Muhammad Arshād Gamiet, was exclusively created and run by Muslims categorized by the Union's government as 'Malay', thus discriminating against their co-religionists of 'Indian' origin who had been severely restricted by discriminatory legislation.⁴¹ The association was primarily concerned with 'welfare and spiritual issues' and was considered by its president as a-political.⁴² In a public conference held at the Cape Town Drill Hall in 1925, the C.M.A. openly showed that they flirted with the nationalists who were represented by Dr D F Malan.⁴³ The 'pact' or 'new deal' promised

After its formation in 1923 it was dissolved for unknown reasons. It was finally revived in 1935 with Mufti Ebrahim Sanjalvi at its head.⁴⁸

It was only in 1945 that the Muslim Judicial Council was established as the second 'Ulamā' body in South Africa.⁴⁹ The M.P.S. was instrumental in establishing it, since this was one of its objectives.⁵⁰ It was basically a politically conservative council with Shaykh Ahmed Behardien (referred to as the 'Great Priest') emerging as one of its key figures for almost two decades. It was only its individual members such as Imām Haron, Shaykh Nazeem Mohamed and Shaykh Najaar, who voiced their opinions against the various discriminatory laws such as the Sabotage Bill, Group Areas Act, Liquor Bills, etc. Throughout its history until the mid-seventies the M.J.C. was generally very silent regarding the discriminatory state legislation. Even when its member, Imām 'Abdullāh Haron was imprisoned and killed, there existed a deafening silence. The events of 1976 brought about a drastic change in M.J.C. policies. By then Shaykh Shākir Gamielien, a leading member of the M.J.C., had resigned. Currently, the chief spokesman is its president Shaykh Nazeem Mohamed (b. 1932). Shaykh N Mohamed a former city councillor (1964), has a track record for having made on a number of occasions in the 1960s: statements against the apartheid laws. When it affiliated itself to the United Democratic Front (est. 1983), the M.J.C. had to withdraw because of criticism within the Muslim community of the U.D.F. and its liberal supporters who, they suspect, have Zionist affiliations and learnings. Though the M.J.C. has been criticized,⁵¹ on occasions severely, it has gained more credibility in the eyes of Muslims.

diately gave the support to this devious action was the C.I.F.'s president and M.J.C. member, Shaykh Nazeem Mohamed. The M.J.C. also never gave its full blessing to the C.I.F. even though both organizations were connected.

Despite opposition, the Muslim Assembly was launched in 1967. It attracted many professionals, some of them were former C.M.Y.M. members. The M.J.C. did not give them any support because the M.A. criticized the M.J.C. for its incompetency to lead. In the field of Islamic Education and Welfare, the M.A. is playing an important role.⁵⁷ Not long after the establishment of the M.A., the M.J.C. decided, with the support it received from a number of Muslim organizations such as the C.M.Y.M., to establish the Majlishush Shūrā al Islāmi (M.S.I.) in 1968. They were thus countering the M.A. Because of the conflict between certain members of the M.J.C., the M.S.I. continued without the M.J.C.'s support or involvement. In Durban during the early sixties, the Natal Jam'iyatul 'Ulamā' was established as well as the Islamic Propagation Centre which at present has international branches in U.K. and in the U.A.E. Mr Ahmad Deedat is the leading propagationist in this centre. He has lectured all over the world and has produced booklets and videos on Islām and other religions. In 1986 he received the King Faisal Award in Saudi Arabia for his propagation activities. The Young Men's Muslim Association was also established in Pietermaritzburg publishing a monthly newsletter. This Y.M.M.A. is different from the one established in Benoni, Transvaal, with the "Awake" magazine as its mouthpiece.

to attend the International Islamic conference in Tripoli, Libya in 1973.

The Cape Muslim Student Association (est. 1969) worked amongst students and it mooted the idea of the establishment of a Muslim Student's Association of South Africa (M.S.A.) representing the tertiary institutions where Muslim students are to be found. The M.S.A. was thus established in 1974. At present the M.S.A. is working in close liaison with the M.Y.M. It has been very articulate against the Apartheid government since 1976. A number of its publications were banned. Each affiliated institution has its own mouthpiece. It has an annual journal, 'Inqilāb'. At one stage it also had a research Journal entitled 'Iqra Research Journal' which is now inoperative.

After members of the World Muslim League visited South Africa the Islamic Council of South Africa was established. It was to have been an umbrella body for all the Muslim organizations. Because of personality clashes and differences, I.C.S.A. is left with few supporters. Only a handful of organizations are still affiliated. All the major groups such as the M.J.C., M.Y.M., M.S.A., J.U.T. etc. are not affiliated to it and do not even recognize it at all.⁶¹ An exclusive "white" Muslim organization was established in Johannesburg in 1976 known as the Moslem Da'wah Society. They confined themselves only to the Transvaal.⁶²

In 1978 after disagreement developed among leading members of the M.S.A. and some workers, the latter group led by Jamāl ud Dīn Hamdulay set up the South African Students Association.

Before introducing the organizations which came into existence in the eighties, focus has to turn to the international scene. In 1979 the Islamic Revolution, under Ayatollah Khomeini's leadership, took place in Irān. The developments had immediate effect upon Muslim majority and minority societies. The South African Muslims were of the many influenced by it, giving them renewed hope in establishing an Islamic State. Ideologues such as Ali Shariati (d. 1978) were influential in spreading Islamic thoughts inside and outside Irān.⁶³

In the Cape, Ahmad Cassiem, who served a period on Robben Island as a political prisoner and who is once again imprisoned (1986) for his Islamic activities, gave birth to the Qibla Mass Movement in 1981. It is presently called the Qibla Muslim Movement. This Movement has been greatly influenced by the Islamic Revolution and has been most active on the political scene highlighting the Islamic viewpoint, forwarding it as a solution to the present ills existing in South African society. On various occasions it has had its publications banned and is presently one of the Muslim groups to have itself gagged by the South African regime. It has produced numerous publications. Thus far it was not able to make inroads into other provinces. It has marginal support from the Muslim community.

The Islamic Medical Association, with its 'Bulletin of the Islamic Medical Association', was given birth by M.Y.M. in 1981 and presently has its executive headquarters in the Cape. It has branches all over South Africa. During the present 1986 Crossroads crisis, it was one of the major relief groups in the area. The Association

1986 with the support and involvement of the M.J.C., the Call of Islām, Qibla, M.S.A., M.Y.M., SANZAF, I.M.A. and W.I.M. The acronym was changed from I.R.A. to I.S.R.A. Its base is at present in the Cape.⁶⁴ One group which flourishes and which has a large following, is the Jamā'at Tablīgh. This group originated in India and has founded branches all over the world. It is presently found in all provinces in South Africa. Many Muslims are attached to it because of its conservative outlook, steering clear of political involvement, and because it confines itself to the Muslim society alone, to implement the basics of Islām.⁶⁵

Besides the above-mentioned organizations, there are other social and cultural organizations such as the recently established Society for the Promotion of Arabic, Muslim Prison Board, Islamic Welfare Society and Muslim Charitable Trust, which have come into existence during the past three and a half decades in different South African towns and cities. The histories of all the above-mentioned and those not mentioned need to be recorded to evaluate their influence and impact.

The basic objective of this chapter was to give a simple outline of the complex historical setting before, during and after the era of Imām Haron. In this light, his life, ideas and impact may be clearly understood and evaluated.

7. MONDIVENGA, E G : "Muslims in Zimbabwe: Origins, Composition and Current Strength"
JIMMA, Vol. 5, No. 2, 1984. pp 393 - 400.

8. KETTANI, M A : Op. Cit., p 108.

9. SHELL, R : The establishment and spread of Islām at the Cape from the beginning of the Company Rule to 1838.

B.A. Hons., U C T, 1974, p 52.

His findings and conclusions may no doubt be true regarding the period Islām had spread at the Cape; but one thing cannot be overlooked and that is that although the Muslims were a minority, handicapped by their circumstances to spread Islām, they were the ones who adhered to it and indirectly/unconsciously spread it through their activities or behaviour.

3.2 Early Period: 1658 - 1925

10. DAVIDS, A : "The Early Muslims at the Cape, 1652 - 1800"
Iqra` Research Journal. M.S.A.S.A.,
Cape Town, Vol.. 1, No. 1, 1978.

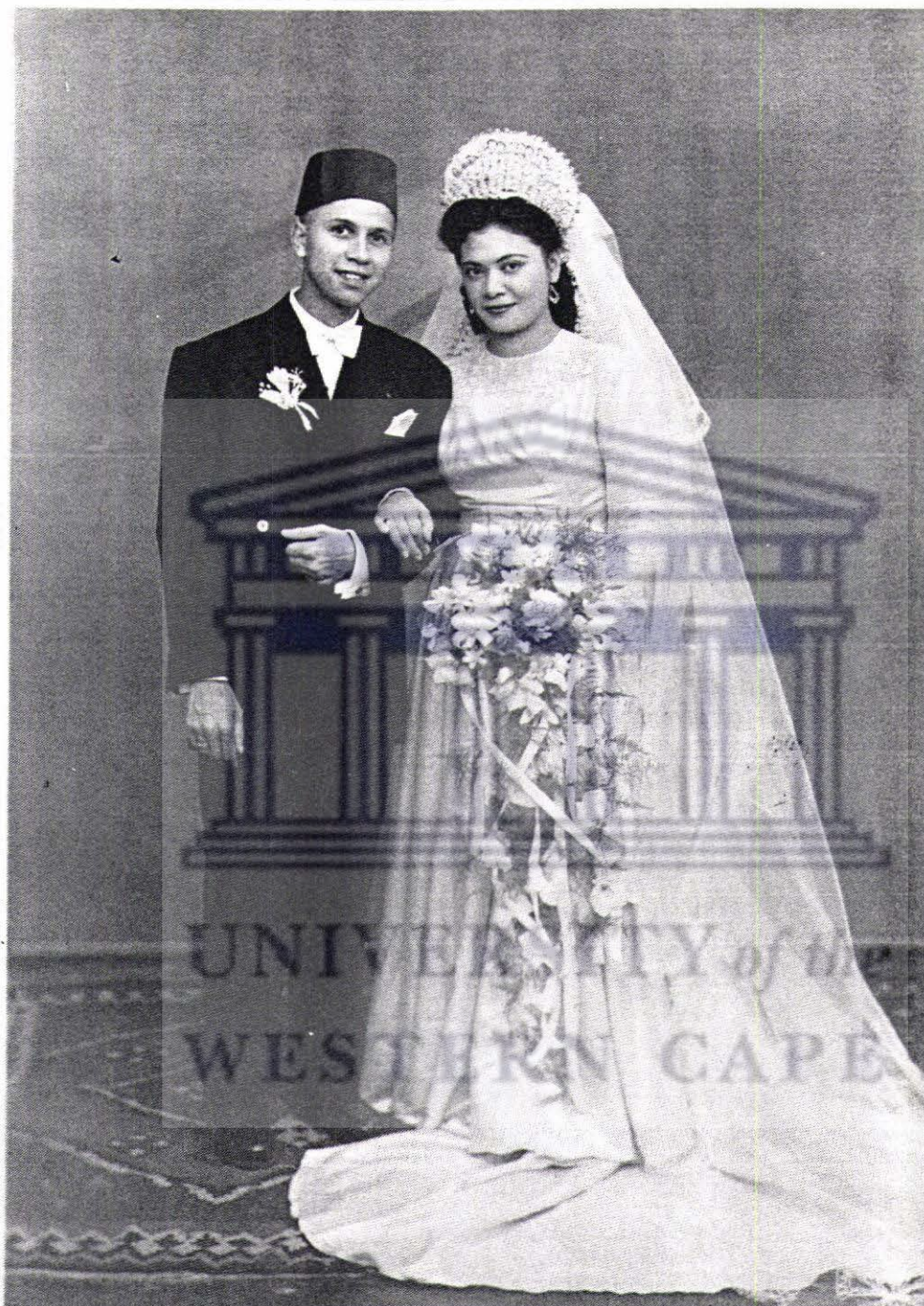
11. DAVIDS, A : The Mosques of the Bo-Kaap
The South African Institute of Arabic and
Islamic Research, p 7.

23. SHELL, R : "From Rites to Rebellion" . Journal of Centre for African Studies, U C T, Vol. 5, 1984, pp 1 - 37 also his B.A. Hons. Thesis, pp 41 - 48. It needs to be mentioned that Shell's theory states that the particular Cape milieu with its master-and-slave society was influential in the spread of Islām.
24. DAVIDS, A : p 47.
25. Ibid : p 52.
26. The Shafi'i and the Hanafi Schools of Thought are two of the main schools in Islām. These came about due to different understandings and interpretations of the two basic sources, namely the Qur'ān and the Sunnāh.
27. DAVIDS, A : pp 62 - 84.
28. DAVIDS, A : "Politics and the Muslims of Cape Town - A Historical Survey", Journal of Centre for African Studies, U C T, Vol. 4, 1983, p 25.
29. Ibid
30. These bills came to be known as the Effendi-Bills. Ibid.
31. ADHIKARI, M A : The founding and origins of the Teacher's League of South Africa. B.A.-Hons. U C T, 1981, p 41.
32. Ibid : p 33.
33. DAVIDS, A : "Politics", p 30.

3.3 Contemporary Period: 1925 - 1986

41. DAVIDS, A : "Politics", p 35.
42. TALIP, I : "Coloured or Muslim?" Aspects of the Political Dilemma of the Cape Muslims, 1925 - 1956.
B.A. Hons., 1982, p 23.
This statement is questionable on the basis that he flirted with A.N.C. and A.P.O.
43. DAVIDS, A : "Politics", p 34.
44. DAVIDS, A : From Complacency to Activism: The Changing Political mood of the Cape Muslims from 1940 - 1985.
History-workshop: U C T, 1985, p 17.
This C.M.A. was in a sense replaced by the Muslim Judicial Council.
45. DAVIDS, A : "Politics", p 35.
46. TALIEP, I : p 74 - 75.
47. Ibid : p 74.
Dr I D du Plessies is a well-known figure who has written a few books on "the Malays of the Cape".
48. NAUDE, J A : "The 'Ulamā' in South Africa: with special reference to the Transvaal 'Ulama", Journal for Islamic Studies. Centre for Islamic Studies: R A U, No. 2, 1982, p 127.

59. The Muslim Youth Movement is not related in any way to the Cape Muslim Youth Movement, established in +1957 and which became defunct by 1966 when the M.A. (1967) and M.S.I. (1968) were established. The name could possibly have been suggested to them by a former member and now on the executive of I.C.S.A., Advocate Hafiz Abū Bakr Mohamed. The latter was a student in the Cape during the sixties when the name of the defunct C.M.Y.M. was still alive in the memories of its former members.
60. All these organizations fall under a new name, namely Islamic Movement of South Africa, with M.Y.M. as its leading member.
61. NAUDE, J A : "Islām in South Africa: A general survey"
JIMMA, Vol. 5, No. 1, 1985, pp 26 - 27.
also
J.I.S., No 1, 1981, pp 10 - 25.
62. JOYCE, E J : "Moslem Da'wāh Society in South Africa"
J.I.S., R A U, No. 1, 1981, pp 26 - 27.
63. LE ROUX, C du P. : 'Ali Shari'ati: teorie en praxis",
J.I.S., No. 5, 1985, p 84.
64. The readers/scholars attention may be drawn to articles which appeared in the Muslim News, Al Qalam, Arabia and other news media. On the 1985/6 Muslim involvement, a very interesting, detailed and analytical paper has been prepared in draft form by S Jeppe, a History Honours student at U C T. It is entitled From Rituals to Revolution? Muslims, Islām and the Revolt of 1985 in the Western Cape , 1986 .



Ya Allah
...

Marriage photo of the Imām - 1950

The logo of the University of the Western Cape, featuring a classical building with a pediment and columns, rendered in a light blue color.

Chapter Two

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THE LIFE OF THE IMĀM

In this chapter the Imām's birth place, Claremont, and its community's socio-cultural activities are focussed upon in order to place the Imām in his social context. This is followed by the section on his 'Biographical Sketch' and concluded with the section on 'The Qualities of the Imām'.

1. CLAREMONT

- 1.1 The history of Claremont, a name taken from a nearby estate, dates back to the earliest days at the Cape when the first road from Cape Town forded the Liesbeeck River at Westerford and curved along what is now Protea Road towards Jan van Riebeeck's farm, Boschheuvel in Bishop's Court. Claremont developed after 1814 when the navel establishment was moved to Simon's Bay and a new road, which is the present Main Road, was build to connect Cape Town with Simonstown.

Along this road, at the seventh milestone, a small group of shops developed and they became the village of Claremont. These shops, dependent on the passing traffic between Cape Town and these villages, developed steadily. After the estates of Feldhausen and Weltevreden were broken up, Claremont became a natural haven for businessman. The coach service, introduced in 1836, further bolstered the business community.¹

The steady influx of European residents (one of the earliest of them was Mr James Matthew, the owner of 'Harfield' house, 1831) has had a marked influence on the tempo of economic development in this area.² Along with its steady commercial development was the establishment of religious institutions which were to serve its respective communities. The St. Saviour's Church was build in 1850 and not long thereafter, in 1854, the first Mosque was built.³ Because of the Mosques's geographical position, it was referred to as the 'Main Road Mosque'.

tion, have been classified as part of the 'Coloured' ethnic group which towards the end of the nineteenth century formed 40 percent⁸ (if not 50 percent) of the Claremont's community. Since Claremont developed rapidly into a commercial centre, it attracted a large number of Europeans. By the time Claremont became a municipality in 1883⁹ the number of Europeans were double that of the 'Blacks'. The Europeans only numbered less than 2,000 at the time and the 'Blacks' only numbered approximately 900. Whatever the numbers may have been of the 'Whites' or 'Blacks', a cordial and casual relationship existed. The Muslims were mainly artisans, tailors,¹⁰ and shopkeepers and were well respected by the Christians of the same ethnic class as well as the 'White' ethnic group.

The harmonious relationship amongst the religious and ethnic communities which existed in Claremont for a number of decades was forced to ~~an~~ end when the Group Areas Act of 1960 was introduced. One resident described a window display in Claremont as follows: It was "... natural to see the tasselled fez of the hadji next to the organza rose of a fashionable hat"¹¹

And another said:

"In Claremont it is always possible to tell what holiday is being celebrated by the shops that are open or shut; whether it is the day of Atonement, a Christmas, or Ramadān, for this section of the long Main Road, which winds around the mountain is a no-man's-land where all races and colours and creeds mingle peacably together. East and west meets here in more ways than one ..."¹²

The large Claremont Muslim community, which had three Mosques to serve them, as well as the others classified not 'White' were forced to resettle themselves elsewhere. Claremont was declared a 'White' area by the government, supported by 'White'

classes for the children at the mosque. But he was not the only one to teach; there were domestic Muslim schools¹⁵ which made their contributions too. At the beginning of the twentieth century +1912 the Madrasatul Falāh¹⁷ was established to cater for the growing Muslim community. Imām Manie,¹⁸ trained in Mecca, taught Islām at the school. The school was later, +1917, changed into a secular mission school¹⁹ when Dr Abdurahmān (d. 1941) involved himself in educational activities of the Muslim community. The Islamic educational programme was given less emphasis, but formed part of the curriculum. This brought a change in the community because they were now exposed to secular education too. During the 1910s Hajee Sulaiman Shah Mohamed²⁰ (b. 1859), a rich philanthropist from India, settled in the Cape and built the Al Jāmi'a Mosque from a trust which he had established. There ensued a lot of friction within the community because of this (see later under 'A Biographical Sketch of Imām Haron'). Later the community also built Harvey Road Mosque in the lower part of Claremont.

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Their Islamic education was only confined to knowledge regarding the reading of the Qur'ān, writing of Arabic, the performance of wudū' (ablution) and Salāh, how to clean oneself and other related aspects. Since their knowledge was limited to the pillars of Imān (faith) and Islām, through the aspects mentioned, they had no world-view of Islām. They seem to view the rituals of Islām as ends in themselves and not as a means to a greater end, that is to the end of attaining Allāh consciousness and ultimately Paradise.

This type of Islamic educational system was a disadvantage to the community at large in that it allowed the Shaykhs and Imām's

The socio-cultural activities of the Claremont Muslims were varied, but needed fundamental changes to be in conformity with Islām. It is in this light that Imām Haron's role should be viewed. He was the one to bring about the fundamental changes which were frowned upon by his co-religionists who were attached to the thinking of the Shaykhs and Imāms of their time.



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10. These were the main professions of the Muslims at the Cape.

See Davids, A : "Mosques ...", p 8.

11. Cape Times, 9 December 1971.

12. Cape Times, 2 March 1963.

13. Cape Argus, 30 November 1965.

1.3 Claremont's Muslims' Socio-Cultural Activities

14. DAVIDS, A : p 130

15. According to our interview with Miss M Galant, one of the oldest teachers of Talfalah, she remembers her mother stating that the Abder Rauf family was involved in teaching Islām. According to her, a Boeta Taliep, Janap Taliep, Amatie Salega, Imām Saynie and Salie Kim, all held home based Muslim schools.

16. See Davids, A : "Mosques ..." p 29.

17. The meaning of the Arabic word is "The School of Success".

It was built basically for the sole purpose of spreading Islamic education according to Mr Ajam and Mr A Davids.

18. Imām Manie was a relative of Mr A Davids.

19. The Arabic word "Madrasat" was dropped and came to be known as the Talfalah Primary School. After it moved in ±1973, it was renamed Sherwood Park Primary School.

2. BIOGRAPHICAL SKETCH OF THE IMĀM

2.1 Early Years : 1924 - 1955

2.1.1 Background

In tracing the roots of Imām 'Abdullāh Hārōn it is found that his forefathers came from Java (Indonesia) and Ireland respectively. The Imām's maternal great grandfather came from Ireland and his family name was Martin. At some point in time his grandfather embraced Islām when he married the Imām's grandmother, who was a Muslim of Malay origin. His paternal great grandfather, who was referred to as Boeta Haroentjie, came from Java. The latter had three sons Moosa, Dien and Bakhi.²⁷ Bakhi was the Imām's grandfather.²⁸

Among Bakhi's children was Amarien. He married Asa Martin who has Irish blood. She bore him five children of whom three were daughters and two were sons. They are, in order of birth, Amina, Idries, Kulsum, Waybah and 'Abdullāh (the Imām). The Imām was thus the youngest of Amarien's first wife's children. It was not very long after Asa's death (+1924/5) when Amarien married Asma Abder Rauf. This wedlock resulted in the birth of Achmat, Bieba, Moesie, Wayya, Maryam, Fama, Gaya and Giedja. Achmat was the only son of this union. Throughout the lives of Asma's children the Imām was considered and acted as their elder brother. Achmat did not have the initiative nor the making of an elder brother. These sisters and brothers referred to 'Abdullāh as 'Boeta' and at times as 'Imām' especially after he was elected Imām.²⁹ Although Idries was the eldest brother of the two fami-

and from Saudi Arabia took a period of approximately eight months by ship. He was therefore away for almost a year.³⁵

It could have been that his foster-mother wished him to have studied there but this fact has not been confirmed.

When he returned from this sacred journey he attended the Talfalāh Muslim Primary school which was situated in Draper Street, Claremont, mid-way between the mosque situated on the Main Road of Claremont and the one situated on Stegman Road, also in Claremont. This school, now situated in Sherwood Park and known as Sherwood Park Primary, was a Muslim Missionary school run by Muslim and non-Muslim teachers. The school was then headed by Mr Sonny Abdurahman, a T.L.S.A. member, who had the following teachers on his staff: Miss Mymoena Galant, Mr Soeker, Mr Jethro, Mr Greef, and Mrs Africa. The latter three were the teachers of the Imām.³⁶ Imām Manie, a Meccan trained teacher, was the Islamic guidance teacher.³⁷ The Imām was schooled at this institution until he reached standard four in 1937.

At school he was considered one of the bright students whose performance was above average. He had already at this stage shown a keen interest in learning. Before he completed standard four he left school. This departure somehow coincided with the enforcement of drinking milk by Mr Greef, a strict disciplinarian at the school, which the brother-in-law of the Imām considers to be the reason for his departure.³⁸

No satisfactory reason could be established for his sudden departure, but it never meant the termination of his studies.

After leaving primary school he continued to work in his foster-mother's shop which by then had been shifted to First Avenue in

a close colleague of his in the M.J.C., this was one of the major feats he achieved in his life. One can support this view on the basis that the Imām faithfully carried out his intentions until the day he passed away. In fact, during his period of detention he fasted almost the whole period he was in prison. This practice, one can say with confidence, assisted him in overcoming his interrogators (see 'Later Years').

His studies in Mecca only increased his desire to continue his studies in Cape Town. On his return in 1941 he immediately joined the Arabic and Islamic Studies courses which were offered by two well-known, learned and pious men, Shaykh Ismā'il Ganief (d. 1958) of Woodstock and Shaykh 'Abdullāh Gamielien (d. 1946) of Lansdowne. The former was a graduate of Al Azhar Muslim University based in Cairo, Egypt and the latter was a Meccan trained scholar. Most of his in-depth knowledge in the Islamic Sciences was gained from these two men.⁴⁴ He was thus considered by the local Shaykhs a locally produced student rather than an overseas product where he gained the necessary background in the Arabic Language and Islamic Sciences. Since he was an advanced student of these learned Shaykhs he was able to assist his colleagues who attended the classes of the Shaykhs with him. He showed great respect for these teachers and was heavily indebted to them for whatever they shared or taught him in the field of Islamic Studies. He shared his time between the two Shaykhs by attending Shaykh Ismā'il's classes in the morning and Shaykh 'Abdullāh's in the evening.⁴⁵ The De Costa brothers,

tinuously recited the Qur'ān while driving or sitting on his own at home or elsewhere. He used to possess a pocket-size Qur'ān which was his constant companion during his periods of recitation. The Imām continued to devote his time learning and reading about Islām. He continued his studies under Shaykh Ismā'il until he was appointed Imām in 1955 at the Al Jāmi'a Mosque in Stegman Road, Claremont. After this appointment he did not attend regular classes but always consulted the Shaykh regarding controversial or unclear issues. After the death of Shaykh Ismā'il and Shaykh 'Abdullāh, he used to assist the Shaykhs' families, indicating his gratitude for what they taught him.⁴⁹ It has come to light that Shaykh Sa'īd Najaar, Shaykh Abū Bakr Najaar's father, was also a teacher of the Imām and Shaykh Abū Bakr's brother, Shaykh Abdir Razzāk, was also a friend and tutor of the Imām.⁵⁰

(ii) Teaching Career

While he was pursuing his studies under the above-mentioned Shaykhs, the Imām also managed his foster-mother's shop which kept him in close contact with the Muslim community of Claremont. He therefore found himself heavily occupied; but this did not deter him from embarking upon a teaching career which he followed for the rest of his life.

Since there was a shortage of qualified Muslim teachers, he took it upon himself to share with his community what he had learnt. One of his first Islamic Studies classes he held at the house of one of his relatives, Boeta Sulayman, known as

main sporting activities. Having been a keen sportsman, during the forties and fifties, he used to play rugby for the Watsonians Rugby Football Club and cricket for Greenroses, Violets and Muslim Cricket Clubs. Since the Claremont area was a predominantly Muslim area, these clubs were basically Muslim clubs. He served these clubs not only as a player but also in administrative positions. He served as secretary for the Greenroses Cricket Club from 1942 until 1946. He joined the Muslims Cricket Club which broke away from the Greenroses Cricket Club. In 1957 he played in the finals for Muslims Cricket Club against the then Cape Town based Roslyns Cricket Club.⁵⁴

Being an entertaining and jovial person, he used to play rugby and wore a jersey inscribed in Arabic numerals instead of Roman numerals. Since he played the position of scrumhalf and at times in the number eight positions he was nicknamed 'Tommy Gentils' by his fellow players and friends (Tommy Gentils was a Springbok rugby player).⁵⁵ The following anecdotes reflect his jovialness: he was about to score a try in a rugby match when his underpants came loose which prevented him from scoring. Since then, he continued to make a joke about it. Once he was in the ticket-box, selling dance tickets for the rugby club. When his foster-mother came to hear about it, she rushed off to give him a spanking but he somehow quickly disappeared from the scene only to return home the following day after the situation simmered down.⁵⁶ He continued to support the cricket and rugby clubs later in his life but did not play any more. After South Africa became a Republic in 1961, and the political scene changed, he influenced the

pate nor condone dancing, but would only warn them and discourage them, by pointing out its satanic effects. He used to relate to his friends that one day the rugby teams will make Ṣalāh (that is, perform one of the obligatory prayers) on the rugby field (unaware of the fact that they would perform his funeral prayers on it). He saw sport as a form of entertainment and enjoyment which benefitted the Muslims in many respects, such as creating a harmonious relationship between Muslims and non-Muslims which was one of the major problems the oppressed communities faced amongst themselves.

2.1.4 Engagement and Marriage

The Imām, since his childhood days, until the time of his engagement was given the comforts of life few children enjoyed at that time. His foster-mother though very strict, spoilt him tremendously by clothing him with the best of clothes and buying the latest bicycles and toys. Since then, he always had a taste for good clothing and in fact always wore a suit, and in 1960 was considered in the Golden City Post as one of the best dressed men in Cape Town. Since she cared and reared him from childhood, his foster-mother wished that he marry the girl she felt best suited for him. He was not too happy with her suggestion, but was eventually forced to become engaged to a family friend's daughter, Gawa Solomons, who was of Syrian extraction. This engagement lasted for a period less than two years (1947 - 1948).⁵⁹ When he made his feelings known to his foster-mother regarding his intentions of breaking the engagement, she was very disappointed. He then made it known to her that he was

a daughter by the name of Shamiela. By that time he and his wife had moved to another part of Lansdowne, nearer to Rosmead Avenue. This new house was situated on the corner of Jefferson and Laurier Roads. When they came to stay in this house, he fathered a son, Muhammad, in October 1955 and in September 1963 another daughter, Fatima.

The year his son was born coincided with the time when he was officially appointed Imām at Al Jāmi'a Mosque, Stegman Road, Claremont. Prior to his appointment, he was always referred to as 'Hadjie' by the people, Muslims and non-Muslims alike. This title was given because he fulfilled the necessary rites of pilgrimage and at that time was considered one of the youngest, if not the youngest 'Hadjie' in the Muslim community. The new status, as Imām in the community, commanded respect and reverence from the people towards him and since then he was called 'Imām' in the community.

2.2 Later Years : 1955 - 1969

2.2.1 Al Jāmi'a Mosque Controversy

Prior to 'Abdullah Haron's appointment as Imām, there existed a conflict between the congregants of the Main Road Mosque (who were easily influenced by the 'Abder Rauf family who, in a certain sense, were in full control of the mosque) and Al Jāmi'a Mosque, Stegman Road. The reason for this conflict surrounded the question of Ribā (interest) which accrued from the trust fund (est. 1925) established by Shah Mohamed (d. 1929), a

in +1929 who was followed by Imām Armiēn Slamang (Akrikel). After the latter's death, in 1953 or 1954, trouble brewed within the congregation as to who should succeed.⁶⁷ The Mosque Committee was thus forced to appoint individuals on a temporary basis. There were quite a few of them. They were Shaykh Jasiem, Salie Gaq, Hajwāni, Salie Kim and Imām Sondag. Imām Sondag served the longest until 'Abdullāh Haron was elected Imām.⁶⁸

When Imām Sondag vacated the temporary Imāmate post, the Mosque Committee, with the assistance of the vice-principal of the Talfalāh School, as well as a member of the Muslim Teacher's association, Mr Sakoer Toefy, decided to organize a farewell reception for him. The individuals who spoke at this function were Mr Toefy, who spoke on leadership, Shaykh Muḥammad Ganief Booley (d. 1983?) and Imām 'Ali Gierdien (b. +1935). It was at this gathering that 'Abdullāh Haron was introduced to the community. Although 'Abdullāh had already been known to the Claremont community, he appears to have been overlooked as a suitable candidate.⁶⁹ One of the elders and influential members of the Al Jāmi'a congregation who attended this function, namely Boeta Ismā'il (Jawnie) and another respected and influential community member, Boeta Dol, decided to approach 'Abdullāh's father to serve the community temporarily. These two members were very much in favour of 'Abdullāh being accepted officially as Imām but had to suggest diplomatically that he should be accepted on a temporary basis. There was amongst the congregants opposition to the appointment of 'Abdullāh even on a temporary basis. These congregants were led by Salie Gaq who

to accept him on a permanent basis.⁷⁴ He was thus officially appointed on the 12th of Rabi' al Awwal 1374, which corresponded to the month of October 1955, a few days after his son's birth. This was on the very day when Muslims, the world over, celebrated the birth of Prophet Muhammad. He was then only 31 years of age and the youngest Imām at that time⁷⁵ in the Cape.

There existed a general and continuous support for him from amongst the community. This gave him the necessary confidence and strength to bring about the necessary changes he saw fit. But before he could bring about the changes he observed the manner in which the committee operated and the mentality of the congregation. Having individuals wishing to voice their opinion about how a Mosque should be run without having the necessary experience and knowledge,⁷⁶ he decided at the very outset to lay down certain conditions. This was not done in an arrogant manner, nor to act as a dictator, but basically for the smooth flow of congregational activities. He told them that as far as the running of the affairs of the Mosque is concerned, especially the Imāmāte post, the committee should not interfere. The other condition was that at no stage should he receive any stipend for the services he renders to the community. He reasoned that since he was working, managing his father's shop, and would not be present at the Mosque for all the obligatory Ṣalāh times he did not deserve any remuneration from the community. These conditions were accepted in good faith by the Mosque Committee.⁷⁷ This therefore gave him much leverage to introduce the innovative ideas he had filed away. The conditions also neutralized the dictatorial attitude of some of the individuals who were domi=

He continued to be a businessman (not a very successful one) and a teacher. He also became a part-time travel agent, Da'wah worker (propagationist for Islām) and a sales representative. All these and other minor activities reflected that the Imām was able to undertake various responsibilities and was thus a versatile person. It did not take him long to settle into his responsible post nor did it take long to introduce the changes he had in mind. Many of the changes were new and readily accepted by his congregants which later attracted the attention of others who were very receptive to the new ideas and practices.

(i) 1955 - 1956

In the Imām's attempts to bring about these changes, he did not at any stage condemn any activity or tradition which the society practised which was against the spirit of Islām. He always sought for worthwhile alternatives. He made his preliminary observations and thereafter, according to his understanding and insight, implemented what he had thought out. As Imām, he considered it his duty to set things right. The Muslim community practised gambling and participated annually in Coon Carnivals. The youth and even elders having indulged in these activities were approached by him.⁷⁹ In fact, he, went to each troupe which had participated in the Coon Carnivals because the majority of participants were Muslims and spoke to the leading men about the negative aspects of it. He pointed out to them that they spent twelve South African pounds per individual for an outfit whilst they were not prepared to spend five pennies towards the Islamic education of their children. Also, the Muslim teacher suffered because he did not receive a decent salary whilst the community wasted money on activities which of no benefit to the upliftment of the community.⁸⁰ In this way he made them come to realize how much they neglected an important area which had

At that time, it has to be noted, that books dealing with various aspects of Islām were not readily available in English nor widespread. He thus took it upon himself to have books or certain relevant articles in books retyped and cyclostyled in order to make them available to the students.⁸⁵ In this manner Islamic ideas amongst his students became widespread. The Imām took his classes seriously and paid great attention to the development of his students who were continuously giving him the necessary support. Whilst he was teaching some of his friends who were artisans and went to work in outlying areas and cities such as Port Elizabeth and East London, he took it upon himself to keep them up to date with what he was teaching by sending them cyclostyled notes. Since cyclostyling the notes needed financial assistance for the ink and paper he charged them enough to cover the basic costs. He never took money for his preparations.⁸⁶

When the month of Ramaḍān in 1956 approached, the Imām introduced the recitation of the whole Qur'ān in the Tarāwih Ṣalāh (rest prayer). Here he introduced a new idea by encouraging the young students, who memorized the Qur'ān or were learning to memorize it, to lead the Tarāwih Ṣalāh. In this way he created keen interest amongst the youth to learn to recite the Qur'ān and to read at important occasions for the congregation. Another innovation was his five minute lectures after the Tarāwih Ṣalāh. These lectures either explained in brief the sections of the Qur'ān read on a particular night or covered a theme related to one of the verses which were read in the Qur'ān such as 'Behaviour towards parents'. During Ramaḍān he also granted the opportunity to his own student friends to deliver the lectures. At the end of the sacred month when 'Id ul fitr' (the day of festival) was celebrated, he delivered special lectures to

Once again the Imām encouraged the full participation of the youth. He trained them to conduct these practices. He used to give the young men the opportunity to lead the prayers whilst others, individually, were given the task of reading the translation.

On the evening of the Prophet's birth's celebration in 1956, when he was Imām, for one full year according to the Islamic calendar, he replaced the traditional lectures which concentrated mainly on tales unrelated to the prophet with factual accounts of the Prophet's life, thus making it very relevant to the society. On this night he also gave the translation of the Qaṣīda (odes dedicated to the Prophet). As years went by, he gave his student-friends the opportunity to address the congregation on some relevant aspects of the Prophet's life.⁸⁸ The opportunity which he gave the young men was an important step towards the upliftment of his community. It had a psychological effect on the participants and the community. The youths who participated, became much more aware of their roles in the community.⁸⁹ The community in turn realized that 'Shayks authoritarianism' had kept them from progressing in all spheres of life. These activities thus stimulated the interest of the young men, especially the teachers and students who had been exposed to the marxist thought of the Non-European Unity Movement and the Teachers' League of South Africa.

(ii) 1957

The Imām slowly unfolded his ideas to assist in uplifting and cementing the community. There were those who continuously criticized him for the new ideas and approaches but he continued unaffected and undeterred. In 1957 he approached the Imām of the Main Road Mosque, Shaykh 'Abder Rauf, to perform one Friday congregational prayer. The objective was to

years, but the 'Baytul Māl' could not get off the ground because of the lack of support.⁹³

(iii) 1958

'In order to change the society, one must start with the youth'⁹⁴ was an oft-quoted slogan of the social-reformers. The Imām thus saw the Mosque not only as a place for the performance of Salāh, but also as fertile ground for the development of the youth. Therefore he started Imāmate classes in 1958 with a few young members such as Ibrahim Davids (Sep), his brother Saliem, Abdullāh Gamielien (Bielalie), and others. Ibrahim is presently assistant Imām at Al Jāmi'a and 'Abdullāh is Imām at Steenberg Mosque. The Imām was not only concerned about preparing individuals for Imāmate but wished them also to be intellectually equipped, irrespective of their background. He therefore created a discussion group which included members from diverse backgrounds. There were men who were in the teaching profession such as Sediek (Dickie) Galant, Isma'il (Maili) Saban, Yūsuf (Jowa) Abrahams, Abū Bakr Fakier (Brom) and others who were artisans such as Abdul Kariem Sadan (Gap), Cassiem Sadan (Bounie), Yūsuf (Joe) Arnold, Sierāj Galant (Dockie), Rashaad Saban, 'Omar Abrahams, etc. and scores of others. They, with Imām as the guide, established in March 1958 the Claremont Muslim Youth Association (C.M.Y.A.). This association came to develop and contribute tremendously to the progressive outlook of the community. Though the teachers played a significant role in it, the Imām was the one who was able to give them the necessary motivation and direction. He was also the one to refine the individuals and friends who were in a 'raw' state. The behaviour of these individuals was not very Islāmic and they were generally not interested in intellectual discussions.⁹⁵

During the late fifties there were numerous anti-Muslim statements made by Christian, Anglican and Dutch Reform clergymen. It was on 29th November 1959 that he was invited with Shaykhs Nazeem Mohamed, Sālih Dien and Mr M Cassiem to reply to the "slanderous propaganda of the 'Dioscesan Mission to Moslems'".

Before looking at the next project, one has to bear in mind that the Imām was still working in his father's shop and some of his sisters, of the second wife's children, helped him. During 1959 he was experiencing real financial difficulties at the shop. The major reason for this, as can be gathered from the various interviews, was that he gave many customers groceries on credit and allowed them to pay whenever they had the means. He even went to the extent of taking their groceries to them. This was one of the Imām's short-comings. His generosity and sympathy knew no bounds. He was prepared to assist any one in whatever way he could at any time.⁹⁸ These financial problems eventually led to a temporary break in relations with his father and also led to the selling of the shop. The Imām's wife Galiema, who was a dressmaker, was able to alleviate some of the domestic financial burdens with her little income.⁹⁹ But it was also at this point in time that a family friend, Mr Zubayr Sayyid, the owner of Sayyid and Sons, came to his assistance which led to a very close relationship until the period of his detention and eventual death.

(v) 1960

The Imām having been active and having observed the financial strength of Mr Sayyid, supported the publishing of a Muslim newspaper, an idea which was immediately implemented by Mr Sayyid. It was then during 1960 that the first Muslim newspaper was published in South Africa,

two years studying¹⁰⁴ the Islamic Sciences in the Middle East, at traditional institutions as Shaykhs and not Imāms. When Imām joined, he realized it was a matter of forwarding and sharing ideas which would be able to break down prejudices and discrimination. Because he had the necessary knowledge, confidence and initiative, he was elected chairman in 1959 for a term of one year. At the end of his period in October 1960, he was succeeded by Shaykh Shakir Gamiieldien.¹⁰⁵ He did not develop a close relationship with all the key members of the M.J.C. Members such as Shaykh Shakier Gamiieldien, an executive member of the M.J.C., never shared the same political views with the Imām. The Imām therefore seldom discussed political issues with him. Even on religious issues he differed with M.J.C. members. The individuals who were his close associates for most of the time he served as an M.J.C. member were Shaykh Abū Bakr Najaar and Shaykh N Mohamed. But even his relationship with them came to a close towards the end of his life, approximately a year before he was detained. (See later.) He was always urged by his congregants, who were often at loggerheads with the M.J.C., to step down as a member, but he realized that even though the M.J.C. was considered to be a proud, narrow-minded group, with some individual exceptions, the M.J.C. as a religious body had its function to fulfill. The main reason for C.M.Y.A.'s opposition to the M.J.C. was its very conservative stand and silence regarding the South African government's oppressive Bill which it had been introducing in order to curtail free movement amongst the racial groups. The M.J.C. at that time did not use the pulpits to lash out against the injustices and exploitation. In the brief period Imām served as chairman, he tried to bring about political consciousness within the M.J.C. but little impact was made. The conservative elements led by Shaykh Ahmad Behardien and supported by the Gamiieldien brothers and others did not

standpoint regarding their right to worship, to earn and to make a living. It strongly criticized the apartheid regime and its legislation which was introduced to remove the oppressed population's basic human rights.¹⁰⁹ The Imām was one of the main signatories for the M.J.C. It was a surprise to note certain leading M.J.C. members also gave their support (see Appendix for complete text).¹¹⁰ In fact, the Imām, having had the foresight, asked the whole Muslim community to Qunūt (that is conduct a special prayer) in order to ask the Almighty to take away the unjust system and stop its atrocities. This was the period when the Sharpsville atrocities had occurred and when the government had been slowly implementing the Group Areas Act.¹¹¹ A key member of the M.J.C., Shaykh Shakier Gamiieldien, considered the Imām's suggestion a joke and laughable.¹¹² The Claremont congregation conducted the Qunūt as was decided, but as the years rolled by the Group Areas Act made its presence felt and even Shaykh Shakier Gamiieldien and others had to move to outlying areas. Prior to Republic Day, the Muslims held a historic meeting at the Cape Town Drill Hall where various speakers, including Mr Booley of the C.M.Y.M., the Imām and others voiced their opinion against the prevailing injustices in South Africa.¹¹³ Thereafter, the Imām decided to undertake a three day fast (and urged others to do the same) in protest against the unjust system from the 29th until the 21st May 1961. This also took place when African leaders called for a three day stay away.¹¹⁴

As the Imām's relationship with his community strengthened his popularity increased. The basic reason for this was that he had an open-attitude towards individuals, groups and events and was open to new ideas from amongst the members of the C.M.Y.A. who were exposed to

During this period he and members of the C.M.Y.A. had built up a strong working relationship with C.P.C. members. He and the C.M.Y.A. members pursued discussions with Barney Desai, Denis Brutus, George Peak, etc. Subsequent to the National Convention meeting in Pietermaritzburg in April 1961, a Coloured Convention was held mid-July 1961 supported by Nelson Mandela and other leaders. The State of Emergency which had been in effect had placed a ban on most of the magisterial districts in the Western Cape. The conveners of the Coloured Convention were able to arrange a meeting at Dassenberg farm in Malmesbury on the 8th July. C.M.Y.A. members were represented by the Imām, Said Galant and Cassiem Sadan. Another Muslim who formed part of the Continuing Convention Committee was Ali Gierdien.¹¹⁸ Some of the clandestine meetings were held in various places in order not to attract the attention of the Security Police. The one significant meeting was held at the Imām's own house on the 9th July 1961, where the issue regarding the Muslim community's role in the struggle for justice was cleared as well as what rights (after the change) the minority Muslim community would have in the new political order. These issues were debated, appreciated and finally resolved so that religious freedom and participation would be fully protected.¹¹⁹ Members of the C.M.Y.A. and C.P.C. were arrested when the police discovered the meeting at one house. The C.M.Y.A. members were Said Galant and Cassiem Sadan. They were charged on the 11th July 1961.¹²⁰

The march by the Africans, led by the Pan African Congress in Cape Town, 1961 coincided with the period of Hajj. At this particular juncture, the Imām, having greatly matured in his Islamic thinking,

a close working relationship between P.A.C. and the Muslims, especially the Imām.¹²⁴ By then the Nyanga Muslim Association had been established and many of its members were former P.A.C. men.

It is not clear why the Imām did not strike a relationship with members of A.N.C. The following reasons may be considered for this. The first is that A.N.C. was always weak in the Western Cape and never really developed a strong organizational base there.¹²⁵ By then the A.N.C. had been influenced to some extent by the Communist Party of South Africa and Islām does not share nor support any communistic or atheistic movement. The other reason is that the whites who had participated in A.N.C. were not oppressed in any way and could therefore not be trusted in a natural way. The Africans would generally question the genuineness and committedness of the whites in the struggle for justice. Though he had a working relationship with P.A.C. they had no real influence on his thinking because he worked from a strong Islamic ideological base. His main concern for the oppressed in South Africa and elsewhere was the attainment of justice, freedom and unity.

Towards the end of September in 1961 he participated in another protest meeting at the Green Point track. That same month he also addressed, with Shaykh Nazeem Mohammed, the Northern Cape Muslims at Kimberley. The talks covered unity and education.¹²⁶ Soon thereafter the Nyanga Muslims invited him to speak at a gathering in November but he was refused a permit. The meeting of the Nyanga Muslims did continue as scheduled and was to some extent successful.¹²⁷ In December the Imām paid tribute to the former president of A.N.C., namely Chief

objective of these discussions initially was to create a strong working relationship amongst the various groups and this relationship was to lay the foundation for a National Muslim Organization. The response of the various organizations in the various centres was very favourable towards them. Along their way they gave public lectures which were highly lauded by the various Muslim communities in the different centres.

Imām Haron was unemployed during 1960 and 1961 and was financially assisted by Mr Sayyid. He was therefore very indebted to Mr Sayyid for his support during those years and therefore showed great respect for Mr Sayyid. The latter, who had contacts with various sweet-companies, was able to recommend the Imām to join Wilson-Rowntrees as a sales-representative. The Imām readily accepted this position. The company accepted him during March 1962.¹³⁴ He was the first 'Coloured' sales-representative for this company in Cape Town and by November 1962 was appointed sales-representative for the whole of the Cape Peninsula. He had to conduct sales in all the Black areas, that is 'Coloured' and 'African' areas. It could be gathered that the Imām's reputation within the Black community was on the increase especially amongst those classified 'Indians'. The 'Indians' mostly had businesses in the Cape areas. His status as an honest Imām combined with the position of sales-representative made him popular. For instance, he would not be strict in his dealings with them and he was also called upon them to help solve their family problems. Imām's friendliness and non-discriminatory attitude helped to cement his relationship with the 'Indians' and 'Africans' who were even discriminated against by 'Malay' Muslims.

Imām Hārōn for instance, circumvented this problem by allowing his name to be used so that the person concerned could earn a living.¹³⁸ For instance, in Grassy Park he allowed a Mr Dhansay to use his name to open-up a butchery. The Imām signed for the licence. The butchery came to be known as "Haron's Butchery". This butchery is still to be found in Grassy Park and is now registered in Mr Dhansay's name.¹³⁹ The Imām in his way tried to evade the apartheid laws wherever he could. He was very concerned with the people's freedom and could not overlook the plight of the downtrodden and oppressed no matter what their religious affiliations or racial backgrounds were.

In 1962 he participated in a meeting in the Cape Town Drill Hall, organized by the Muslims in response to the introduction of the Sabotage Bill. A number of Muslims spoke at the meeting. Ex-Justice Centrelivres (civil right campaigner) and Mr T Ngwenya (African General Workers Union) were guest speakers (See 'Ideas').¹⁴⁰ In September 1962 he made a strong statement against the removal of Africans from the townships.¹⁴¹

He also paid attention to the problems of the Hujjāj (pilgrims). He wished to see to the ease of the travelling of the Hujjāj to and from Mecca, the Holy City of the Muslims. When Parkers Travel Agency (P.T.A.) was formed in 1962, he became a part-time agent¹⁴² for them in September. He introduced Hāj schemes and group tours. In fact, in 1966 he represented them at the tenth General Meeting in Cairo which was held under the auspices of the Association of Travel Agents in the Middle East.

this assistance was not forthcoming. The M.J.C. who had a very haughty and domineering attitude, considering themselves to be the custodians of Islām (and in fact monopolizing religious thought within the Cape Muslim society), did not lend its support. In 1964 he was elected C.M.C.F.'s chairman. When the Muslim Assembly was formed in 1967 by Dr Kotwal, who was a patron of the Muslim Brotherhood Society, he saw the C.M.C.F. as an institution which could form M.A.'s economic wing.¹⁴⁵ The C.M.C.F., because of the lack of community support, had a short life and was not given the opportunity to fully implement many of its aims and objectives as enshrined in its constitution.

The month before travelling to Port Elizabeth the Imām and other M.J.C. members condemned the introduction of the Liquor Bill.¹⁴⁶ As a member of this religious body, regarded then by the young men in the Muslim association as revolutionary and progressive, he participated in May 1963 in unity talks in Port Elizabeth between the Western Cape religious leaders and those of the Eastern Cape.¹⁴⁷ This was the first time the M.J.C. extended its wings further than the Western Cape. It was for the M.J.C. a very fruitful gathering because the merger was able to take place. This therefore meant that M.J.C. was able to be the dominant religious body in the Cape Province as a whole. The other provinces by then had been under the influence of religious leaders mainly trained in the Indo-pak sub-continent namely the Jamiyatul 'Ulama of Transvaal and Natal respectively. The Imām was appointed a trustee of the M.J.C. with four other M.J.C. members. He was reelected to this position in 1964 for another year.¹⁴⁸

'The Wreckers of Unity'.¹⁵² They severely criticized Shaykh Nazeem and Dr Kotwal for proposing this idea and for causing disunity. The role of the Imām during these conflicts is not clear. What can be gathered is that he did not support the proposal of Dr Kotwal nor did he accept the reaction of the C.M.Y.A. The Muslim News, then under Mr Kays's¹⁵³ influence, supported the proposal of Dr Kotwal openly. Here again Imām's role cannot be clearly understood because he was on the editorial board of the Muslim News. The C.M.Y.A. therefore criticized Imām for allowing this to take place. As had been said, this proposal affected the C.I.F. which led to its eventual demise in 1964.

The year 1964 saw new developments in the Muslim community. By then the Group Areas Act had been implemented and had affected its first victims. The oppressed people who had houses in areas declared 'white area' by the South African regime, had to scout around for reasonable dwellings in areas classified 'Coloured', 'Indian' and 'African'. The Imām had continuously been speaking out against these notorious acts which clamped down on the oppressed community. Even though the oppressed community voiced its opinion against the various discriminatory Acts, the government continued to enact them against the will of the oppressed. The City Council was one avenue which the 'Coloureds' still used to try their utmost to make the necessary changes. But their efforts were of little success. The 'Coloured' councillors were allowed to represent the oppressed and even urged by the white councillors to continue to gain the support of the 'Coloured' masses. Individuals such as George Peak (C.P.C) became a councillor. From amongst the Muslims, 'Babs' Essop and Shaykh Nazeem Mohamed became councillors.

Lebanon under the very same name. It was basically a study group focussing its attention on the Qur'ān and Sunnah, seeking solutions to modern day problems. The idea, which the Imām got from Shaykh Abū Bakr Najaar,¹⁵⁸ was immediately accepted and in this way the I.S.G. got off the ground with the Imām as chairman. The month prior to the first I.S.G. seminar he delivered two lectures, 'Tolerance in Islām', and 'The Prophet as a Man'.¹⁵⁹ The Imām was elected public relations officer of the Cape Muslim Vigilance Association of Wynberg.¹⁶⁰ The I.S.G. discussed pertinent issues relating to the Muslim society. The I.S.G. came to play an important role by making the necessary impact at a time when there existed a political void. Earlier it had been indicated that the C.M.Y.A. was under surveillance. so it was a strategic move at the time to have changed the name of the group to take the Security Branch's focus off the group. But this did not help much because the Imām's links with the P.A.C. strengthened. By then all his moves were recorded.

(ix) 1965

The notorious Group Areas Act forced all the oppressed victims to move. In 1965 the Imām had to move from "Shamay", Jefferson Road, Lansdowne, the house where all his children were born, to Repulse Road, Sunnyside, Athlone. He had his house built opposite the City and Suburban Rugby Stadium. This was the period when he gave his support to the City and Suburban Union. It was through his encouragement that Violets, which had been part of the Western Province Union and which had by that time come into conflict with the Western Province Union over financial matters, switched to the City and Suburban Union. They, in a way, took over the Primroses Rugby Club, which was

(x) 1966

The Muslim News editorial board under the inspiration of the Imām was responsible for the establishment of the Muslim Board of Guidance in January 1966.¹⁶⁴ The Board's objective was to give the necessary guidance and assistance to Muslims facing problems in all walks of life. Since the Imām left for Ḥajj in February, a few days after the celebration of 'Īdul Fiṭr, he had no hand in answering the Islamic jurisprudential issues. This task was given to the religious leaders approached by the Muslim News.

The Imām also started the Building Contractor Company under the title C.A.Y.A. builders. In this venture he and three of his colleagues who were in the building trade namely, Cassiem Sadan, Abū Bakr (Hollie) Hattas and Yūsuf (Joe) Arnold, went into partnership. This group continued until 1970/1.

In February 1966 the Imām and his wife went on Ḥajj.¹⁶⁵ He did not intend to fulfill this sacred journey to Mecca only but also had in mind visiting Cairo and London. The reasons for this long trip were threefold. Firstly, he always longed to see his foster-mother again who was residing in Mecca and always had the desire to perform Ḥajj with his wife. The other was to meet the members of the P.A.C. members who were in exile and who had been in contact with him. His reunion with his foster-mother was a joyous occasion though she still had some reservation towards his wife. Prior to the performance of Ḥajj he flew to Cairo for a period of approximately two weeks where he attended the 10th Annual Conference of the Association of Travel Agents of the Arab lands during March. It was held between the 18th and 23rd March.¹⁶⁶ On his return to Mecca he met Abraham, a former member of C.P.C.

but was not able to because Yassar Arafat had gone somewhere else. He was fortunate to meet the second-in-command who drove him through the various quarters of the West Bank. When he returned, he came back with a number of photographs reflecting the lives of the Palestinians in the refugee camps. He had in mind exhibiting the photographs in South Africa to make the Muslims conscious of the plight of the oppressed Palestinians and drawing a parallel between the two oppressive states. The exhibition never took place.¹⁷⁰ On his return to Cairo he revisited the P.A.C. offices and strengthened his ties. Before returning to South Africa he was routed via London which gave him an opportunity to meet Canon Collins of St. Paul's Cathedral, London who headed the Christian Action Organization which founded the banned charity organization 'Defence and Aid Fund'.¹⁷¹ All these meetings only strengthened his ties with the Liberatory Movement and immersed himself into its activities never to turn back. The dedication and firm Islamic belief, focussing on a future just society in South Africa, gave the Imām the necessary strength to continue towards the path of liberation. The trip lasted approximately six months.

When he returned from his spiritual and political journey, he came back with greater enthusiasm and commitment to serve his Creator. It appears from the available sources, oral and written documents, that the Imām did not involve himself, as before, in many Islamic institutions. He continued his teaching career, giving his

close companion of the Imām knew little of what the other close companion knew. The Imām was very careful as to whom he trusted fully. In this regard certain happenings took place which distanced the Imām somewhat from his friends.

(xi) 1967

One of these was when the 1967 Arab-Israeli conflict occurred. The Directors of Wilson-Rowntrees, an English Company, asked the Imām and Shaykh Nazeem Mohamed, who had joined the company in 1964, not to act emotionally to the conflict for this would upset the Company's Jewish clients. The Imām and the Shaykh were not happy with this. The latter decided to lodge a formal protest. The stand which the Shaykh took, led him to resign and caused a break in relation between the two because the Imām did not agree to resign too. This strained relationship continued until a short period before the Imām was detained¹⁷³ when they were about to resolve their differences. It should not be overlooked that the Imām was vehemently against the Zionist state of Israel. As a matter of fact he amongst others, according to Shaykh Nazeem Mohamed, spoke out against the Zionist occupation of the land of the Palestinians in 1948 at Faure. His visit in 1966 to the West Bank refugee camps made him more resolute against this state. What was of importance to the Imām was not so much speaking out against the conflict but the position he held as sales-representative. This position allowed him to have access to the townships at any time which he would not be able to have had if he had resigned; that would also have meant that his P.A.C. contacts, whoever they were, would have been cut. His decision in retrospect was a sober and wise one. The other event was his relation with Shaykh Abū Bakr Najaar in particular and the M.J.C. at large.¹⁷⁴ There is no clarity why there

(xii) 1968 - 1969

In 1968, whilst he continued to assist the P.A.C., the Imām also continued teaching his community. By then he was more articulate and mature in his thinking and practice. However, life became more tough for him than ever before because the Security Branch was following his movements closely and recording all his activities. At an earlier period, possibly towards the end of 1967, a trap was laid for him by using an informer who approached the Imām in helping to certify that he was 'Cape Malay' and not 'Indian'. This certification according to the obnoxious law was illegal.¹⁷⁶ The Imām was thus fined. In this way the Imām could feel that the Security Branch were slowly closing in on him.

He had one more opportunity to leave for Mecca.¹⁷⁷ This was to review his relationship with the activities of the Liberatory Movement and to prepare the basic work for his eldest daughter, Shamila's, acceptance at one of the colleges in London. He left a month or two after his daughter had left with family members for Hajj. A few days after Hajj, on New Year's day 1969, he went to Riyadh, the capital of Saudi Arabia, to meet the Minister of Education, Hasan 'Abdullah 'Ali Shaykh, to discuss matters of educational interest. The meeting was an informal one. The Minister was responsible for setting up a meeting for the Imām with the king of Saudi Arabia, King Faysal. This meeting which lasted for three hours took place on the 4th of January 1969 at the Royal Palace in Riyadh.¹⁷⁸ The Imām was then given the opportunity to address the Muslims on Saudi Arabian television, focussing on the Muslims in South Africa.¹⁷⁹ After his brief stay

Before his return he was advised by Barney and others to work from outside because the Security Branch was on his heels and the situation for him was getting too dangerous. They suggested he emigrate. He considered emigration and sent his papers to the Canadian Embassy but was refused and thus he realized that it was too late.¹⁸² He had already been visited by the Security Branch on a number of occasions but this time they were closing in on him. The Security Branch once again set a trap for him, this time sending an 'African' informer to his house. This informer made as if he was working as part of the underground network and used his code name 'Golden Eye' saying that he needed financial assistance. The Imām, being a generous person, did not realize at that very moment that it was a trap and that the Security Branch knew some of the code names they used within the Liberatory Movement. When the Imām gave him the necessary assistance, he realized that it was a trap; but then it was too late.¹⁸³ When he left his home, he observed that he was followed and this continued for a few days. In the mean time he was thinking of going into exile. The preparations were made, but time ran out. On the morning of the 28th May 1969 the Imām was picked up by one of the Security Branch officers, Spyker van Wyk. This coincided with the 12th of Rabī 'al Awwal which was the commemoration of the birth of the Prophet. That day he was supposed to address his congregants.¹⁸⁴ The morning he was taken at eleven o'clock, his son, Muhammed and youngest daughter, Fatima, had already left for school. His wife was the only one at home. The

the forefathers of the Cape Muslims brought from India and Indonesia, but with the passage of time lost their intended objective.¹⁹⁰

Within these orders the uninitiated is expected to attach himself to the leader of the order. The Imām attached himself to the Qadariyyah leader but did not consistently follow the order's set spiritual programme with the group. He, on numerous occasions, would recite the necessary verses expected of a Qadarite member individually. His spiritual guide, according to Mr Abduraghman De Costa (Boeta Man), who himself is an active Qadarite member and leader, was Shaykh Yūsuf. Even though the Imām did not regularly participate in the order's practices with the other members, he usually frequented the tombs of Shaykh Yūsuf in Faure and the Shaykh in Constantia. There were times when he went at twelve o'clock at night on his own.¹⁹¹ These visits generally took place during critical moments in the Imām's life such as the harassment of the Security Branch prior to his detention. Amongst his own colleagues there were individuals who came to know of these practices of the Imām and were cynical towards him for undertaking these practices.¹⁹² The Imām did not go to the tombs to worship the Saint (this would be tantamount to ascribing partners to Allāh), but went there to meditate and seek Allāh's assistance.¹⁹³

Since he indulged in these practices for years, it helped him a great deal to reach a spiritual level which sustained him during the period when he was tortured and assaulted in detention. By then, his consciousness of Allāh and spiritual development made him trust his Creator alone.

never came forward to give the Imām's wife the necessary moral support.¹⁹⁷ During the period of the Imām's detention, the Security Branch searched the Imām's house, but by then most of his personal information had been burnt by his wife to guard against incriminating evidence.¹⁹⁸ At the same time the Security Branch did not waste time in calling on the Imām's close associates amongst his congregations. From amongst his colleagues Cassiem Sadan, Ebrahim (Sep) Davids, Said (Bata) Galant, Shaykh Nazeem Mohamed and a few others were questioned regarding the Imām.¹⁹⁹ But none of them gave the Security Branch any lead to the information they were looking for. In fact, at this juncture most of them realized that the Imām knew who he could rely upon in these serious and dangerous circumstances. The colleagues might have known Imām's involvement with P.A.C., but were not aware of the extent of his involvement nor the contacts.²⁰⁰ For example during the very last few days one of his colleagues was supposed to have taken the Imām to Transkei but he was not certain where it was going to take place or who they were going to meet.²⁰¹

In the meanwhile Mrs Catherine Taylor of the opposition group in Parliament, the United Party, raised the issue regarding the Imām's detention under the 180 days Act on the 10th and 13th June after being approached by members of the Claremont congregation.²⁰² She received a reply from the then Minister of Police, Mr Muller that 'it was not in the public interest' to know why the Imām was detained.²⁰³

Even though the Imām had found himself in detention, he was still able to send out two letters. One was sent to his wife,²⁰⁴ the other to Barney Desai who was his chief P.A.C. contact in London.²⁰⁵ The letter to his wife mainly dealt with the debts she had to pay and the

He ends off with crosses next to his wife's, Fatiema's and Muhammed's name - 12 next to Fatiema's and 7 next to his son's name.

The letter²⁰⁷ which he had sent to Barney Desai reads as follows:

Dear Mujaheed,

I am held under the Terrorism Act. They can keep me up till 3 years.

Sorry I left my typewriter behind. I am in good health and high spirits. Don't reply until I inform you. It's a queer place to write to you from but what else can I do. I've got to get in touch with you - praying that you are all in good health. Sacrifices must be made for a good cause.

Everything we discussed at _____'s home in 1966 is an open secret with the S/B. The S/B spoke amongst themselves and I overheard this comment: 'As (Mujaheed) net weet hoe _____ sy gat virkoop?' (If Mujaheed/ only knows how _____ is selling him out). It's hard to believe. I just can't get over it. But be careful. Don't tell _____. Make your own investigation.

My meeting with C.C. Your instructions, etc. They have it on paper: the full list of code names.

When I returned in 1966 I spoke to _____ and _____ and told them everything of your instructions. My meeting in Cairo, etc. and everything is on paper at the S/B. They told me he is a softie. They hate the guts of _____.

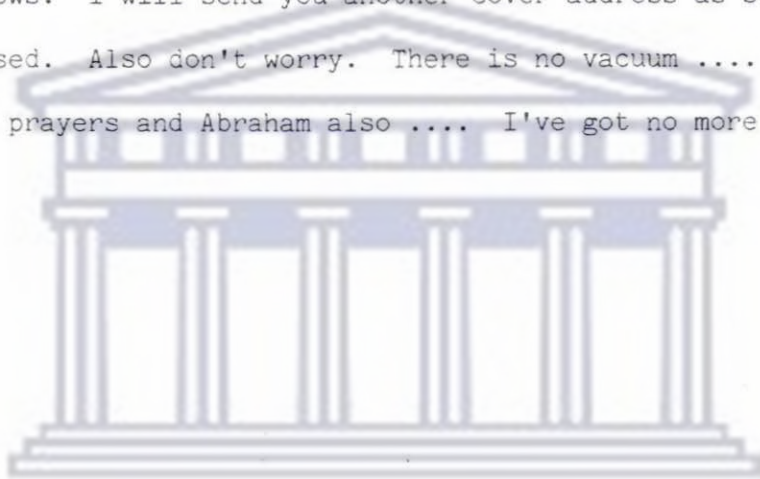
In 1966 dear old _____ told me to be careful of _____ and _____ and I heeded his advice. I refused to give _____ money as I've already told you.

supply the names of those working with me, then I can go home! I am negative. No sir

There was a leak in the P.E. depot. But their informer failed to identify me, so it fell through. The other depot was feeding before I was taken as I took an overdraft at my bank. Only my C.F. and R.I. children are starving for the time being.

(Mujaheed) whatever we discussed alone is still a tight secret. Only Allāh knows. I will send you another cover address as soon as I am released. Also don't worry. There is no vacuum Give Canon my prayers and Abraham also I've got no more space left.

IMĀM



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The Imām had started to fast by mid-June. He was therefore only supplied with food in the evening.²⁰⁸ He was provided with clean underwear daily. The Imām was also given a prayer rug and a copy of the Qur'ān. Whether or not he received these, has not been ascertained since the inquest only concerned itself with the actual causes of his death and not the reasons for his detention.

Members of the Security Branch saw him almost daily. Van Wyk, one of his interrogators, stated that he had seen him daily between 2nd July and 11th July, when the statement which the Imām completed was signed.²⁰⁹ By then the Security Branch had not been successful

ing to Mr A De Costa, he and his colleagues had in their spiritual practices been communicating with the unseen regarding assistance in protecting the Imām from assault. (He also related that they were certain that they forced the Imām to eat pork.) The spiritual teacher gave assurance of their assistance and also that the Imām would come out. They did not question their spiritual teacher in what state the Imām will come out.²¹⁵

The Death of the Imām was made known to his family on the Saturday evening of 27th of September 1969. The news was a great blow to his wife who had been anxiously waiting for the release of her husband. That day was the 123rd day of his detention.

2.2.5 Death

The news of the Imām's death spread like wild fire and immediately that evening the house of the Imām's widow was packed with sympathisers. People from all over South Africa and the world sent in messages of condolence to the family of the Imām.²¹⁶ Since the body of the Imām had to undergo a post-mortem, it was sent to the mortuary where it was examined by a former state pathologist, Dr Schwar. The body was only released late the Sunday afternoon.

The Monday morning, 29th September, the house of the Imām was filled with mourners mainly relatives and friends. The Imām's body was washed by the elderly members of his congregation, Boeta Ismail (Jawnie), Boeta Oesman (Worsie) and Boeta Dol. There were individuals from the M.J.C. who wanted to share in washing the Imām's body but they were immediately asked to leave the room.²¹⁷

walks of life joined the march which took more than three hours. He was buried in the Mowbray Cemetery²¹⁸ near the entrance to the cemetery towards the late afternoon. Shaykh Nazeem Mohamed was responsible for the burial of the Imām. Before the mourners departed the cemetery, Shaykh N Mohamed gave a short speech filled with hope.²¹⁹

In a special free commemorative issue, James Matthew wrote the 'tribute to a humble man' and stated that the Imām '.... would probably not have approved of the homage (the people) paid him'.

One of the mourners who was at the graveyard recited an urdu verse²²⁰ to a friend of his, indicating that the earth in which the Imām is buried would not be satisfied with what the unjust regime had done to the Imām. That very evening after the 'Ishā' Ṣalāh (late evening Ṣalāh) was performed and whilst a boxing match was held at City Park, an earth tremor occurred in Cape Town and an earthquake in Tulbagh. This was an unusual occurrence which had and still has a great symbolic meaning to the Muslims at large and the religious communities in particular. Abū Bakr Fakier, one of the Muslim intellectuals in the C.M.Y.A. and a close friend of the Imām, who wrote many of the articles and editorials on behalf of the Imām, stated:

"Perhaps the universe is itself a moral order. An inanimate world can perhaps respond by its regularity and orderliness. To commit a wrong is a disruption of the natural order."²²¹

And that:

"The circumstances of the death of such a man as Imām Haron was the gravest transgression of the moral order."²²²

A significant aspect related to this was that the earth tremors

International Defence and Aid Fund. More than two hundred Christian and Muslims attended and readings included passages from the Qur'ān, Rabindranath Tagore and James Naylor. (See Appendix for the texts.)²²⁵

Since there existed public disquiet regarding the Imām's death, the Security Branch was forced to undertake an inquiry even though the Lieut.-Col. Pienaar, head of the Cape Town Security Branch, felt, on the basis of the post-mortem results, that the Imām died of natural causes. The findings of the inquiry were brought to the fore at the inquest held on the 18th February 1970, five months after his death.²²⁶

At the inquest, the state was represented by the prosecutor Mr J W van Graan and the Haron family was represented by Advocate W E Cooper, assisted by Advocate Bennie M Kies (a member of the T.L.S.A.). The latter two were instructed by Frank, Bernardt and Joffe. Magistrate J S Kuhn presided with medical assessor, Prof L S Smith, Director of Health Laboratory Services and Professor of Forensic Medicine at U C T. The Magistrate found from the evidence presented that a "substantial part" of the trauma the deceased suffered was caused by an "accidental" fall down a flight of stone stairs; and he was not able to determine whether death was due to any act "amounting to an offence on the part of any person".²²⁷ These findings did not satisfy the public who were represented by Mrs Catherine Taylor. She "caste ugly doubts" on the treatment of detainees and thus requested a top-level inquiry into the Imām's death.²²⁸ She was supported by the newspapers and a number of individuals.

Further inquiries thus began on the 19th March 1970 under

added that by this time the community's support and interest had been decreasing steadily and the Haron family sensed that they would not be able to muster the necessary moral support (in fact, a few of the Imām's own congregants were afraid to attend the inquest!) nor the financial backing to take the case to the Supreme Court. She felt, and rightly so, that no amount of money could compensate her for the loss of her husband. Mr M. Ajam puts it more crisply in the Cape Times, "His death was the most bitter blow that the entire contents of the South African Treasury cannot assuage."²³² It was not long thereafter that the Minister of Police, Mr L. Muller, disclosed that the State had made an ex-gratia payment of (a meagre) R5,000,00. He denied that the payment constituted responsibility or admission of guilt for the Imām's death, but stated that it was done to avoid legal 'risks' which the Police Department would have faced and that it was made on compassionate grounds.²³³ The Imām's widow accepted the amount because she had a meagre income which she received from her dressmaking. She, in fact, took on students in order to assist in the payment of the R4,000-00 debt her husband had left her with. She was also battling to obtain the money from certain individuals who owed the Imām a large sum of money. Most of them paid with the exception of two people. Even though the state's ex gratia payment was made to the Imām's family, individuals such as Mrs C Taylor continued to press for further inquiries into the Imām's death. In this appeal she was joined by Reverend Bernard Wrankmore (b. 1924), an Anglican priest, who decided to fast for 40 days in protest at the Imām's death and to urge the appointment of a judicial commission. He began his fast on the 19th August 1971 in the Muslim shrine on Signal Hill in Cape Town which overlooks

accepted the idea that the efforts though laudable would be of no avail; but the family firmly believed and still believes that the oppressors, murderers and whoever does wrong will be questioned by Allāh Almighty on the Day of Judgement and will be severely punished (depending on the type of wrong perpetrated) by Him. According to Muslim belief based on the primary source, namely the Qur'ān, no one will escape Divine Justice on that day.

At the time the Imām died, he died inestate i.e. he did not draw up a will. Since Muslim personal law is not recognized by the South African Government, none of the marriages performed according to Islamic law are accepted as legal. The Muslim couple are expected to marry in court in order to have their marriage validated. According to the South African law, this means that all those only married according to Islamic law cannot inherit from one another, nor can their offspring inherit. In fact, the children are regarded as illegitimate and the rightful heirs, according to the South African legal system, are the brothers and sisters of the deceased.²³⁷ In the case of the Imām his brother, Idries and sisters, Amina, Kulthum (by then deceased) and Wayba, were made the executors of the Imām's estate. Mrs Haron approached Shaykh Nazeem Mohamed to speak to the executors to transfer everything into the Imām's son's name. The brother of the Imām readily agreed but the sisters were opposed to it. They felt that Mrs Haron would not be able to care for her children and that they would deposit it in a fixed deposit until the children reached 21 years. The Imām's widow also pleaded with them to sell the house to her for R15,000-00 but again they refused. Members of the Mosque congregation also

Imām's wife and children forgave the family for what they had done but cannot forget the past. The lesson which was learnt was that full trust should be placed in Allāh, Almighty and not in one's own family.



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BIOGRAPHICAL SKETCH

27. Instead of following the correct translation (eg. Mūsā instead of Moosa, or Thuwayba instead of Wayba) the people's names have been retained as they spell or pronounce it. Since the Cape Muslims are familiar with these names it is best left as they appear except in the case of the Imām's name 'Abdullāh and terms such as Salāh, Hajj, etc. Another common characteristic amongst the Muslims in Claremont was attributing nicknames to one another. They would for example refer to the person as Boeta Sulayman 'Koffee' (Coffee) or Hadjie Amiena 'Lang toon' (long toe). These have been used mainly for identification purposes and not in any derogatory way.
28. Haron, I. (Mr) interviewed the Imām's eldest brother.
29. 'Boeta' is a term widely used amongst the Cape Muslims to denote respect to the elder brother. There is no certainty regarding its etymology.
30. Esau, M (Mrs) interviewed. She is Imām's sister (Moesie).
31. As far as the date of birth is concerned many of the articles including the Arabic and Turkish articles which appeared did not record it. In N Monroe's article 'Imām Haron: A Biographical Essay' she records it as 12th February 1923 which is of course incorrect. The information is confirmed by Mrs Galiema Haron, his wife, and Idries Haron. Also see Monroe, N : "Imām Haron: A Biographical Essay", JANUS, 1979, pp 23 - 33.
32. One of the Zardād family members who was not interviewed made this information available to us.

43. Robson, J : 'Mishkat Al-Masābīh' Shah Muhammad Ashraf, repr. 1981
p 436.

According to Muhammad's(s) wife, Aisha (R) reported that Muhammad(s) used to undertake voluntary fasting on Mondays and Thursdays. This has been transmitted by two compilers of Hadīth, 'Tirmidhi and Nasā'ī.

44. Saban, A and E Latief interviewed, 14 August 1985.

They were colleagues of his and attended the classes of Shaykh 'Abdullāh with him.

45. Saban, A and Latief but according to Shaykh Isma'il Ganief's wife the Imām only came to him on Saturday's because during the week the Imām was busy in the shop.

47. Shaykh Isma'il Ganief compiled some of his works while he taught his students. The unpublished works are being compiled and translated by his son. A Davids is also trying to make a contribution in this direction.

48. Saban, A and E Latief, 14 August 1985.

49. Ganief, (Mrs) brief interview confirmed by Mrs G Haron.

50. Najaar, Shaykh N interviewed, 29 July 1986.

51. It had been indicated earlier that a number of individuals are quickly identified by the nicknames they have been given by the community. If the person refers to someone as Boeta Ebrahiem only nobody would know who you are speaking of but if the person states Boeta Ebrahiem 'Poly' (Parrot) then it immediately comes to mind who is referred to.

64. Isaacs, G

This information contradicts the information reflected in
'The Killing of the Imām', p 7. G Isaacs' view has been
supported by Mrs G Haron.

65. Sadan, A K interviewed, 5 December 1985.

C Sadan confirmed it.

66. Qur'ān : C : 2, V : 275.

67. Arnold, Y interviewed, 15 October 1985 & 20 August 1986.

Confirmed by Abdul Kariem Sadan, Casiem Sadan.

68. Saban, A interviewed, 14 August 1985.

This is confirmed by Yusuf Arnold and others.

69. Gierdien, A Imām interviewed, 4 December 1986.

70. Arnold, Y interviewed, 15 October 1985 & 20 August 1986.

71. Isaacs, G interviewed.

72. Isaacs, G interviewed.

73. Sadan, A K interviewed, 5 December 1985.

Confirmed by C Sadan, et al.

74. Saban, R and Y Arnold, C Sadan et al. interviewed.

75. Barney Desai states he was 32 years based on the view that he
was appointed in 1956. This view is not correct. N Monroe's
date (p 24) is in line with the date presented here.

76 This problem is still faced today by many Muslim communities
where those who have not been trained in the Islamic Sciences

89. Ajam, M interviewed, 6 September 1986.
90. Saban, I and C Sadan, S Galant interviewed, 12 November 1986.
91. Sadan, C interviewed, 12 November 1985 & 12 September 1986.
92. Arnold, Y interviewed, 15 October 1985 & 20 August 1986.
93. The Baytul Mal issue was taken up by others eg. the Cape Muslim Charitable Fund but was in existent for a short period only. Al Jāmi'a Baytul Mal under Abū Bakr Fakier started about two years subsequent to the Imām's death but functioned only for a few years.
94. Saban, A interviewed, 14 August 1985.
Confirmed by S Galant, C Sadan, et al.
95. Arnold, Y interviewed, 15 October 1985 & 20 August 1986.
96. On the Financial committee was Miss H Latief. There were the Galant and Ganief sisters. Quite a few other ladies also participated. (See 'Ideas')
97. Saban, I interviewed, 12 November 1986.
At this time in the Cape were no Islamic newspaper or bulletins Cape M.Y.M. had a magazine too but appears not to have been very widely circulated. The Muslim Digest published in Port Elizabeth had been in circulation for eight years. Islamic literature in English was generally scarce. The books which were circulated and readily available was the Ahmadiyyāt literature written by Maulana Muhammad Ali and Khwaja Kamal uddin.

house. Mr Ali, the former principal of Habibiya Primary School, Mr Ghulzar Khan, the Imām and Rev de Blank with two delegates were present. The Shaykh and Imām were prepared to participate but the Shaykh argued that he would not participate if it was held under the banner of the church.

108. Muslim News, 27th January 1961.
109. Muslim News, 31 March 1961.
110. Other leading members such as the Gamieldien brothers, Shaykh Ahmad Behardien, Shaykh G Booley did not give their support.
111. Lodge, T, p 210.
112. Sadan, C et al.
113. Muslim News, 28 April 1961.
114. Muslim News, 26 May 1961.
115. Monroe, N, p 26.
116. Islamic Mirror, March 1961

In the A.G.M. secretarial report (5 March 1961) I Saban supported that Basil D'Oliviera spoke on 'Sport and Sportmanship', Prof Zac de Beer on 'The formation and policy of the Progressive Party.'

117. The lecture which was to have been delivered by one of the Ebrahiem brothers did not take place but they were open to discuss the Ahmadiyyāt views. Shaykh Abū Bakr Najaar gave a lecture, instead, on 'The origin of the Ahmadiyyah Movement'.

129. There is unfortunately no information regarding his speech.
130. This trip he was one of the first trips by an M.J.C. member to work towards the unification of the Muslims.
131. Muslim News, 19 January 1962.
132. Muslim News, 16 February 1962.
133. Muslim News, 18 May 1962.
134. Muslim News, November 1962.
For the first six months he was on probation and it is only in November that he became a permanent Wilson-Rowntrees sales-man for the Cape Peninsula.
135. 'Moor' which is a term referred to Muslims in Spain by the Orientalists, somehow reached the Cape shores and are applied to the 'Indians', in the Cape, by the 'Malay' Muslims.
The word 'Babi' is said to mean 'pig' in Indonesian.
'Kaffir' on the other hand is an Arabic word which means unbeliever. It could possibly have been coined by the Muslims in the Cape when they first came into contact with them. See Robert Shell.
136. Muslim News, 1 June 1962.
137. Muslim News, 24 April 1964.
138. The Imām did this on a number of occasions. One finds for example when Muslim News started off, he was the one to sign the papers as editor, applicant, etc. The 'Indians' were handicapped by the ridiculous racial legislation.

153. The support which Muslim News gave Dr Kotwal caused more anger in the hearts of the Muslims and that is why many of them considered the Muslim News to be an 'Indian' newspaper, Mr Adam Gool another called it Munāfiq (Hypocrite) News. The one 'Indian' supporting the other.
154. Sadan, C interviewed, 12 November 1985 & 16 September 1986.
155. Sadan, C interviewed, 12 November 1985 & 16 September 1986.
156. Muslim News, 20 March 1964.
157. The C.M.Y.A. was slowly phased out and I.S.G. was only formed in 1966.
158. Najaar, Shaykh A interviewed, 29 July 1986.
159. There exist unfortunately no record of the speech he delivered.
160. Muslim News, 31 July 1964.
161. A brief discussion with one of Primroses Rugby Clubs officials. Confirmed by Y Abrahams who used to play for the club and executive member.
162. Muslim News, 24 September 1965.
163. Mohamed, Shaykh N interviewed, 29 July 1986.
164. Muslim News, 28 January 1966.
165. Haron, G (Mrs) interviewed, 14 August & 6 September 1986.
166. The date of the conference appeared on a tag of the A.T.A.A. which the researcher was able to find.
167. Lodge, T, pp 310 - 312

180. The person interviewed was an A.N.C. member who taught in the Middle East.

181. Desai, B and C Marney, p 37.

182. Haron, G (Mrs) interviewed, 14 August & 6 September 1986.

183. Sadan C

Shaykh N Mohamed and others confirmed this. After this event he went around to a number of people to find out how they would approach the situation. All those interviewed and who commented on it, indicated that he was very worried.

184. Desai, B and C Marney, p 41. See also Monroe, N, p 28.

185. There is over enough evidence in this study which prove how committed he was for the sake of Allāh.

186. See Trimmingham, S J

The Sufi orders in Islām, O U P, 1977.

187. Later under 'Ideological Background' it will be noted that the Imām had been exposed to Sufistic ideas for a number of years but was never initiated into an order; but even then he did not adhere to these orders the way the members of the orders usually do, i.e. remain devoted to its principles of involvement and attachment.

188. In South Africa the 'Ahl Sunni wal Jamā'at' follows the Qādriyya order and have branches in Durban and Cape Town.

194. Cape Times, 11 June 1969 and
Cape Argus, 13 February 1970.
195. Haron, M : The researcher's own recollections.
The Imām's son.
196. Desai, B and C Marney, pp 79 - 80
Incident quoted by B Desai and C Marney never occurred.
197. Haron, G (Mrs) interviewed, 14 August & 6 September 1986.
198. Haron, G (Mrs) interviewed, 14 August & 6 September 1986.
Very little information was kept behind and it is unfortunate
that valuable information regarding his life had been des-
troyed which had little to do with P.A.C. activities.
199. Sadan, C et al. interviewed, 12 November 1985 & 16 September 1986.
200. This had come to light during the interviews.
201. The Imām usually informed his colleagues to take him to a place
they were unaware of nor did they know the people he met.
202. Sadan, C interviewed, 12 November 1985 & 16 September 1986.
203. Cape Times, 16 February 1972.
204. This letter is still in the hands of his family. Yūsuf 'Abdulla=
tief was fortunate in being the one to notice the letters in the
flask.
205. Barney Desai still has the original.
206. At the time of his detention he had not been able to pay his debtors;
Mrs G Haron had to go to some of them to delay the payment. Her
request was granted by the debtors.

at the cemetery the caretaker informed them that he received no information from the Mowbray Cemetery Board nor the Muslim Judicial Council that a grave had to be prepared in the vicinity of the graves of the other Shaykhs and Imāms. (In fact, there is a area demarcated for the Shaykhs and Imāms in Mowbray Cemetery.) The Imām's brother did not know what to do. Boeta Muhammad 'Baai' immediately responded stating that he is responsible for a small site in the cemetery near the entrance. He ordered the caretaker to make the necessary preparations. The secretary of the M.J.C., Hashim Edross, claimed, according to Muhammad 'Baai' that they had seen to the burial of the Imām. This is far from true according to Muhammad 'Baai'. Idries Haron confirmed this.

219. The Imām's father asked Shaykh Mohamed to see to the burial of the Imām.
220. According Faried Sayyid, the editor of Muslim News, a relative of his recited these verses.
221. N Monroe, p 30.
222. Op cit. p 30.
223. Ali, M M interviewed, 22 October 1984.
'The Religion of Islām'
A.A.I.I., 1973
pp 221 - 230.
224. Cape Times, 10 February 1982.
According to the Cape Times report on 19 September 1970 he was the 12th to die in detention. Another report in the C.T.

3. THE QUALITIES OF THE IMĀM

The biographical sketch in the foregoing chapter is inextricably linked to the Imām's personality. The Imām possessed certain qualities which not only attracted his friends but also his foes. Some of these basic qualities have been captured in a poem written by James Matthews (1971) who had worked alongside the Imām on Muslim News for a few years.

THE IMĀM : PATRIOT OR TERRORIST?

They placed him in a prison cell

This man who had a dream

That every man should be father
to his brother's son

And love should not be tempered by
the colour of their skin

Was he

Patriot or terrorist?

His concern for children not his own

Made of him the keeper of his brother
And a widowed mother found in him courage

And a woman wronged compassion

was he

Patriot or terrorist?

In the prison cell they placed him

His guilt his plea for justice

That would not be a tyranny for most

For his dream, he died

What was he,

Patriot or terrorist?²³⁸

customers. En route to his destination, he would joke and laugh with them. An example already mentioned in the previous chapter was when he went on his rounds to the shops in the townships to take orders for Wilson-Rowntrees; the children used to flock around him and he used to hand out to them sweets which he paid for. They called him Mfundisi because they know that he was a religiously oriented person. The Imām had a natural way of handling children. Since the Imām genuinely cared for them, he was able to gain their respect and love.

F. Bower reports in his article entitled 'The Imām they loved' that 'Being among children he was like a child.' When he was amongst adults, he was an adult. With other Imāms, he was an Imām.²⁴⁰ This further portrays the Imāms character and attitude towards his fellow-man. He therefore not only respected the adult but also the child. He recognized and accepted the role each one played in the Divine Scheme. It can therefore be said that he was age-blind. Having been 'a man of the people',²⁴¹ he extended his love and assistance to all and sundry. He practiced no discrimination whatsoever to anyone be it a child or an elder. His love was at no stage tempered by the colour of the person's skin. He was colour-blind and was not influenced by the Apartheid system which succeeded in not only dividing people along colour lines but also in making people think along these lines. Here again he was guided by the prophetic example which does not accept any form of discrimination except on the basis of taqwa (God-consciousness/piety).²⁴² The Imām therefore did not limit his love to his own kith and kin but to others who were strangers. The people in Nyanga, Langa and Guguletu and in other townships who had been in close contact with him, vividly remember him for this.²⁴³

him and were prepared to channel large sums through the Imām because they knew that he was basically honest and trustworthy.

3.3 TRUSTWORTHY

The Imām's congregation trusted and warmly welcomed his views and advice. They not only trusted him with their wealth but even with their personal secrets. He was asked on numerous occasions, to act as arbitrator for marital and other disputes.

The parties would usually accept his decisions after lengthy deliberations on the issues concerned. The womenfolk in his community trusted him not only because of his generosity but because he was compassionate towards them. He was also able to arouse their interest in Islām by teaching them what a woman is expected to know about Islām and informing them of their rightful place in society. There were and still are a number of cases where the Muslim men would use the Qur'ān and prophetic example, without their proper understanding of these sources, against their own wives or daughters. The Imām was one of the religious leaders who strove untiringly to straighten out such misconstrued ideas.

He responded mutually by trusting others. It was only towards the latter part of his life that he was very careful in placing his trust in people, including his own colleagues. This is no doubt understandable because he involved himself selflessly in humanitarian work which he considered an Islamic duty, on behalf of the P.A.C. (which the South African Government considered 'dangerous'). He knew to what extent he was involving himself and was not prepared to draw his colleagues into it because he was aware of their limitations and sensed that they were not as yet in the position to take up such 'dangerous' responsibilities. In fact, this clearly comes to the fore when many of his close

new house built in Crawford, the neighbours who lived behind the Imām asked him not to build a high wall because it would obscure their view of the Main Road. This he gladly conceded to. Even as a teacher he was unauthoritarian. He constantly reminded his students that he was not all-knowing, but was prepared to search for the answer if need be. He was open to arguments and criticisms. His modest and humble attitude permitted him to encourage critical thinking and initiative on the part of his students. The Imām never gave the impression that he knew Arabic or he knew the subject on a particular issue more than the other person. He was prepared to listen to the other view. Abū Bakr Fakier considered 'his willingness to take up an idea or suggestion if he thought its implementation could in some way be beneficial for the community',²⁴⁸ as a very remarkable quality which is rooted in his simplicity, modesty and humility. 'Imām Haron was a simple man, a man very much of the people. Although he was at ease with all sections of the community, white, black and brown, his sympathies were always with the underprivileged'.²⁴⁹

Here follows two examples of his humility which he continuously displayed. According to Mr Dawood Lobi, the present Imām at Langa, he was informed that a young Muslim child in the area had died. The child's family, which was Christian, decided to bury the child according to the Christian tradition. Mr Lobi, who at that time was not Imām, immediately contacted the Imām. The Imām immediately responded at about eight that particular night. After a short discussion with the child's family, he was given the body. He immediately washed the body as is usual according to Islamic law and had the child buried in the Johnstone Road Cemetery. On another occasion he was called upon at about eleven o'clock in the night to solve a marriage problem in one of the township areas, either Manenberg or Bonteheuwel. The Imām, who

loving words to her. At times when she was very angry with him he would leave the house and come back after a few hours and ask her whether she was calmed down. Once he brought in an 'African' from Nyanga and they were sitting at the table to have lunch. Mrs Haron dished one bowl of food. The Imām and Mrs Haron's brother, Cassiem, gave the 'African' the opportunity to dish. This man decided to take the bowl of food for himself. He, the Imām, just laughed and asked his wife to make eggs. The Imām responded by saying 'Dit is sy geluk' (It is his fortune). He never became angry towards the man.

During the period the Imām served as member of the M.J.C. and on the editorial board of the 'Muslim News' he never was disloyal towards these institutions. The same can be said for C.M.Y.A. and his congregants. He was, of course, criticized by the C.M.Y.A. members for serving on the M.J.C. and 'Muslim News' which they considered conservative and a-political; but he never became angry towards them for their criticisms. He tried at all times to avoid drawing groups into unnecessary arguments or squabbles.²⁵¹ The Imām would say 'Dit is alright man, wat worry jy jou oor hulle - laat los hulle' (It is alright, why concern yourself with them - leave them alone). He played, in many instances, a pacifying role. Since there existed a lot of problems in his own family amongst his sisters, he used to enter to arbitrate between the parties concerned.

3.6 OPEN-MINDED

The Imām's poised and calm character traits influenced him to be neither discriminatory nor to be fanatical. He was, in other words, broad-minded allowing the inflow of various opinions; but this does not mean that

being a Muslim leader who understood his Islamic beliefs very well was one who actively participated in society sharing their trials and tribulations, joy and sorrows, fortunes and misfortunes. He always highlighted the concepts of morality and justice. He was very concerned with the implementation of justice in all spheres of life, the life of the individual, family and society. The question may thus be asked 'whether the Imām was a patriot or terrorist?' There are enough examples to indicate that the Imām was a freedom loving man who never hurt anyone's feelings and who was concerned with the social upliftment of his community (and to see that justice reigns and freedom exists). He can be considered a patriot of a just society which was his constant dream until the day he died. He was prepared to cooperate with any group as long as it was for the good of humanity. 'He led by example' and always maintained 'If I do not follow the righteous path or transgress to the laws of Allāh, then you must kick me out.'²⁵⁵ It may therefore be concluded that Imām Haron was of the firm opinion that if he as a Muslim leader were to be an obstacle to the execution of justice and fair play, then he should immediately be removed. He held the same opinion of the South African government.

3.7 CHARISMA

Having noted some of his sterling qualities it can be concluded, without the slightest exaggeration, that the Imām was a charismatic person. This largely stems from his concern for society which is embedded in his religious upbringing, training and ideas. His social consciousness continuously reflected his Islamicity. He, having been an active social reformer, looked upon his involvement in society as an Islamic

QUALITIES OF THE IMĀM

238. Matthews, J (ed.)
'Cry Rage', Ravan Press, 1978, p 31.
239. Muhammad (S) said: 'Whoever believes in Allāh and the last day, let him utter good or keep quiet, whoever believes ... let him honour his heighbour, and ... let him honour his guest'.
Also
'He is not of us who does not show respect to our young and respect to our elders'. Also
'None, of you believes until he wishes for his brother what he wishes for himself'.
240. Cape Times, 11 October 1969.
241. Muslim News (Special Supplement), 4 October 1969.
242. "... Verily in the sight of Allāh, the most honoured amongst you is the one who is most God-fearing. There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab, nor for the white over the black, nor for the black over the white, except in God-consciousness ...". Muhammad's (S) farewell sermon.
243. Kula, S et al. interviewed, 22 October 1984.
244. Abrahams, Y interviewed, 20 August 1986.
245. Desai, B and C Marney, P 99.
246. Muslim News (Special Supplement), 4 October 1969.
247. Haron, M - the researcher's recollection.
248. Monroe, N, p 25.
249. Muslim News (Special Supplement), 4 October 1969.
250. Sadan, C et al. interviewed, 12 November 1985 & 16 September 1986.



The logo of the University of the Western Cape, featuring a classical building with a pediment and columns.

Chapter Three

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IDEAS OF THE IMĀM

Prior to assessing the ideas of the Imām, there is a need to look at the factors which gave rise to them. Since his biographical data had been recorded, highlighting the various activities in which he was involved, this section of the present chapter will focus on the environmental influences, the individuals and organizations and the literature which were instrumental in the crystalization of his ideas.

1. IDEOLOGICAL BACKGROUND

1.1 Educational Development

'Abdullāh Haron grew up in the care of his foster-mother (see 'Early Yars') who gave him the necessary care and had planted the first seeds of Islāmīc education prior to his formal schooling. Although she was very strict with him, she was able to implant in him ethical and moral values which became permanent features of his outstanding qualities. His childhood days coincided with the time when Cape Town and its environs were least affected by legislated racial segregation and when it was undergoing socio-politico-cultural changes. In Cape Town the 'Coloureds', of which the 'Malay' Muslims form a large group, were numerically dominant. Whilst the 'Africans' and 'Indians' were not given the opportunity to be represented in the Cape Town City Council, the 'Coloureds' enjoyed this opportunity. As a representative group they were able to oppose an ordinance drafted by the Cape Provincial Council for residential segregation of 'Coloureds' in the urban areas in the mid-thirties.¹ This therefore marked the radicalisation of 'Coloured' politics.²

During the twenties and thirties, the Muslim mission schools in the Cape, under the direct influence of Dr Abdurahman, were making 'an effort at modernising the instruction and socialization of Muslim

of modernism after the discovery of oil in the early thirties, where he pursued a systematic study of Islamic Studies under Shaykh Abdurahman 'Alawi, who probably belonged to a family attached to the 'Alawiyya Sūfi order.⁵ It can therefore be assumed that the Shaykh planted the first seeds of Tasawwuf in 'Abdullāh's mind which were further cultivated by Shaykh Gamieldien who taught him after his return from Mecca.⁶ He attended the lectures of the Shaykh in the precincts of the sacred Mosque. The spiritual atmosphere in which 'Abdullāh was taught had a very positive and permanent impression on him. The Islamic Sciences, i.e. Qur'ānic exegesis (Tafsīr), Hadīth, life of Muhammad, History of Islām, etc., which he acquired under this Shaykh broadened his knowledge on Islām and gave him a new perspective of Islām, in other words he viewed Islām as a way of life and not a ritualistic religion. He was able to attain this idea from the very environment in which he studied. In Mecca he witnessed the practices of the Muslim society harmonising with the Islamic belief system. The daily inflow and outflow of pilgrims from all over the world to this religious, sacred city continuously reinforced the idea that 'Islām is a way of life'.

The Saudi Arabian Monarchy, who were the custodians of the Muslim holy city, followed the Wahhābi School of Thought initiated by Muhammad ibn 'Abdul Wahhāb (d. 1792). It is regarded by scholars as a puritanical school because of the drastic reforms it brought about such as the application of Ijtihād and the eradication of Sūfi practices. By 1930 the Saudi Monarchy was in full control of the Arabian peninsula and thus saw to the consolidation of Wahhābi thought. This succeeded to a large extent in the peninsula and was also exported to other countries via scholars and pilgrims. The Imām

'Umra (Minor pilgrimage) and Hajj (Major pilgrimage). It is thus assumed that the Imām had the occasion to come into contact with the Movements's ideas in Mecca and therefore the ideas of social reform, which had already been planted by the Salafi Movement, were reinforced. What it most definitely contributed was the conviction that Islām was a dynamic force with the answer to the socio-politico-economic ills of all societies. It has to be recorded that his teacher in Cape Town, Shaykh Ismail Ganief, had been a student at Al Azhar (1934) at the time the Salafi Movement had made its impact and when the Muslim Brotherhood had emerged. He was therefore influenced and concerned himself with the social issues and reforms the Salafiyah and Muslim Brotherhood raised.

1.3 South Africa's Political Developments

Before focussing on 'Abdullāh's student career which he pursued when he returned to the Cape in 1941, there is a need to digress for a moment in order to look at certain changes which took place in South Africa and Cape Town in particular during the fourties. On the political scene, the national political group, the A.N.C., had come under the influence of young radicals who were members of the Congress Youth League and the Congress had forged stronger ties with the South African Communist Party. Towards the latter part of the fourties there was a reluctant but steadily widening acceptance of political confrontation as the only method open to 'Africans' who were seriously concerned with changing society.¹⁰ This was so when the Calvinist Christian Nationalist Party came to power in 1948, introducing all sorts of discriminatory, notorious laws such as the Group Areas Act, etc. The Teacher's League of South Africa also underwent drastic changes when a young radical group in 1943 outvoted the conservative old guard.¹¹ T.L.S.A. thus viewed the South African situation more critically and voiced its opinion against

ly carve out his own path within the minority Muslim community and majority Christian society. He had no inferiority complex and always expressed his Islamic identity. The Islamic education he received from his teachers and his exposure to the pilgrims from various countries gave him clear perspective of Islām. The fact that he decided to undertake voluntary fasts (see 'Early Years'), for the sake of Allāh at the age of sixteen, indicated his concern for spiritual growth which stemmed from his Islamic perspective.

1.5 Concept of Islām

It is of importance at this juncture to briefly discuss Islām which is the basis from which the Imām formulated his ideas relating to social reform and politics. Islām, which literally means submission to the Almighty Allāh, is the Muslim's way of life. A Muslim has to accept the Qur'ān as the final revealed guidance from Allāh and the Sunnāh of Muhammad, the last and final messenger of Allāh. Muhammad, according to the Qur'ān, is the most excellent exemplar. It is therefore incumbent upon all Muslims to mould their lives according to his lifestyle which is in total harmony with the will of Allāh. Since his example covers all aspects of man's life, including aspects which may appear unimportant, such as how one should sleep or when to cut your nails, to the most difficult of things - how to run a state - Muslims thus view his life as the perfect model. Muhammad (S) is therefore considered not only the spiritual leader but also law-giver. Muslims therefore view Islām as a totality. There is no compartmentalisation between the cultural, economic, educational, social, political, moral and spiritual aspects; all these aspects are governed by the basic principles of Islām as outlined in the Qur'ān and Sunnāh. The basic principles are that a Muslim should believe in Allāh's Oneness, that He has no partner and that Muhammad is His Messenger. The foregoing lines encapsulate Islām in brief.

also experienced problems which led to its eventual demise (+1963).

The M.T.A. came under severe attack because T.L.S.A. saw it as an organization which created disunity amongst the disenfranchised. In the late forties and early fifties the racialist Nationalist Apartheid government eroded the relatively privileged position of the 'Coloureds' in relation to the 'Africans'. Various discriminatory legislation were introduced such as the Apartheid on trains in the Cape (1948), the prohibition of sexual relationships and marriage between "Whites" and "Coloureds" (1949), Group Areas Act (1950). These obnoxious and humiliating laws initiated continuous protests which were spearheaded by various committees representing groups with opposing political views eg. the 'Franchise Action Committee' (1951) in which left-wing trade unions and the state-sponsored Coloured Advisory Council participated.¹⁹ The Defiance Campaign (1952) led to the eventual formation of the Congress Alliance and the recording of the Freedom Charter in 1955. At this point it need to be mentioned that a number of Muslims had been involved and held key positions eg. Dr Yusuf Dadoo (C.P.S.A.), Maulvi Yusuf Cachalia (S.A.I.C. and A.N.C.), Dr Gulam Gool (Anti-C.A.D.). These individuals did not give the Islamic perspective²⁰ to their colleagues even though, as in the case of Yusuf Cachalia, some had traditional Islamic educational training.

At the beginning of the fifties 'Abdullāh Haron was not involved with any of these groups, not even the M.T.A. He was at this time engaged in conducting Islamic education classes and was also busy managing the shop. The political developments did not attract his attention because he had not been in contact with individuals who had either been involved with these groups or had been very much informed about the various trends and events in the society. But the main reason

Anti-C.A.D. In the words of Prof Van der Ross, "the ideas of the Anti-C.A.D. and N.E.U.M. were also the life blood of the 'new league'.²³ Government policy came under frequent attack from the T.L.S.A., which had great influence amongst the teachers and professionals, via its official organ 'The Educational Journal'. It created a Parent-Teacher's Association in order to filter their thoughts to larger groups. It generally remained a purist, Trotskyist and uncompromising league.

The Non-European Unity Movement needs to be discussed. In fact, its history and the history of T.L.S.A. are integrated since the T.L.S.A. affiliated itself to it. The N.E.U.M., later referred to as the Unity Movement of South Africa, was established in 1943, a period when there were increasing mass struggles. It came about because it was not satisfied with the weaknesses in A.N.C. The groups which created it were the All African Convention (1925), a federal body formed to oppose the Land Act and disenfranchisement of the Cape 'Africans', and the Anti-C.A.D. Movement. The South African Indian Council was also initially an affiliate, but withdrew in 1944 because of ideological differences to lend its support to the A.N.C. The main aim of N.E.U.M was 'the liquidation of the National Oppression of the non-Europeans in South Africa, that is the removal of all the disabilities and the restrictions based on the groups of race and colour, and acquisition by the non-Europeans of all those rights which are at present enjoyed by the European population'.²⁴ It therefore concerned itself with the building of a nation and worked towards the unity of non-Europeans. The N.E.U.M. also adopted a programme of 'non-collaboration' with the 'Herrenvolk' in regard to the instruments of oppression and called for a boycott of all persons considered to be part of the process of oppression.²⁵ These would ultimately lead to the

terrible blow to the ideals of the N.E.U.M. as well to as its pride. A further blow was the withdrawal of the T.L.S.A. which in turn killed off its Anti-C.A.D. element. The splits never healed. During the fifties and early sixties the N.E.U.M. was a major force among the 'Coloured' intellectuals. It was of course confined to the Western Cape although it had support from small groups elsewhere in South Africa eg. Transkei but was not as representative as A.N.C. and P.A.C.

1.7 C.M.Y.A. and its members

Focus has to be turned to a few individuals who played an important part in the Al Jāmi'a congregation who were members of the T.L.S.A., N.E.U.M. and were instrumental, with the Imām, in the formation of the Claremont Muslim Youth Association (see further) in 1958. They were Abū Bakr Fakier, Ismaīl Saban, Sediek Galant, amongst others. They were all teachers at primary schools. Abū Bakr Fakier was the most articulate of them all.³⁰ He only became a member about two years after 'Abdullāh Haron's appointment as Imām. At that time he was on the staff of Skotche's Kloof Muslim School. Since he was intellectually-inclined and had been stimulated and schooled along the T.L.S.A. tradition, he adopted a very critical and analytical approach to life. By then he and others who were members of T.L.S.A. read Marxist literature which influenced their thinking. His colleagues, Sedick Barnes and Fuad Behardien, who were teachers at the school, were also T.L.S.A. members. Another friend of his, G Rasool, was a N.E.U.M. member. They all mixed with the 'Abdullāh Omar (now Advocate and U.D.F. patron) group who were involved in discussion groups. At that time the fellowships of T.L.S.A. were very much in vogue. There were the Cape Town Fellowship, South Peninsular Fellowship, Kensington Fellowship, and others.

Abbas Cloete. Arnold, by then, had been greatly influenced by the Ahmadiyyah thought and had no influence among the Al Jāmi'a C.M.Y.A. members even though they were also exposed to the works of the Ahmadiyyāt. But as the years passed by, works by Sayyid Qutb: 'Social Justice in Islām'; Muhammad Qutb: 'Islām the misunderstood religion', Galwash 'Islām', Maudūdi's 'Islamic Way of Life', and others were made available.³⁵ During the initial development Maulana Muhammad 'Ali's 'The Religion of Islām' was a widely read piece of work among the youth for it was the only comprehensive piece of work on Islām, besides 'The Spirit of Islām' by Sayyid Amīr 'Ali, the Shi'te Scholar, available. Imām and the C.M.Y.A. members were very much aware of the views the Ahmadiyyāt propounded which were inconsistent with mainstream Islām. In fact, some of the views which Muhammad 'Ali concocted were contrary to the Muslim interpretation, for example his one view states that Jesus (S) had a father by the name of Yūsuf.³⁶ On the whole the C.M.Y.A. grew from strength to strength. They had a core group of about 30 to 40 members. The number of members were between 100 and 110. The last record according to Ismail Saban, the C.M.Y.A. secretary, reflected 108 members in 1963. The following were core members: Imām 'Abdullāh Haron, Hadjie Dawood (Dout) 'Allie, Cassiem Sadan, Ismail Saban, Sediek Galant, 'Boeta' Galant, Ebrahiem Davids, Salem Davids, Sediek Gaydien, Omar Abrahams, Yusuf Arnold, A I Davids, A A Hajwani, O Hajwani, K Sadan, A Hattas, E Salie, A Zain, Y Abrahams, G Nordien, the Ganief brothers, and Miss H Latief, Miss S Berdien and 'Juffrou' Galant.³⁷ The Imām was the one who gave them all the encouragement to read, discuss and implement Islām. But the main concern of the C.M.Y.A. members, according to Cassiem Sadan, was the political issues which faced the Muslim community. Muslims were slowly being politicised because of organiza-

intellectual challenge which Abū Bakr Fakier provided unhesitatingly because he saw Imām's willingness - as compared to other Shaykhs and Imāms who wished to remain intellectually stagnant and were prepared to stultify the intellectual growth of the youth - to accept and translate intellectual analysis into practical terms. Abū Bakr Fakier, being an individualist, at times vehemently disagreed with the Imām, but this did not break their friendship. The Imām's whole approach was in accordance with the verse 'and man shall have nothing but what he strives for'⁴⁰ which was also the C.M.Y.A.'s motto. His commitment to the Islamic tradition, in which freedom, equality and justice are couched, remained his ideal throughout his life.

The C.M.Y.A.'s official organ 'The Islamic Mirror' started off in April 1959. It was then issued on a monthly basis. Monthly bulletins instead of the magazine were also published. The circulation increased from 500 to a thousand. (At that time they had to cyclostyled the magazine.) It reached people of various backgrounds all over the Cape Peninsula. It contained various articles relating to Islām. Topics such as 'The Significance of the Kalimah (Islamic Creed)', 'Islām - the Religion of Allāh', 'Social Problems of the Muslim', 'The Need for Islamic Information Libraries' and 'The Prophet and Knowledge'⁴¹ featured prominently. In the bulletins there were articles which directly focussed on the problems caused by the racialist government. The following titles provide some examples: 'Islām rejects domination of man by man', 'Exploitation of farmworkers', 'Exploitation - root of the evil', 'Islām condemns the republican

no statement appeared in it condemning or questioning the banning order.⁴⁷ The men behind M.N., namely Mr Z Sayyid and Mr S Mukaddam, were not inclined to radicalism at all. Their passivity evoked continuous criticisms from the radical individuals in the community. The Imām, being a moderate, accepted the passive role of M.N. Since the Imām was a soft-natured person and had respect for Mr Z Sayyid, he did not wish to go against Mr Sayyid's conservative ideas nor did he wish to hurt his feelings. It was also not surprising that Rashid Sayyid and his father, on behalf of the Editorial Board, made a very reactionary statement to absolve themselves. They said that the anti-government statements the Imām made were in his individual capacity as Imām and not as editor of M.N.⁴⁸ The real reasons might not be able to be unearthed, but what is to be noted is that though the Imām was not given the opportunity to speak out or write against the racial, oppressive system, he did so on platforms which were created by opposition groups. These were, of course, reported in the M.N. There were many instances when the Imām did not agree with certain views of the Editorial Board but he, not wishing to cause unnecessary opposition, allowed it to continue the way it desired. James Matthews, a poet, on a number of occasions assisted the Imām in putting down his ideas on paper in good English. He is very much indebted to the Imām for the knowledge about Islām and the community he received. When Kays was banned in 1966, Rashid Sayyid took over as editor. The same arrangement continued between Imām and the Editorial Board. James Matthews assisted Rashid in the actual editing of the Newspaper..

1.9 Development during the sixties

By the mid-sixties the Imām had been known to many circles, such as the Progressive Party, Black Sash, Unity Movement, Teacher's League,

had by then become available in South Africa. This was a suitable replacement at the time when Maulana Muhammed 'Ali's (the Ahmadi) translation was extensively used and when the Ahmadiyyāt questionable ideas became known. During his teaching career he used to frequent the Claremont Library in order to dig up certain information which was important for the area under discussion. By then he also had a good personal library and had also been instrumental with the I.S.G. in establishing a functional library at Al Jāmi'a Mosque. His personal library contained all the major classical texts on the Qur'ān, Hadīth, and other Islamic Sciences. When he started off as Imām he possessed only a few books.⁵² After his death many of the books disappeared and have not been traced. The library at Al Jāmi'a became defunct. Only a few books remained and are now in the possession of his family.

In sum, the Imām had been stimulated and influenced by various factors in the development of his ideas. Various individuals played important roles in giving him the necessary stimulation. His teachers, who gave him the sound grounding in the Islamic Sciences; his friends, who clarified for him the complex political situation; his community, which made him aware of the various social ills and gave him the opportunity to develop his leadership qualities. Above all, his own character and personality caused him to further his education though not in the formal manner.

11. AJAM, M : p 370.
12. ABRAHAMS, Z : 'The growth and spread of Islām in Langa, Nyanga and Guguletu in Cape Town', B.A. (Hons.), 1981, pp 23 - 24.
13. Op. Cit. : p 23.
14. SABAN, A interviewed.
15. For a more comprehensive and detailed study, the following works may be consulted.
Abdalati, H : 'Islām in Focus', I.I.F.S.O., Kuwait, 1980.
Hamidullah, M : 'An introduction to Islām', I.I.F.S.O., Kuwait, 1979.
Haneef, S : 'What everyone should know about Islām and Muslims', Kazi Publications, 1983.
16. AJAM, M : p 372.
17. Op. Cit. : p 372.
18. Op. Cit. : pp 372 - 373.
19. LODGE, T : p 39
20. A.N.C. man interviewed in April 1986.
21. AJAM, M : p 370.
22. VAN DER ROSS, Prof R E : p 291 and p 703.
23. Ibid : p 704.
24. DAVIES (et al) : p 311 (Vol. 2)

41. Islamic Mirror : 1959 - 1963
42. Islamic Mirror Bulletins : 1962.
43. See the 'Islamic Mirror' April, May, June, July-August,
1959 issues.
44. KAYS, A telephonic interview;
45. KAYS, A : Though this had occurred, the M.J.C. sent a note of
congratulations to M.N.
46. MONROE, N : p 27
47. KAYS, A interviewed.
48. Cape Times, 31 May 1969.

Mr R A Sayed - Chairman of the Editorial Board of the Muslim News stated: "In his position as editor of the Muslim News, he expressed anti-racialist ideas and condemned certain injustices in South Africa which are contrary to Islamic teachings."

"Muslim News is not a political paper and does not publish political news or views. It only concerns itself with the religious and social needs of the Muslim community:!"

"Whatever political views Imām Haron expresses is entirely his own views and not in the capacity as editor of the Muslim News."

49. See Sayyed Qutb's: 'Social Justice in Islām',
'The religion of the Future',
'Milestones' and his commentary of the Qur'ān:

2. MAJOR THEMES

In the foregoing section, from what had been recorded, it becomes abundantly clear that the Imām was well-grounded in the Islamic tradition. Islām, with its notable figures such as 'Umar ibn 'Abdul 'Aziz (d. 721), Ibn Taymiyyah (d. 1328), Jamāl ul Din al Afghani (d. 1897), Muhammad Abdu (d. 1905), Hasan al Banna (d. 1949), Sayyid Qutb (d. 1965), etc, who modelled their personalities according to the prophetic model, inspired the Imām to implement an Islamic reform programme.⁵³ Besides his practical example, he also used various avenues such as the pulpit and the newspaper to make his contribution towards 'the upliftment of the Muslim community.'⁵⁴ The articles, editorials, lectures or sermons which he contributed to or wrote himself were studded with Qur'ānic verses and prophetic sayings in order to give clear guidelines to the Muslim community as to how Muslims should implement Islām in this predominantly Non-Muslim society with all its secularising influences. In these articles, editorials, lectures and sermons he always emphasised certain major Islamic themes. These were the themes of sacrifice, morality, education, unity and brotherhood.

2.1 Sacrifice

In the fourth 'Islamic Mirror' issue, July-August 1959 (see Appendix for full text), the Imām discussed in his editorial the concept of sacrifice; and he touched upon this concept in other issues and articles as well. He defined sacrifice as 'an outward symbol of man's readiness to submit his will to Allāh and to devote his life in the cause of truth.'⁵⁵ The Imām looked

'Any group of young men could band together and either adopt a poor family or ... a needy student.' He also addressed proud individuals and advised them that they should sacrifice their pride and be more humble towards their brothers. 57

He appealed via the editorial for Muslims to give their children 'proper education which will embody both the secular and spiritual aspects of life'. In this regard, he mentioned that the C.M.Y.A. undertook the task of re-organizing the defective Muslim Religious Educational system and also of establishing an Islamic library. He lamented the fact that many Muslims spent money weekly for the 'bioscope' (cinema), or for the rugby game at Newlands, or on other unimportant things. He asked: 'Why can't we contribute something towards the maintenance of the needy, the orphans, a few charitable institutions like the Cape M.Y.M., Dārut Tablīgh lil Islām (Institution for the propagation of Islām), Moslem Progressive Society, C.M.Y.A. and a few others who are striving towards the promotion of the welfare and general advancement of all Muslims'? He answered this question very critically: 'We have more time indulging in the varieties of life and thus overlooking the very important and serious purpose underlying creation!'. 'Hardship, suffering and death in Allāh's service are better than selfish pleasures.' Those who have merged their souls in the eternal, cannot die and therefore belong not to the earth but to Allāh unto whom our return is ...' He quoted a few verses to substantiate what he had written.

He quoted: "Tell the believing men to lower their gaze and be modest. That is power for them. Lo! Allāh is aware of what they do". (C : 24, V : 30-31). He added that if it had not been for the religious injunctions stressing morality and modesty, Muslim homes would have been completely ruined. Since "modesty forms part of Faith" - a prophetic saying - Muslims have been able to maintain a balance in their life.⁶⁰

In an editorial, he criticized the immoral practices of Muslims on the day of Festival. When Muslims visit one another's homes on this auspicious day, males would kiss strange females without thinking that there was anything wrong. In the sight of Allāh, this is great sin. In support of his view on this issue he quoted a very sound prophetic tradition: "It was written for the son of Adam his share of committing adultery, he will achieve his share without doubt. The eyes, its adultery is by looking. The ears, its adultery is by listening (to the opposite sex). The tongue its adultery is by speaking (to the opposite sex). The hands, its adultery is the touch, and the feet, its adultery is the steps it takes (towards a forbidden act). And the heart loves and desires, and the private part will fulfill these desires or disappoint them." In a similar tradition, reported by another compiler of prophetic traditions, is added: "and the mouth commits adultery and its adultery is the kiss." The fast, during the month of fasting, would be nullified by these acts on the auspicious Festival day. Allāh is constantly aware of our deeds.⁶¹

Since the Muslims were influenced by western life-style without questioning whether its practices are Islamic or un-Islamic

were filled with enthusiasm in order to bring about the necessary Islamic social reforms, but in the process did not see Muslims Judicial Council as a progressive religious organization. It was not in the forefront voicing its opinion against the notorious legislation enacted by the racialist South African government. The Muslim News editorial once again focussed on the behaviour of the youth towards the M.J.C. It acknowledged the fact that the M.J.C. had shortcomings, but also questioned the approach of the youth in their service of Islām. It discouraged the youth from bickering and beseeched them to bury their differences and, thrusting their bickering aside, to work towards a united front. The Imām rounded off this editorial with the following verses:

"O ye who believe, when you hold secret counsel, do it not for iniquity and hostility, and disobedience to the Prophet, but do it for righteousness and self-restraint, and fear Allāh to Whom ye shall be brought back. Secret counsels are only (inspired) by the Evil One, in order that he may cause grief to the Believers, but he cannot harm them in the least, except as Allāh permits, and let the Believers put their trust in Allāh." (C : 58, V : 9-10)⁶³

The attack upon the M.J.C. by the youth organizations was the concern of another Muslim News editorial. A prophetic tradition was quoted to remind those involved of the duty of the one group towards the other: "He is not of us who does not respect our elders and show compassion to our youth".⁶⁴ In yet another editorial, the Imām concluded with the Qur'ānic verse: "O ye who believe! Let not some men among you laugh at others: it may be that the

because the subject matter and in most cases the presentative of it is unadapted to the child's mental development, resulting in the knowledge being meaningless'. His concern was also the 'meagre income' of the teacher as well as the establishment of an Islamic library.⁶⁶ 'Education', he firmly stated in his 'Idmessage (see Appendix for full text), 'is a preparation for life itself. Its importance cannot be sufficiently stressed when one considers that its main object is the training of the faculties and capabilities to enable the individual to lead a useful and pure life in the world. And here we must remember that righteous life in this world ensures us of a noble life in the Hereafter.' The Prophet's(s) precept - "The best of you, is he who does not forego the next world for this. The best of you is he who takes from this and that"-- was quoted in support.

He considered all Muslims to be 'serious-minded' individuals who were expected to be interested in the acquisition of knowledge. But, ironically, the supposedly serious-minded Muslims had not done anything towards the improvement of 'the deplorable system of Muslim Religious Education'. Although he blamed the racialist government for having had a hand in the deplorable system, he did not overlook the fact that the Muslims had also been responsible for their circumstances. He admitted that the secular educational system had its weaknesses, but pointed out that it made gigantic strides in the upliftment of educational standards.

In his message the Imām reflected on the contribution parents were making towards the re-organization of the Muslim educational

1. "Seek knowledge from the cradle to the grave."
2. "Seek knowledge, even if need be, on the borders of China."
3. "The pursuit of knowledge is incumbent on every male and female."
4. "The ink of the scholar is more precious than the blood of the martyr".⁶⁸

The Imām made it his business to see to the development of the Muslim educational institutions in an organized manner. Since he considered it a duty and a noble service in the cause of Allāh, he aligned himself with any project that made a contribution in this direction. He involved himself in the Islamic Publications Bureau, became an important member of the 'Islamic Mirror' and 'Muslim News' Editorial Boards and saw to the eventual establishment of the Madāris Association (see 'Later Years'). All these institutions, he saw, were stepping stones towards Unity, Brotherhood and Equality.

2.4 Brotherhood

One of Imām's great dreams was to see the implementation of brotherhood within the Muslim community as well as unity among the oppressed societies in racial South Africa.

The 'Id message which appeared in the 'Muslim News' focussed on 'Islamic Brotherhood':

"The united prayer on the day of 'Id is symbolic of the spirit of Unity, not only of the unity of Allāh but also the unity of the Umma (the Islamic community).

'The Holy Prophet Muhammad has given us a graphic conception of this unity in his noble tradition: "All Muslims are as one body

The Imām made every effort to work towards this "Single Brotherhood". He, without the slightest doubt, lived it. His various trips, eg. Goodwill Mission, the merger between Muslim religious leaders from Cape Town and Port Elizabeth, the formation of the Cape Islamic Federation and Madāris Association (see 'Later Years) are all indicators of his concern for Brotherhood. Although some of these efforts did not succeed, he continued undauntingly till the very end.

He was the one who desired the Muslims 'to hold fast, all together, by the rope of Allāh' and, he appealed to them, 'do not be disunited' (C : 3, V : 103). The community would strongly felt, develop into 'a single Brotherhood'. But that unity would be based on 'indefatigable striving, sacrifice and sincerity with the correct vision of the ideals of Islām' which is tied in the C.M.Y.A. motto: 'and man shall have nothing but what he strives for'.⁷² The Imām became very much aware of the various influences over the years operating within the Muslim minority and he tried with others to work towards a unified Muslim society in order to combat as one unit all the forces at work eating away the Umma. He therefore responded to certain ideas and events spontaneously in order to put forward the Islamic standpoint and attract the attention of the Muslim masses to form 'a single Brotherhood'.

65. Muslim News, 28 August 1964.

2.3 Education

66. Islamic Mirror, October 1963.

67. 'Id Message, June 1960.

68. Islamic Mirror, October 1963.

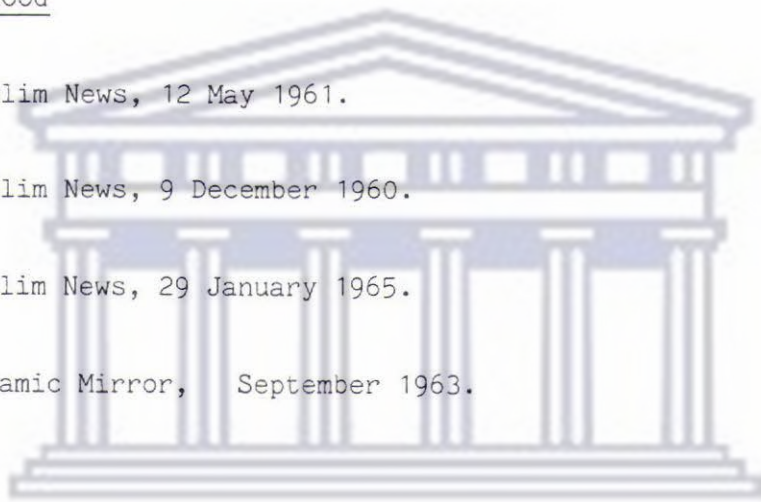
2.4 Brotherhood

69. Muslim News, 12 May 1961.

70. Muslim News, 9 December 1960.

71. Muslim News, 29 January 1965.

72. Islamic Mirror, September 1963.



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editorials 'organized degradation',⁷⁶ he encouraged the people to involve themselves in sporting activities during that particular period or spend time with their family. He suggested that the money should be properly channelled, and not unnecessarily wasted on 'dispicable displays', into a Zakāt institution which would be a great asset in solving many financial problems.

Under the inspiration of the Imām and Abū Bakr Fakier, the C.M.Y.A. was the idea of the Zakāt Institution, otherwise known as the 'Baytul Māl (treasury house), which would form a strong economic base within the Muslim community. In fact, the Imām, via the 'Muslim News', tried to call upon the Muslims in the Cape to work towards this goal. It was estimated that R200,000-00 would be in the coffers if the 'Baytul Māl' was to be properly organized so that it could "help meet many dire necessities in all walks of life". He observed that "a Zakāt Committee, comprised of representatives from all Muslim organizations, should be formed, with a view to working out plans for implementing the Zakāt system. Literature and advice on Zakāt should be given out regularly by the Committee, well-paid, qualified secretaries, accountants and clerks, should be employed to carry out administration properly. The status of the needy people should be investigated thoroughly and only the deserving should be assisted."⁷⁷ These suggestions were taken up again in 1962 almost a year after the 'Baytul Māl' had been proposed in the 'Muslim News' editorial.⁷⁸ The lack of basic groundwork and manpower, acquainted with the running of such an institution, halted, however, any progress in that direction at that time.

Although the Imām's ideas did not come to fruition, there were other groups who tried to work towards such an institution. The Cape Muslim

duty to see that either the orphans have a well-catered home-life or else institutions must be established where needs will be seen to. If we fail to do this, we will reap the punishment of our neglect in this world as well as the hereafter ..."

"When we look at a criminal being, sentenced by a judge, why don't we search our conscience and ask ourselves ourselves 'Have we done our duty towards him while he was a helpless orphan or in need of our help?'"

"In the Qur'ān we find that Allāh has condemned certain societies in most scathing words. Are you aware of the main reason for this condemnation?"

"Read chapter 89, verses 17-18 where Allāh has condemned society: 'Nay, nay but ye did not show kindness to the orphans. Nor did ye urge others to feed the needy.'"

Remember, if we fail ... Allāh will ... hold ... responsible ... every Muslim ...

"Our Prophet(s), the greatest orphan of all times, told us that if we have not got any material things to contribute to the welfare of the orphans then even a kind word or the placing of your hand in a kind manner on the head of the orphan would bring immeasurable rewards from Allāh".⁷⁹

Common practice among the Muslims during the sixties was to collect funds to either build, complete or run the Mosque; but because of poor-administration, the Mosque was left either incomplete or in an untidy state. This situation forced the Imām to draw the community's attention to their responsibility to support the Mosque and to remind them: 'O ye who believe! Betray not the trust of Allāh and the Apostle, nor misappropriate knowingly things entrusted to you.' (C : 8, V : 27).⁸⁰

3.2 Political Issues

Besides focussing his attention on economic institutions which he viewed as a means to solve the societal problems faced by the community, he considered the 'Apartheid Herrenvolk government' the main cause in creating the socio-economic-political problems suffered by the oppressed society. The Imām actively responded to various racialistic and oppressive bills which were introduced and spoke on different platforms in order to make known the Islamic standpoint.

Having been one of the organizers and signatories of the 'Call of Islām' circular, (see Appendix for the full text) he was able to persuade other members of the M.J.C. to also sign this circular. This circular was the first of its kind because it was the first time in the history of the Muslims in the Cape, in fact, in South Africa, that Muslims openly declared their opposition against "the evil monster that is about to devour us - that is, oppression, tyranny and baasskap". The circular opened with the following lines: "For too long a time now have we been together with our fellow-sufferers, subjugated, suffered humiliation of being regarded as inferior beings, deprived of our basic rights to earn, to learn, and to worship freely according to the Divine rule of Allāh". On the basis of Islamic principles, this statement totally rejected "the narrow concept of colour and creed" and declared "racial divisions and separations, ghettos, locations and kraals, an act of aggression against the Divine Natural Laws." It vehemently condemned the racial, oppressive laws, such as the Group Areas, Job Reservation, and Pass Laws and demanded "the right to participate fully and equally in the incomes and the institutions of the land."⁸⁴ The Imām strongly

Party member) and M Toefy Bardien (an executive member of the Coloured People's Congress). Messages of support were received from the All African People's Convention held in Pietermaritzburg earlier that year, The Cape Anti-C.A.D. Committee, the Coloured People's Congress and National Liberation Alliance.⁸⁷

The Imām's speech focussed on the various racial Acts. He rejected Bantu Education; he opposed the proposed Coloured Education and Group Areas Acts and considered the Acts as "inhuman, barbaric and un-Islamic"; and he declared that "these laws were a complete negation on the fundamental principles of Islām". Numerous verses of the Qur'ān were quoted as well as Hadīth of Muhammad (S) in support of these views. He commented on the Bantu Education and proposed "Coloured Education Act" warning the parents that these so-called educational systems aimed to enslave the minds of our children and to make them serfs and slaves". Commenting on the Group Areas Act, he said that it "is designed to cripple us educationally, politically and economically". He asked his attentive audience: "Why the powers that be did not create Englishstans, Afrikaanstans, and other staans if they claim that the Group Areas Act was meant for people to develop on their own lines? Did they not differ drastically in their race, culture and language?... We do not advocate any such separation, for Islām only recognises one human race." This was followed by thunderous applause. Towards the end of his speech he told the parents not to allow their children to accept Republic medals which were then distributed at the schools. He stated that: "We cannot accept the badge of our enslavement".⁸⁸

Following this successful gathering, the organizers of the "Call of Islam" circular planned to hold a convention of representatives of

form a part. We consider the prohibition of Muslim speakers to enter Nyanga to address a public lecture as an ominous indication of the extent to which a desperate ruling class will go to suppress the propagation of Islām which, in fact, stands for peace. The C.M.Y.A. demands the right to free speech and unrestricted movement, on the basis of complete equality of all persons irrespective of so-called race, colour or creed. For this, indeed, is what Islām advocates." /

'Those who believe, and suffer exile, and strive with Might and Main in the sight of Allāh, they are the people who will achieve salvation'. (C:9, V:20).⁹¹ The Imām identified himself fully with this protest letter and fully implemented this verse in his own life. It is of interest to note that when the Muslims were not allowed to enter these 'forbidden territories' by the racist government, the 'Muslim News' did not protest in any way in its editorial nor in a leading article.

'Muslim News' only reported a meeting organized by the Muslim Action Committee which was held at the Cape Town Drill Hall in June to protest against the Sabotage Bill. This Bill was "conflicting with the laws of the Qur'ān". Those who addressed this gathering were Imām Haron, Shaykh N Mohamed, Councillor H E Parker, Mr M A Gierdien, Mr E Albertus, Mr H Mahatey, Mr T Ngwenya and ex-Chief Justice Centlivres. The latter two were the M.A.C.'s guest speakers.⁹²

Prior to this gathering, when the "Sabotage Bill" was being passed through the parliament, there was immediate reaction from the oppressed community. Only one section of the Bill, which consisted of twenty-two sections, dealt directly with sabotage. The rest was concerned with restricting the 'freedom of expression' through the banning of public gathering, publications

Western Cape: "The idea to remove all non-whites from the towns and suburbs ... is very much evident in the Government's proposal to endorse all Africans out of the Western Cape. ... it clearly signifies domination of man by man, which is totally rejected by Islām. Muslims believe in the Sovereignty of Allāh only. By the thousands, these Africans will be removed out of an area, ... to Transkei which the rulers conveniently parade as the natural homeland of the 'Bantu'. As far as we are concerned, the natural homeland of all of us lies wherever we want to live and work in South Africa." Muslims should regard this mass uprooting of men, women and children as a deliberate attempt to whip-up ill-feeling between 'Bantu' and 'Coloured'. Thereby furthering the policy to prevent the unity of all human beings in this country. Strongly guided by the maxim of the Holy Prophet of Islām that no man can really love his Creator unless he love and serve his fellow-beings first, Muslims should abhor this mass uprooting, as it is the outright violation of the essence of the Universal Brotherhood of Islām. Muslims who adhere to the Islamic principle that 'Mankind is a single family', should deem it the birthright of every individual, irrespective of the narrow concept of colour or creed, to live or move freely wherever he choose, according to the Divine Dictates of the Supreme Being ..."⁹⁵

During 1962 the C.M.Y.A. produced a number of its 'Islamic Mirror Bulletins' in which the organization clearly articulated the Islamic viewpoint regarding the issues affecting the oppressed society in relation to the racist state and its policies. It tried to educate the Muslim community about the various bills which were being introduced and to keep Muslims informed about events which had taken place elsewhere in South Africa. The June 1962 issue reflected on 'Islām

not be long when Muslims will have to have a permit to worship in their Mosque, which is now situated in a 'white' area. A Mosque is a sacred place, it can never be sold."⁹⁷

During the years that followed, the Imām did not speak often on public platforms, but he used his class to discuss issues relating to the socio-political situation in South Africa. He would criticize on occasions the un-Islamic practices of the Muslims themselves which bordered on racialism. In a lecture he stated: "For example, you go to places in Athlone then you find people referring to themselves as 'Indians' and saying that this is their life and in certain parts of Cape Town there are those who say they are 'Malays' and that they have nothing to do or in common with the 'Indians'. Soon thereafter the Adhān (call for prayer) would go off then you find the 'Indian' and the 'Malay' standing in the row next to one another - both of them are the biggest hypocrites. It is totally wrong, and it is a social problem. My conception is - I may be wrong - that they are ignorant or have no insight into Islām."⁹⁸ On quite a few occasions he reminded the Muslims not to practice discrimination within the Muslim community nor towards the Africans.

The Imām often related the life of Muhammad, the last Prophet of Islām to the life of present day Muslims. When he pointed out how the Prophet (S) suffered, he would connect that suffering with the suffering of the community, giving the students or audience courage to continue to sacrifice in order to attain justice in society. He supported the view, based on a prophetic tradition, that each shepherd is responsible for his flock: The ruler for the ruled, the father for the family, the teacher for the students. The true shepherd is one whose "heart is clean, his mind is correct, his outlook is sound, that

3.3 Religious Issues

During the late fifties and early sixties, the Muslims had been abused on a number of occasions by representatives of the Anglican and Dutch Reformed Churches. These abuses were not left unchallenged by the Muslims. The Imām was one of several Muslim Leaders who took the platform to counter these abuses and to present the Muslim perspective on Jesus, as well as other issues relates to Muslim-Christian differences. In an editorial of the 'Muslim News', the Imām demanded an apology from the Dutch Reformed Clergymen for their publication of 'The History of Hadjie 'Abd ullaḥ' in which Muslim beliefs and way of life were derided. Part of the editorial read as follows: "The most degrading thing any one can do - especially if they are leaders of a religious order - is to abuse the next fait ... This booklet ... inflicted the severest wound any one can have the heart to inflict. Besides, the damaging contents are purely imaginary - baseless and untrue. Through this booklet, the D.R.C. debased the Muslims, their Holy Qur'ān and their Holy Prophet, in the most filthy language ..."

" ... No true Muslim will tolerate an insult upon his faith, no matter from what source it comes. And let this not be an empty threat to the powers that be, that a true Muslim fears no other might than the Almighty Allāh. For, to a Muslim, only Truth and Justice as enunciated by the Divine Laws constitute might."

"Almighty Allāh commands all Muslims not to fear any mortal might.

'It is only the Evil One that suggests to you the fear of his votaries.

Be not afraid of them, but fear Me, if ye have Faith' (C : 3, V : 175)."¹⁰⁰

In another editorial, the Imām rectified the misconception among non-Muslims who hold the view that the followers of Prophet Muḥammad (Ṣ) are 'Mohammedans'. He stated that "Muslims have often been called 'Mohamme-

authorities. A lengthy editorial appeared in the 'Muslim News' at the request of readers who needed clear guidance on this issue.¹⁰³

Another related issue was the conflict between the Muslims who followed the Shāfi School of Law and those who followed the Hanafi School of Law. Usually during the month of fasting, the Witr Salāh a prayer performed in congregation after the performance of the tarāwīh (prayer of rest) the adherents of the Hanafi School would read on their own, whilst those who adhered to the Shafi'i School would follow the Imām (prayer leader). Imām 'Abdullāh Haron stopped the Hanafi adherents of performing Witr on their own in al Jāmi'a Mosque and explained to his congregation that the founders of these schools would not have accepted the performance of Witr separately and that the question of unity should be foremost in the minds of all Muslims. He, therefore, told them that reading the Salāh together for the sake of the adherents of the Hanafi School would not be invalid if they should follow an Imām who adheres to a different legal school.¹⁰⁴ Also, the Imām noted that in purely practical terms hearing two Imām's at the same time could be very distracting.

One of the most important socio-religious practices the Imām changed was the practice of 'divorce'. It was the custom of local Muslim religious leaders to accept a divorce which the husband uttered thrice in one sitting as a legitimate, final divorce. The Imām advocated the view, based on authentic legal sources and earlier Muslims jurists, that a divorce could only be pronounced during three different sittings on three different occasions. In between each sitting, the couple would have to undergo a period of waiting of approximately four months before the husband uttered the second divorce. The basic reason for this period of waiting was to ascertain whether the divorced wife was pregnant, but another reason was to provide a 'thinking period'

NOTES

3. RESPONSE TO IDEAS AND EVENTS

3.1 Social-Moral Issues

73. Muslim News, 27 December 1963.

74. Muslim News, 20 December 1960.

75. SABAN, A and also see
Muslim News, 19 January 1962.

76. Muslim News, 28 December 1962.

77. Muslim News, 10 March 1961.

78. Muslim News, 16 February 1962.

79. Muslim News, 18 October 1963.

80. Muslim News, 23 February 1968.

81. Muslim News, 19 April 1963.

82. Muslim News, 11 September 1964.

83. Muslim News, 1 September 1961.

84. Muslim News, 14 December 1962.

3.2 Political Issues

85. Muslim News, 31 March 1961.

86. Ibid.

87. Muslim News, 28 April 1961.

88. Muslim News, 12 May 1961.

4. ASSESSMENT

Members of his congregation often expressed the view that 'the Imām was ahead of his time'. There is much truth in this view when one considers all his activities and the ideas expressed in the previous sections of this chapter.

The South African Muslim minority's confrontation with modernism, as well as its experience of the oppressive political conditions within South Africa, evoked the Imām's response. These powerful factors contributed to the inferiority complex experienced by many Muslims. Some Muslims rejected modernism, whilst others rejected Islām itself. These problems represented a microcosmic of tensions in the large Muslim world, and particularly in the difficult situation of the Muslim minority in the West. It is against this background that Muslim social reformers such as Jamāl ul Dīn al Afghani (d. 1897), arose to combat the pernicious influences of modernism and to establish a movement of social reform which the Imām followed. The era of the Imām was an important period in the socio-cultural history of the Cape Muslims, and his ideas represented a crucial restatement of Islām within that historical situation.

4.1 Interpretation of the Qur'ān

The ideas of the Imām were traditional, yet at the same time very progressive. He derived his ideas 'from reading and studying the Qur'ān¹⁰⁶ and also from carefully studying the prophetic model. The Qur'ān, he held, is objective revelation and not subjective revelation because it is from Allāh. Since this objective revelation was revealed to Prophet Muhammad (S), he is the main interpreter.¹⁰⁷ He strove hard in making these two sources of Islām, the

this approach was full audience, student and reader participation as well as the development of a warm relationship with the Imām, students were spurred on to question critically, audiences were encouraged and responded and the readers were stimulated to write. The Imām posed challenges to his audience that exemplified his dialogical approach' "Why can't we contribute something towards the maintainance of the needy, the orphan, ...?"¹⁰⁹ Why the powers that be, did not create Englishstans, Afrikaanstans, and other staans, if they claim that the Group Areas was meant for people to develop on their own lines?¹¹⁰ "It is not then that they are doing a disservice to themselves and a greater disservice to Allāh and Islām?"¹¹¹

The dialogical approach made an impact on those the Imām addressed because they felt part of the communication process in lecture or editorial. In his classes, students felt free to discuss issues seldom broached by other Shaykhs or Imāms. For example, they asked questions about heart-transplantation, the Muslim approach to hermaphrodites or lesbians or homosexuals, and other controversial issues. The students thus left the class stimulated by the issues which were openly raised and vigorously debated. Encouraging the mutual acceptance of different views, this dialogical approach allowed students to vehemently disagree with the Imām on religious issues without anyone feeling offended.

4.7 Effective Analogies

The Imām thus aroused the curiosity, imagination and creativity of the student with his dialogical approach. In the process he also used very effective analogies. For example, in describing the positive approach of the Prophet Muhammad (S) to life, he compared the Prophet and his companions to rugby players. He said: "Let us speak of a group of people who are playing rugby -

stated: 'We created clergymen, put them on top and we stagnated. We created a vacuum and in this vacuum problems and trouble, we must try and come out of this.'¹¹⁴ In this same lecture he touched on the Hadath institution. He pointed out that the Imām Muslims concern themselves more with the cake, slāwat (money) and the barakat (a parcel of cake and sweets) than the 'Tasbīh' (the praises to Allāh). 'If your hadath consists only of cake and Shaykhdom, then you are the biggest laughing stock of the world.' He reminded them that 'Tasbīh should be made alive (i.e. become meaningful)'. 'if only one person gets the true spiritual feeling of Tasbīh, he is like a light in a big dark field. But if all have the same feeling (then you can) imagine the great light'.¹¹⁵ He therefore wished to rectify the practices such as the Hadath, a Tasawwuf institution, so that it could be directed to the collective good. The ordinary man was driven by the Imām to act with a comprehensive understanding of Islām, viewing 'politics' as one facet of the Islamic way of life. In his assessment of local Muslim leadership, the Imām did not wish to create a vacuum by removing all leaders; he considered their role important, but insisted that their authority needed to be channelled in the right direction so that the Shaykhs could not monopolize activities by creating the impression that the upholding of tradition was their sole responsibility.

In sum, his dialogical approach supported by effective analogies, sometimes filled with humour and wit, was very successful in maintaining the interest of his community, evoking their responses and spurring them to action. The Imām was also open to correction, for example he would make a statement: 'My conception of it is - I may be wrong - that it is their (the 'Malay' and 'Indian' Muslims) ignorance

4. ASSESSMENT

106. MONROE, N : p 25.

107. Haron's Lecture, May/June 1968.

108. Ibid.

The Imām based this particular lecture on the article of Maulanā Maudūdi: 'On how to Study the Qur'ān' which appeared in the 'Introduction of Islām, edited by K Ahmed.

109. Islamic Mirror, July-August 1959 - editorial.

110. Muslim News, 12 May 1961 - speech.

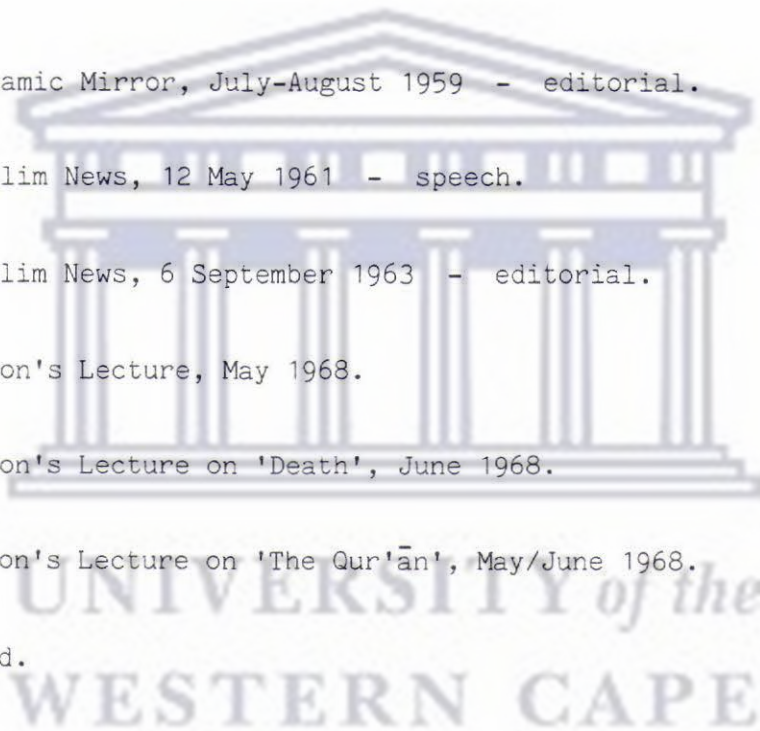
111. Muslim News, 6 September 1963 - editorial.

112. Haron's Lecture, May 1968.

113. Haron's Lecture on 'Death', June 1968.

114. Haron's Lecture on 'The Qur'ān', May/June 1968.

115. Ibid.



The logo of the University of the Western Cape, featuring a classical building with a pediment and columns.

Chapter four

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IMPACT OF THE IMĀM

Before concluding this thesis it is of paramount importance to point out the Imām's achievements and to assess the extent of their success. Immediately thereafter this will be followed by an evaluation of the impact of his martyrdom on the oppressed society in general and the Muslims in particular.

1. ACHIEVEMENTS

1.1 Muslim 'Political' Platform

Prior to the sixties the Muslims had no clear view of their role in the struggle against the oppressive and unjust South African government. This was based on their own understanding and insight into Islām. Thus, it is found that many young, intellectually inclined Muslims opted to identify themselves with various politically oriented groups such as T.L.S.A., N.E.U.M. C.P.C. A.N.C., etc. in the struggle for the establishment of justice. In fact, there were numerous occasions when Muslims were scorned by certain politically oriented groups such as the T.L.S.A. In a letter to the editor of the 'Educational Journal', T.L.S.A.'s mouthpiece, the Muslims were described as 'retrogressive'.¹ Other remarks were also made categorising the Muslims either as reactionary, divisive, religious fanatics or conservative, collaborationists. Mr George Peake, a C.P.C. member, made a statement in response to the 'Call of Islām' circular which revealed how Muslims were viewed by politically active groups. He stated: "The determined act of the Muslims had belied the belief that the Muslims had always led the line of the oppressors."²

The emergence of the Cape Muslim Youth Movement in 1957 was an attempt to create a platform for Muslims to articulate, in very clear and unam-

their views and remained faithful to their respective groups. The Imām did not reject them for the views they held, on the contrary, he tolerated them and held firmly to the view "Allāh guides whom He will".⁵ The Muslim 'political' platform to which the Imām contributed was not very strong numerically, but sound ideologically. The creation of the Muslim 'political' platform, though it did not continue to exist throughout the sixties because of the apartheid security legislation, laid the necessary foundation for later Muslim organizations such as M.Y.M.S.A. (1970), M.S.A.S.A. (1974), S.A.S.A. (1978), Qibla M.M. (1981) and Call of Islām (1984).

Since they look upon Imām Haron as a source of inspiration and a 'symbol of liberation', it would not be inappropriate to address the question of co-operation with non-Muslim political organizations and the question whether individuals or organizations used him. As far as the first question is concerned, the Imām considered the co-operation with other groups healthy since he realized that as a Muslim group they were only in the minority. His main concern was that the Muslim viewpoint had to be projected. He at no stage adopted an inferiority complex nor did he sketch an apologetic picture of Islām. It is therefore observed that whenever he addressed an audience, highlighting the Islamic viewpoint against the institutionalized racialism, from a non-Muslim platform, he was fully conscious of his Muslim identity and making his contribution as a Muslim. It has been indicated that the C.M.Y.A. co-operated with the C.P.C. He, on the other hand, had a close relationship with P.A.C. The Imām, being a very practical person, found P.A.C., which had widespread support in the Western Cape, practically oriented (see pp 91 - 92). Since the P.A.C. concerned itself with day to day issues, he saw it opportune to give the organization a hand in order to uplift

as long as it kept the community informed of the events taking place in and around the community. If he had had the monopoly of the 'Muslim News', he would most probably have used it in the manner the 'Islamic Mirror' was used, i.e. vehemently hitting out at the Apartheid institution from an Islamic perspective and giving guidelines for social reform in this non-Muslim majority society.

Assisting the oppressed community was part of the social reform programme of Islām. The Imām saw this as consistent with of the P.A.C. programme and therefore extended his hand to this Africanist, anti-communistic organization. Here again he was not used nor influenced by them - they themselves might have thought that - but the Imām's concern for the establishment of social justice and the upliftment of the community was his main concern. He viewed this as yet another avenue to serve Allāh and to attain Allāh consciousness. Which ever way one may interpret Imām's involvement with the P.A.C., the fact of the matter is that the Imām saw this as an extension of the Islamic concern for the helpless and the oppressed. One may therefore say that the Imām acted out of good intention. His critics should therefore not question his integrity, although they may want to question his methodology.

To sum up, the Imām, together with others, laid the foundation for the Muslim 'political' platform and chartered out a method of co-operation with non-Muslim political organizations.

1.2 Malay-Indian Differences

Since the Imām was vehemently opposed to racialism of any form, he abhorred the prejudices which existed in the Muslim community between 'Malays' and 'Indians'.⁷ He therefore addressed himself to this pro-

he basically undertook these activities on his own. He followed a method of personal interaction with the 'Africans', demonstrating personally the qualities of a Muslim personality. Since he showed no prejudices, unlike his co-religionists of the same ethnic group, he was able to attract quite a few to the path of Islām. Many of these who embraced Islām at his hands were either P.A.C. activists or sympathisers (see 'Biographical Sketch'). He was instrumental in the formation of the Nyanga Muslim Association which was part of the Good Office Committee. The Islamic Publications Bureau, which was also an established institution of the 'Muslim News' proprietors, published booklets in English, Afrikaans and Xhosa on Islām. The Imām thus used these publications to further the spread of Islām.

His personal demonstration of Islām and identification with the 'African' Muslims have unfortunately not been followed by other individuals or organizations. Individuals or organizations who have entered the area of propagation have either entered to create a power base for themselves or for self-aggrandizement. This is not in line with the prophetic model of Da'wah. Little effort has been made by the various groups to co-operate in Da'wah activities. Attempts were made in 1973, but the groups were either at loggerheads or could not solve their own differences. During the seventies, groups have been working on their own - Al Jihād, Muslim Assembly, M.J.C., etc. - but since the Crossroads Crisis mid-1986, various Muslim groups banded together to form the Islamic Relief Agency to implement a rigorous Da'wah programme. Only time will tell whether this cooperation will succeed because the various groups differ in their approaches. If this works, the Imām Haron's dream would have been fulfilled through the unification of Muslims in attaining a common objective for the sake of Allāh.

between the various religious groups. Shaykh Abū Bakr Najaar is successfully continuing this dialogue in the Inter-faith forum in Cape Town.

1.5 Education

An area which the Imām considered of primary importance for the whole Muslim community was education (see 'Ideas') He fought hard to see to the reorganization of the Muslim school system. In many of his lectures, sermons and editorials (see 'Ideas') he addressed the question of education. His concern was to make the community aware of the evils of racial discrimination. He had succeeded in not only reorganizing the Muslim school system to implement the modern methods of teaching, such as the preparation of cyclostyled notes on various subjects, but also in conscientizing his congregants to encourage their children to further their studies. He sent his own daughter, Shamiela to study in U.K., and encouraged many others. In his meeting in 1969 with the Saudi Arabian Minister of Education, he asked for scholarships for Muslim students to further their studies in Islamic studies. He also involved himself in projects concerned with making available bursaries to students. Presently, the Al Jāmi'a Mosque Committee has an 'Imām Haron Bursary Fund' which sees to the needs of certain students. He very much desired to see the unification of the Syllabi of the Muslim Schools. His desire came to fruition towards the end of his life when a few Muslim Schools formed the Cape Islamic Madressa (Muslim school) Association. After the Imām's death, this association was expanded and renamed the Coordinating Council of Madāris (Muslim Schools).

The Imām's Friday sermons were studded with exhortations to do good,

and techniques.'⁹ The programmes he established and the changes he brought about are still felt by the Muslim community and will continue to be felt as an extension of the foundation he and others had established.

In sum, the achievements of the Imām are quite a few but only the major ones have been recorded here. As can be observed the degree of successes varied but the most important aspect to bear in mind is that he made the effort to bring about the necessary changes. The impact of these changes which he initiated are felt in the Muslim community even though the Imām's critics are not prepared to admit it.



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2. SHAHĪD (A MARTYR)

The Imām's tragic death (see 'Death' and 'Post-death Period') sparked off a wave of protests from many quarters. The protesters demanded an immediate inquiry into the Imam's death because the results of the post-mortem revealed that the Imām's body had numerous bruises and lacerations which had to be explained. Although the outcome of the inquest, held five months after the death, considered no one responsible for the Imām's death, protests continued unabated. The 'Cape Times' has raised this issue for the past seventeen years¹⁰ on the day of the Imām's death, which is an indication of the extent to which certain institutions, individuals and organizations are concerned with justice. It is very ironic that the people who had been in the forefront of these protests were non-Muslims.¹¹ Very few Muslims, after the Imām's death, have strongly protested against the injustices. Until recent times because of the changes in the political climatic conditions since 1976 reflected in the escalation in boycotts, strikes and protests. The Muslim student participation and later the Muslim community's participation have become more and more pronounced over the years.¹²

With the passage of time, the youth came to recognise the death of the Imām¹³ as a 'symbol of liberation' and concluded that the Imām, because of his undaunting strife for justice and the eradication of oppression, exploitation and injustice, had died a martyr. During recent years, the politically active Muslim organizations, such as the M.Y.M. (1970), Qibla (1970), the Call of Islām (1984), and very recently the Youth of Islām (1985) have made posters,

concept of a martyr. The term 'martyr' may apply to anyone striving sincerely in Allāh's path to either seek the truth or establish it: A student, a writer or a propagator may be a 'martyr' as long as he sincerely strives in Allāh's path. In Islām martyrdom is the highest achievement in life for which the reward is paradise.

2.2 Understanding

Among the Muslims scholars there is a basic consensus on the definition and meaning of a martyr. However, they differ basically in their interpretation as to who can be considered a martyr. This is very evident among the Muslim community of South Africa, and in the Cape in particular, where this question has led to on-going debates that need to be examined. The compilation of Al Bukhāri (d. 870) begins with a verse from the Qur'an, in his chapter on Jihād (striving in Allāh's cause),¹⁹ which alludes to martyrdom:

"Verily! Allāh has purchased of the believers, their lives and their properties for theirs (in return) is paradise. They fight in Allāh's cause, so they kill others and are killed. It is a promise in truth which is binding on Him ... successful are those who turn (to Allāh) in repentance, who worship Him, who praise Him, who fast (or go out in His cause), who bow down (and) who prostrate (in prayer), who enjoin good and forbid the evil, who observe the limits set by Allāh, and give glad tidings to the believers."²⁰

In one subsection (No. 6) in this chapter on Jihād, al Bukhāri quoted verses which clearly point out that the best among the believers is the one who strives with his life and his property in the path of Allāh.²¹ In another subsection (No. 19) the following verses have been quoted: 'Think not of those who are killed in Allāh's cause as dead. Nay, (they) are alive! With their Lord they have their sustenance, exulting in that (martyrdom) which

2.3 Origin and Development

The origin, as has been indicated earlier, may be traced to the Muslims who had fought the polytheists and their allies in the Battle of Uhud. In this battle the prophet's uncle, Hamzah, was killed. He was subsequently considered the 'Doyen of the Martyrs'.²⁶ But the Shī'ite scholars differ with the Sunni scholars on this issue in regarding the Prophet's grandson, Husayn ibn 'Ali who was killed in 680 by the Umayyads at Karbalā', 'Irāq, as the 'Doyen of the Martyrs' times. Shī'ite scholars maintain that Hamzah was the Doyen of his own time only.²⁷

The Shi'ite dynasty, the Buwayids (945 - 1055), popularised the martyrdom of Husayn²⁸ and influenced the followers of the Sunni school over the centuries. Thus it is found that on the 10th of Muharram of each Islamic year, which follows the lunar calendar, the Muslims commemorate Husayn's Martyrdom. The Islamic Revolution in Iran in 1979 received widespread support from Muslim communities all over the world and influenced various groups with its revolutionary interpretation of martyrdom. The Qibla Muslim Movement (est. 1981) was influenced by their revolutionary thoughts via the writings of 'Ali Shari'ati, Imām Khumayni, Ayātollāh Mutahhari, and others. Even the M.S.A. and M.Y.M. have been influenced by these interpretation of the concept of martyrdom.

2.4 Shī'ite views of a Martyr

In order to understand views of the Muslim organizations on martyrdom, it is important to consider the thoughts of the Shī'ite scholars who had influenced them. Ayatollāh Mutahhari was an outstanding contemporary

Ali Shari'ati, another scholar, gave a very emotional lecture entitled 'Martyrdom: arise and bear witness.' In this lecture he holds the view that the individual who strives in Allāh's cause must become 'Husayn-like' in order to illuminate the society. 'Martyrdom ... contrary to other schools ... is a grade, a level, a rank. It is not a means but a goal itself. It is originality. It is a completion .. Martyrdom is an invitation to all ages and generations that if you cannot kill, die."³² He considers martyrdom to be the only reasons for existence. 'It bears witness to the fact that great crimes, deception, oppression and tyranny rule'.³³

These reflecting on martyrdom had a tremendous influence on Muslim organizations in South Africa as they responded to the life and death of the Imām. The views of these scholars gave the Muslims a more comprehensive perspective of martyrdom.

2.5 Cape Muslims Perspectives

It is natural to find in any Muslim society a lack of consensus concerning a particular issue that does not affect the doctrinal aspects of Islām. The question of 'Martyrdom' is one such issue upon which a number of groups have disagreed. Thus, it is found that there are those who regard the Imām as a martyr, or a 'symbol of liberation', whilst others do not view him in that light at all.

At the time of the Imām's death, it is very significant to observe that the term 'martyr' was not often employed as it is correctly used among the active Muslim organizations. Although the verses quoted earlier, 'Think not of those killed in Allāh's cause as dead;

In the Cape there are those who argue that since the Imām died in prison, he cannot be considered a martyr; but they do not substantiate their view in any systematic way. There are others who insist that a Muslim who fights alongside non-Muslims, against an unjust authority in a non-Muslim country cannot be considered a martyr because the cause is not a truly Islamic one. They substantiate their view from the premise that South Africa is considered a Dārul Harb (an abode of war) as opposed to the Dārul Islām (abode of peace) where Jihād (sacred war) may not be waged as long as there is 'religious' freedom, i.e. as long as Muslims are allowed to perform their prescribed rituals such as Salāh, payment of Zakāt, fasting and the performance of Hajj. This is the view which Shaykh Shākier Gamieldien espoused when the issue cropped up to review and criticize the policies of the apartheid government in the light of Islām. He was against such opposition and stated that whoever is not satisfied with the non-Muslim rulers should migrate to Dārul Islām. In fact, this view was not uncommon in the Muslim world. Sir Sayyid Ahmed Khān (d. 1898) of India firmly argued along these lines.³⁷

One Shaykh³⁸ apparently reasoned along theological lines that the Imām cannot be considered a martyr because his body has been washed and shrouded in burial clothes; he based this interpretation on the Islamic jurisprudential view which Mutahhari mentioned above. According to Islamic law, a martyr need not be washed nor clothed in special burial clothes after he had died whilst performing Jihād. Maulāna Desai, the editor of the 'Majlis', the mouthpiece of the Jam'iyatul 'Ulamā' of Port Elizabeth, responded in another critique of the Imām's martyrdom, to an 'Al Qalam' article, stating very boldly that the Imām

the future generations'.⁴¹ This statement was, in fact, a brief interpretation of the Qur'ānic verse 'Think not of those killed in Allāh's path, as dead, Nay (they) are alive ...' He encouraged the reader to try and continue the work for which the Imām had died. The articles which followed thereafter were written in the same vein. A special correspondent's article, 'Martyr gives life to society', argued that the Imām's martyrdom gave life to the struggle in South Africa and evoked Muslim responses against racism and oppression.⁴²

The Qibla Muslim Movement at the very outset, firmly believed that the Imām was a martyr. In its banned booklet entitled 'Tribute to a Martyr', the concept of 'total sacrifice' is discussed in relation to the Imām, as well as the method of struggle, supported with several verses from the Qur'ān. He is very highly honoured by Qibla. Most of the publications of Qibla mention the name of the Imām. In an undated Qibla pamphlet, perhaps published in 1984, entitled 'Martyrdom is Victory', a caption on its centre-spread stated that 'A nation that loves martyrdom cannot be enslaved'; an article argued that 'The logic of a martyr means the logic of a person who has a message for his society - a message which must be written only in blood'; and another passage declared 'an oppressed people who emulate their martyrs, can never remain oppressed'. It fearlessly stated that the oppressors have no martyrs, but only criminals. During the past two years, Qibla members have considered Ahmad Cassiem, the Qibla leader, a 'successor' to the Imām. On a 1986-sticker, the photo of Ahmad Cassiem and the Imām appeared entitled 'Islamic Revolutionary leadership' (see Appendix). A 1985-poster, pasted all over Athlone at one stage, also had the Imām and Ahmad's photos next

being concerned about people and justice ... We shall not forget you Ash Shahīd Imām 'Abdullāh Haron'.⁴⁵ The very recently established 'Youth of Islām' pamphleteered the 'Legacy of a Martyr' which stated, 'The martyrdom of Imām 'Abdullāh Haron can be said to be a great wound which has been inflicted on the oppressed people in general and more specifically on the Muslims'.⁴⁶ For the first time on a pamphlet the Imām's photograph appeared alongside a hand holding a gun, thus giving the impression that the Imām was an active revolutionary prepared for violent change.

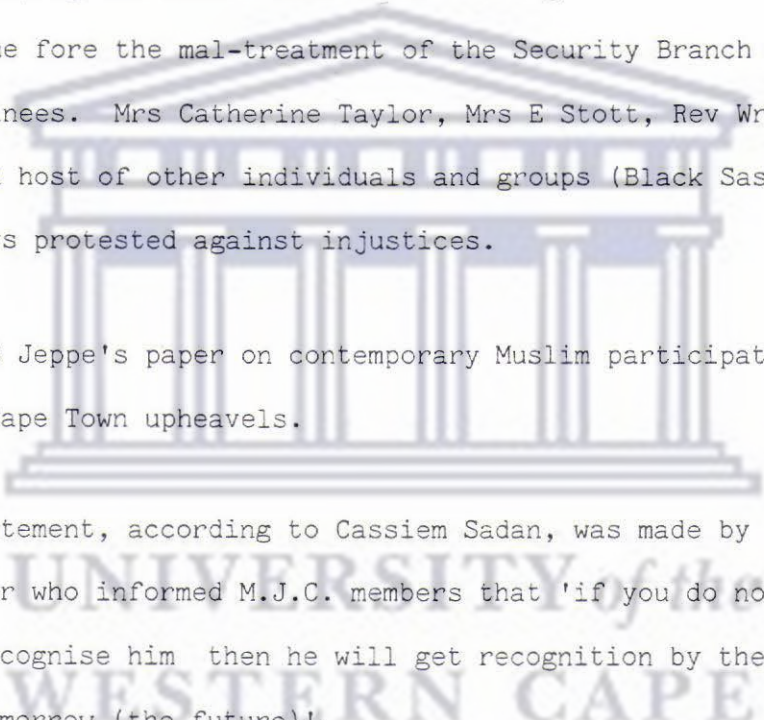
Before responding to some of the issues mentioned, there is a need to briefly relate the commemorations which were held over the years. During the seventies it is observed that the commemorations were confined to the Al Jāmi'a Mosque, Claremont and not many attended except the congregants and those who were very much aware of what the Imām stood and died for. Usually, brief speeches were delivered accompanied by readings from the Qur'ān. During the eighties, commemorations have become more widespread, with students in Durban, Johannesburg and elsewhere commemorating death. Shaykh Abdul Karim Toffar, the head of the Institute of Shari'ah Studies in Cape Town, questioned the 'commemoration' celebrations pointing out that it is not part of the Islamic tradition but, a mere innovation.⁴⁷ There were immediate attacks by certain groups against Shaykh Toffar's view. Since 1983 many more people have participated in the 'commemoration' celebrations. In 1985 approximately 5,000 people attended the St. Athens Mosque where the commemoration was held jointly by the M.Y.M., Qibla and M.S.A. Because of ideological differences, Call of Islām did not participate.⁴⁸ The State of Emergency (1986) had a great effect on the 'commemoration'. M.Y.M.

patient. But he reinforced his spiritual developments with certain spiritual practices, implemented by the Sūfi orders, and also the recitation of the Qur'ān which is considered the highest form of Dhikr (remembrance of Allāh). Although one cannot conclude that the Imām's death caused the earth tremor on the 29th September 1969, many have believed that it was in response to the sacrifices he had made and which nature acknowledged (see pp 111 - 112).

One is in full agreement with Shaykh A Toffar that commemorations are innovations. In support of this, the question may be raised why didn't the Prophet Muhammad (S) and his companions commemorate the martyrdom of his uncle, Hamzah, who died in the battle of Uhud in 612 since he is referred to as the 'Doyen of Martyrs'? In fact, this question may be raised in regard to the Prophet (S) himself. After his death no commemoration was held. Shaykh Toffar's argument is valid but in the present circumstances has little effect on the basis that it is a long established tradition and that the Imām's martyrdom serves as an inspiration to the present Muslim organization. The innovation of the commemoration only came about in the tenth century. The argument in favour of the commemorations is that society should be reminded of the great personalities who lived in their midst and that society should emulate the deeds and ideas of the martyr. In this light, the commemorations are being held.

The martyrdom of the Imām has generally inspired the youth to view Islām as a 'total way of life' with in the South Afri-

2. SHAHĪD (MARTYR)

10. The Cape Times is the only newspaper to have raised the issue. Muslim News, according to Faried Sayyid, only started to highlight the Imām from 1976 onwards. The Cape Argus has never been very informative regarding issues pertaining to the oppressed societies.
11. There is over enough evidence of the non-Muslims' contribution in keeping the Imām's name alive though it was done to bring to the fore the mal-treatment of the Security Branch of all detainees. Mrs Catherine Taylor, Mrs E Stott, Rev Wrankmore and a host of other individuals and groups (Black Sash) have always protested against injustices.
12. See S Jeppe's paper on contemporary Muslim participation in the Cape Town upheavels.
13. A statement, according to Cassiem Sadan, was made by Abū Bakr Fakier who informed M.J.C. members that 'if you do not wish to recognise him then he will get recognition by the youth of tomorrow (the future)'.


2.1 Definition

14. SYKES, : The Concise Oxford Dictionary
Clarendon Press, U K, p 621, 1983
15. SHARIATI, 'A : Martyrdom: arise and bear witness
Great Islamic Library, Irān, p 14, 1980.

AYOUB, M : The redemption suffering in Islām
Mouton Publishers, U S A, 1980.

28. ENAYAT, H : Modern Muslim Political Thought
MacMillan Publishers, p 181.

2.4 Shī'i Views

29. MUTAHHARI, M, p 34

30. Ibid p 8

31. Ibid p 9

32. SHARIATI, A : p 76

33. Ibid p 76

2.5 The Cape Muslimi' Perspective

34. Post, 5 October 1969.

35. Muslim News, 10 October 1969 and Supplement, 4 October 1969.

The Supplement was James Matthews's contribution.

36. Al Qalam, September 1979.

37. RUDOLPH, P p 125

38. According to Cassiem Sadan, Shaykh Abdur Rahiem Salie made
this statement.

39. Al Majlis, November/December 1985.

40. The Muslim News used it in 1979 but only became widely used
by 1981.



The Imām, second from left, with a few M.J.C. members after they attended a wedding ceremony.



The Imām prior to his departure for the Middle East - 1968.

lectures were of such a nature that all the members of the Muslim community have internalized his vision. There were naturally many of those who were in disagreement with the Imams' perspective, and others, who were in harmony with his view, did not necessarily put them into practice. This dissonance between thought and deed was even reflected in the very congregation that he served, who, subsequent to his death split into two factions.

The younger Muslim generation came to realize his contribution and accepted him to be the 'symbol of liberation'. The Imām's death 'provided the impulse necessary for the projection of a more meaningful and socially relevant Islām'. And the reception of his death 'had the effect of keeping him alive through his deeds and acting as a spur for generations to come'. His death can be considered a turning point in the history of the Muslims in South Africa in terms of the political situation. The sacrifice he made allowed the Muslims to see themselves as part of a larger oppressed group rather than just a part of an ethnic 'Malay' and 'Indian' community. He also made them aware that Islām can be considered a viable alternative to the unjust social system and therefore added the Islamic dimension to the struggle for justice in South Africa. In his strife for justice, the Imām was prepared to have dialogue and even to co-operate with whosoever was sincerely interested in the attainment of a just society. He saw dialogue with Christian clergymen and co-operation with the P.A.C. as important avenues in highlighting the Islamic viewpoint.

principled leadership. And secondly, he was responsible for initiating the effort for Islamic social reform which is more relevant today than ever before.



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RISÁLATUNÁ **OUR MESSAGE**

VOL. 1. NO. 4 TRIBUTE TO A MARTYR SEPTEMBER 1986



ASH-SHAHEED IMAM HAROON



APPENDIXES

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TEN YEARS OF A MARTYR

QUALITIES OF A MARTYR

And think not of those who are killed in Allah's way as dead. Nay, they are alive, being provided sustenance from their Lord; rejoicing what Allah's given them out of His Grace; and they rejoice for the sake of those who (being left) behind them, have not yet joined them that they have no fear, nor shall they grieve. They rejoice, for Allah's favour and (His) grace, and Allah wastes not the reward of the believers. (S.3, V.169 - 171)

Abu Huraira (R.A.) said: The Messenger of Allah said: "Whom do you count as a martyr among you? They said: "Oh Messenger of Allah (SAW) whosoever is killed in the way of Allah is a martyr. He who is killed in the way of Allah is a martyr; he who dies a natural death in the way of Allah is a martyr; he who dies of a plague (in the way of Allah) is a martyr; he who dies of cholera (in the way of Allah) is a martyr. (Hadith)

And say not of those slain in the way of Allah: "They are dead." Nay, they are living, though you perceive (it) not. Be sure we shall test you with something of fear and hunger, some loss in goods or lives of the fruits (of your toil), but give glad tidings to those who patiently persevere, who say, when afflicted with calamity: "To Allah we belong, and to Him do we return." (S.2, V154 - 156)

From the above Qur'anic verses and Hadith, it can be gathered what a martyr is. Imām Abdullah Haron is of the people who fall in this category. We are all well aware that he stood for the revolutionary message of Islām.

system; because he actively worked towards true liberation for his people, for a just and truly democratic society. In the eyes of the regime this is unforgivable. For these truly democratic and Islamic ideals; he became one of the principal victims of this racist, fascist regime. He endured endless days of police interrogations and brutality, and died as a result of manifold injuries. It is almost impossible to believe that his death was the result of an "accidental fall".

He died this way because of what he stood for. Can we not learn from this; his life as responsible Muslim leader, what type of attitude we as Muslims should take? An attitude of no compromise with the racialistic, inhuman, un-Islamic system should be taken. We therefore should not indulge in collaboration with this racist system; as can be seen from Hadith and Qur'ān.

narrated by Ubū Umar (RA), the Prophet said: "Every betrayer will have a flag which will be fixed on the day of resurrection and the flag's prominence will be in order to show the betrayal he committed."

Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. for those whom Allah hath thrown out of the way, never shalt thou find the Way.

They but wish that ye should reject Faith, as they do, thus be on the same footing (as they); but take not friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they renegade, seize them and slay them; (in any case) take no friends or helpers from their ranks.

(S.4, V.88 - 89)

A TRIBUTE TO IMĀM ABDULLĀH HARON

*"His life was gentle; and the elements
So mix'd in him that Nature might stand up
And say to all the world 'This was a man!'"*

- William Shakespeare

The Muslim community of South Africa is greatly impoverished by the untimely demise of one of the greatest servants of the Ummah that rose from its ranks. It is a precious moment in history when a man, with the qualities of Imām 'Abdullāh Haron comes our way to teach, to guide, to inspire and with his life to exemplify the spirit of Islām.

Throughout his public life Imām 'Abdullāh Haron endeared himself to those that came to know him, whether it was in the field of commerce, education, social welfare, journalism, sport or civic affairs. That he was first and foremost a Muslim and that his inspiration and vigour were derived from the Qur'ān and the Sunnah were immediately apparent. It was not in his nature to divorce Islām from public life, but rather to interpret the issues of the day and to respond thereto according to the Islamic way of life. Unlike others who champion or support to champion the cause of the people, he never submerged his Muslim identity and his Islamically-motivated actions beneath any facade. His stand was clear. Evil and falsehood cannot only be opposed because of the injury that they do to the dignity and worth of man. They have to be opposed because that is the right thing to do. That is what Allāh commands every Muslim to do. Imām 'Abdullāh Haron lived a life that proved that Islām is neither a private relationship between man and his Creator, nor is it to be confined to the Mosque. It is contrary to the spirit of Islām to confine its influence in

Almighty Allāh will show mercy and provide solace to the grief-stricken who have had to sustain so great a loss. Innā lillāhi Wa Innā Illayhi Rāji-ūn.

Here and beyond this life.

It is in the field of education, in the broadest sense of the term, where he exerted his greatest influence. He was an inspired teacher who evoked the noblest responses from his charges. A word of quiet encouragement was given to anyone engaged in the pursuit of knowledge. The Stegman Road Mosque became, under his direction, enlivened by the enthusiasm of his students, who formed discussion groups, study circles, welfare committees, established a library and created the Cape's first organised system of Islamic instruction according to modern educational precepts and techniques.

Imām 'Abdullāh Haron played a vital role (without creating thereby prominence for himself) in the establishment of the Claremont Muslim Youth Association, Cape Islamic Madressah Association and the Ibadurahman Study Group. These were a few of his humble attempts to make Islām a living force, to exert vigorously the Islamic influence, in the lives of the young people of the community. It is a matter of the greatest pride to those whom he served as Imām that he conscientiously trained several of the promising young men of the jama'at to assume the duties of Imāms.

He was extremely busy in the last years of his life with the establishment of religious instruction centres in those areas where the Muslims were resettled. He was particularly anxious to see the creation of several religious schools with paid staff and modern educational equipment provided by a fund to be created by the Muslim community.

never fearful that the 'Ālims he had turned out would one day take the position he had. His concern was that more and more Alims are need by the community.

Imām 'Abdullāh Haron had only one thought in life - and that was to serve all Muslims, and even further, to be of benefit to all those who suffered.

Muslim News, 10 October 1969



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And the man who offered that ultimate sacrifice was IMĀM ABDULLAH HARON. The martyrdom of Imām Haron is seen by Muslims in South Africa in the broad historical context of the struggle for liberation in this country.

Imām Haron understood and lived the Kalimah and this instilled in him a hatred for institutions, laws, ideologies and rulers who legislated contrary to the spirit of the Kalimah. Through the Kalimah Imām Haron found freedom, liberating him from false gods, man worship, religious imposters and all forms of slavery.

In the end, the Kalimah led the Imām to no compromise with injustice, oppression and exploitation. The Kalimah led Imām Haron to martyrdom.

The criticism that the Imām was "too political" was first levelled against him when he was appointed Imām at Al-Jamia Mosque in Stegmann Road, Claremont in 1956. An "Imām" in this country simply plays the role of "prayer leader", but in the case of Imām Haron it was different. He not only led the prayers, but acted as a guide to the Muslim community in all its affairs - which is, indeed, the true role of an "Imām".

The Imām, not being one to divorce the problems of the community from the political system in the country, urged the muslims to play a leading role in the struggle for liberation.

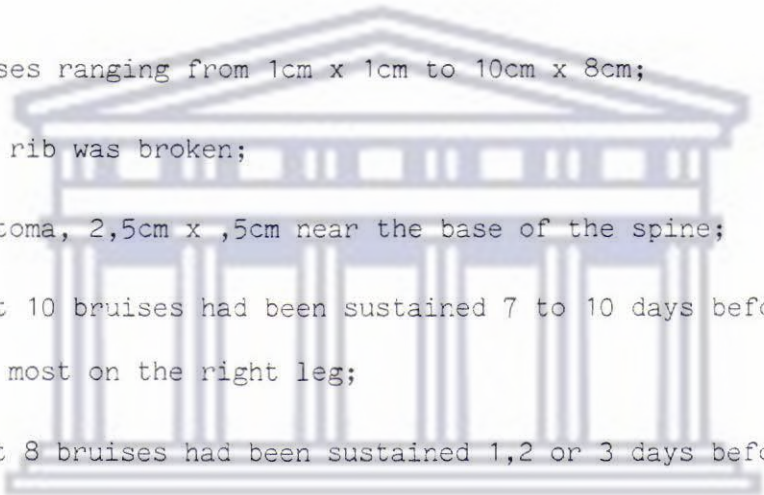
It would be no exaggeration to say that during this century at least, there has not been a more popular Imām than Imām Abdullah Haron. He was truly the people's Imām, being equally at home with the crowds

A man who cherished freedom and justice for all, met a horrible death whilst in the hands of the state.

He was detained under the Terrorism Act on May 28, 1969, the day that the anniversary of the birth of the Prophet of Islām was being celebrated.

On Saturday September 27 - 133 days later - the Imām died in detention.

A post-mortem revealed the following:

- 
- (i) 26 bruises ranging from 1cm x 1cm to 10cm x 8cm;
 - (ii) the 7th rib was broken;
 - (iii) a haematoma, 2,5cm x ,5cm near the base of the spine;
 - (iv) at least 10 bruises had been sustained 7 to 10 days before death - most on the right leg;
 - (v) at least 8 bruises had been sustained 1,2 or 3 days before death - most on the legs;
 - (vi) the stomach was empty.

On whether death was brought about by any act or omission involving or amounting to an offence on the part of the Security Police, a Cape Town magistrate's finding was:

"A substantial part of the said trauma was caused by an accidental fall down a flight of stone stairs."

Accused as a "terrorist" by the South African government - but never tried in a court of law - the State wanted to silence the uncompromising utterances of the Imām against a policy which he, as a Muslim, found inimical.

Ser. no.6

Muharram 1407

September 1986



*"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."
(AL - QUR'AN 2:154)*



LEGACY OF A MARTYR

On 28 May 1969 Imam Abdullah Haroon was arrested by Security Police. On Saturday 27 September 1969, Imam Haroon 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. by 8cm. to as small as 1cm. by 1cm.
- b) the 7th right rib was broken.
- c) a haemotoma 2,5 cm. by 2,5 cm. near the base of the spine.
- d) at least 10 bruises had been 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.

The Martyrdom of Imam Abdullah Haroon can be said to be a great wound which has been inflicted on the oppressed people in general and more specifically on the Muslims. However, our guidance in this regard is in the Qur'an where Allah says:

*"If a wound hath touched you,
Be sure a similar wound
Hath touched the others.
Such days (of varying fortunes)
We give to men and men
By turns : that Allah may know
Those that believe,
And that He may take
To Himself from your ranks
Martyr - witnesses (to Truth).
And Allah loves not
Those that do wrong."*

(AL - QUR'AN 3:140)



**THE MURDERERS OF AS-SHAHEED
IMAM ABDULLAH HAROUN MUST
STILL BE BROUGHT TO JUSTICE!!**



IMĀM HARON

Between blue
and blue mosque
and milkwhite
minarets caressed
by silver fingers
of the moon
comes the sound
of the muezzin
like silver
shoals of tears:

"The Imām Abdullah Haron
is no more,
is no more here
but in the hearts
of everyone who cares
and they are in
the heart
of God.

And one man
is all men ..."
And the tears
try to
prod the ministers,
but they are hard.

"The steps
killed the Imām"
say they
who are as hard
as stonesteps ...

Tussen die blou
moskee en
die blou moskee
en die melkwit
minnarette gestreel
deur silwer vingers
van die maan
dartel die klank
van die muezzin
soos silwer

tranevissies:
"Die Imām Abdullah Haron
is nie meer
nie meer hier nie
maar in die hart
van elkeen wat omgee
en hulle is in
die hart
van God.

En een man
is alle mense ..."
En die vissies
probeer die
ministers prik,
maar hulle is hard.

"Die trappe het
die Imām vermoor"
sê hulle wat hard is
soos kliptrappe ...

(trans. Keith Gottschalk)

Herman Joubert

Read at the University of the Western
Cape during the period of unrest, 1985.

THE PRIEST ON THE HILL

Then there was that priest upon the hill
Who fasted for freedom
He said his prayers in a tomb
Of a man not of his faith

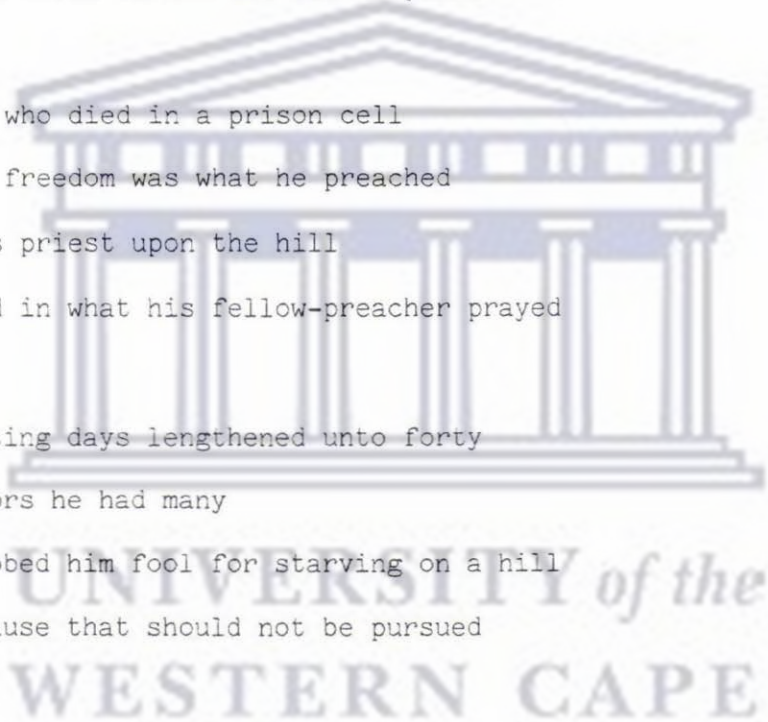
The flesh fell from the face
Of this man of God
As he did penance for the death
Of a man whose sermon was one of peace

An Imām who died in a prison cell
Because freedom was what he preached
And this priest upon the hill
Believed in what his fellow-preacher prayed

His fasting days lengthened unto forty
Detractors he had many

They dubbed him fool for starving on a hill
For a cause that should not be pursued

Their exhortations could not make him sway
He did his two score days and more
The reason for his self-denial was
Why did that Imām die that way?



And priests should not preach

platitudes

They sat there in serried rows the many faces of the
land

The chill of the elements extended to the coldness of his
tone

And the pharisee priests fled from the sermon on the
hill.

James Matthews

From "Cry Rage!"

James Matthews and Gladys Thomas



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for them for the upkeep of their glorious faith. Even today their deeds and sacrifices and martyrdom ring true which make them true gems in the history of Islām.

Do we fully realize all that sacrifice? Are we doing all that is humanly possible of us so that the faith our Holy Prophet Muhammad (S) taught us may flourish in our hearts, and that justice and righteousness may prevail, or, are standing idle and asking Allāh to do the work we can and should do for ourselves? Let every Muslim bear in mind that Allāh only help those who help themselves.

Oh! Muslims, be prepared for some sacrifice. Let us do our share in the glorious work of teaching the people of South Africa, especially, the message and glories of Islām. We should not expect men like Shaykh Salieg Dien, Shaykh Nazeem and a few others to work unceasingly while we lag behind in our efforts. Support should be rendered to those organisations striving for the uplift of Muslims, for in unity lies progress. By striving in isolation and the one trying to outdo the other, Muslims have witnessed, and are still witnessing the futility of their zealous endeavours. This narrow-minded type of striving we should bury if we are to reap any rewards from it.

If we are to make ourselves deserving of the Almighty's help, then we should equip our children so that they can go through the dark future undauntedly. We should see that they receive the proper education which will embody both the secular and spiritual aspects so life. To achieve this purpose, the Claremont Muslim Youth Move=

Newlands, and on other trifles, why can't we contribute something towards the maintenance of the needy, the orphans and a few charitable institutions like the Cape M.Y.M, Dārut Tablīghil Islām, Moslem Progressive Society and the Claremont Muslim Youth Movement and a few others are striving towards the promotion of the welfare and general advancement of all Muslims. How many of us have a one shilling and sixpence to spare once every month for the "Islamic Mirror", a journal propagating the Word of Allāh. Indeed, very few. How much of our time do we devote to the religion of which we profess to be followers? We have more time indulging in the vanities of life and thus overlooking the very important and serious purpose underlying our creation.

Hardship, suffering and death in Allāh's service are better than selfish pleasures. Those who have merged their souls in the Eternal cannot die and therefore belong not to the earth but to Allāh unto whom our return is "Wealth and sons are allurements of the life of this world; but the things that endure, Good Deeds are best in the sight of the Lord, as Rewards and best (as the foundation for) hopes. (C.18, V.46)

*"Those who believe, and suffer exile and
Strive with might and main, in God's cause
With their goods and their persons,
Have the highest rank in the sight of God;
They are the people who will achieve (salvation)."*

(S.9:V20)

*"And those who strive in Our (Cause), - We will
Certainly guide them to our Paths: For verily
God is with those who do right."*

(S.29:V69)

EDUCATION

Education is a preparation for life itself. Its importance cannot be sufficiently stressed when one considers that its main object is the training of the faculties and capabilities to enable the individual to lead a useful and pure life in the world. And here we must remember that a righteous life in this world, ensures us of a noble life in the Hereafter.

The Prophet Muhammad expresses this truth very (clearly) when he says: "The best of you is he who does not forego the next world for this. The best of you is he who takes from this and that."

In the light of the above, the subject of education, implies the need for the attention of all serious-minded people. You might wonder who the serious-minded people to whom I am referring or you might even regard yourself as not belonging to this category. I would like to say with all the emphasis at my command, that all Muslims are supposed to be serious-minded in the light of a few verses from the Qur'ān pertaining to the underlying purpose of man's creation.

"I have only created jinns and men, that they may serve me."

(C : 51, V : 55)

"Not for idle sport did we create the heavens and the earth and all that is between!" (C : 21, V : 16)

"Lost indeed are they who treat it as a falsehood that they must meet Allāh." (C : 4, V : 31)

"And who doth good an atom's weight shall see it then, and whose doeth ill an atoms weight shall see it then." (C:99, V 7-8)

pay to the teachers whom they have entrusted with the noble task of training their children to worship and serve All In Claremont, for instance, where Mr Saliem Davids and Mr Ebrahim Davids are the main teachers concerned with religious education of the children, the situation is pathetic.

How can the parents expect of them to perform their task energetically and with enthusiasm, if they on their part are prepared to pay them a fee regularly on which they can survive. An adequate income in order to meet the necessities of his life is an essential reason for a man's pursuit of a livelihood, in as much as the parents expect of the mentioned teachers that they should tackle their task with devotion and interest so that their children derive the best education.

If one compares the constant wage of our teachers in secular schools, although unequal to the whites, to that of our teachers in religious schools, one cannot but be filled with tence of disgust. While the secular school teacher earns on an average monthly income of £24 which is also not constant. I have mentioned before the cause of much of this unhappy state of affairs can be laid at the doorsteps of the Government, but Muslims are by no means altogether immuned from blame.

The task of Mr Davids becomes even more unenviable if one considers that he has to be put up, with about 300 children having only his brother as assistant. This brings up a very important matter - the lack of proper organisation in our religious schools. Generally, the methods employed to teach our young are inconsistant and out of step with what modern educationists propound. The methods are hap-hazard and reflect an awful incoherence with modern developments.

deeply into the matter, we will come to the conclusion that it is due to a lack of a well-balanced education which means a blending of a sound secular and religious education.

However, it is with pride and pleasure that I can inform parents that steps have been taken to re-organise the present corrupt system and eradicate its dangerous defects. I can also assure the parents that Mr Saliem Davids is definitely one of the few exceptions who is aware of the dangers outlined above and who is doing his utmost to provide a progressive religious education for their children.

But I would like all parents to heed the fact that Mr David's present income is inadequate to maintain himself and family decently and not all encouraging for him to continue with the wonderful services he is rendering at present.

It is a truism that there is something vital lacking in the life of modern man in spite of the stupendous advances made in the scientific sphere during the past half century, and that is Islām. It might be said that every man regards the religion he follows as ideal. To this I would reply that I am only too willing to discuss with him the reasons for my contention.

Being deeply concerned with the religious education of our children, I have decided to convene a conference of all Muslims; especially those living in the area of Claremont. The purpose of the Conference will be to consider improvements which could be made to mitigate the task of Mr Davids in every possible respect, and to ensure the best possible religious education for our children.

R A M A D Ā N

AN INTRODUCTION

Every year, at this time, the Muslim world happily and earnestly anticipate the commencement of the Holy month of Ramadān which, apart from marking the majestic anniversary of the Holy Qur'an, also introduces into its daily life a fundamental change, a change effected by its ready response to the Divine injunction to fast therein throughout this month.

The nature of the change being that the atmosphere in the Muslim world becomes surcharged with a spirit of piety and righteousness seldom surpassed at other times. This can be attributed to the special recommendation to develop all the noble qualities to the fullest extent during Ramadān, the month which actually provides the best means to do so.

Ramadān accords the Muslims through one of the fundamental principles of Islām - the institution of fasting - a glorious opportunity of undergoing a collective training which potentially builds in them enduring characters of the highest spiritual calibre, sometimes for an entire lifetime and creates among them a spirit of brotherhood.

Not only is the Muslim required to fast during the month of Ramadān, but like other times, he still has to carry out the other four principles of Islām - Unity of Allah (Tauheed), prayer, Zakat, and if in a position to do so, also Hajj. In fact, his belief in Allah becomes something of tremendous practical value through fasting, he has to pray much more than usual, the taraweeh prayers, for instance,

FASTING REACHED PERFECTION IN ISLĀM

It was Islām which gave this institution its rightful and proper place by making it a regulating principle of a Muslim. It introduced therein regularity and form and a meaning which conjoined to make it one of the greatest spiritual and moral forces of a Muslim's life.

Previously, fasting was resorted to in times of sorrow, mourning and affliction. The underlying idea was probably to pacify an angry God or to achieve a certain goal through voluntary suffering. Islām rejected this mode of fasting completely and substituted it with a significance of the highest order.

According to Islām, the primary object for fasting is "to guard against evil". In other words it is an institution for the improvement of the moral and spiritual condition of man.

It is a well-known fact that a human being is composed of animal propensities, as well as having the Divine Spark in him. The Almighty Allah who created man as such, has commanded him to strive towards the attainment of the highest stage of spiritual development. He has thus prescribed fasting among other ordinances as a medicine for bringing under control our animal-like tendencies which, if left uncontrolled, deprives us to the Wonderful Blessings and Bounties of Our Lord. Only by a mastery of our passions and base tendencies can we achieve real happiness and peace.

In Islām a Muslim is under an obligation to observe fast every year in Ramadān irrespective of the condition of the individual or the nation. Though fasting for the sake of atonement in certain cases

Fasting brings home to the Muslim, the great moral lesson that he should be prepared to undergo the greatest privations and trials of Life rather than indulge in, or commit unlawful things and so incur the displeasure of Allah. This in fact, is really the state of mind the Almighty wants us to have.

We can therefore understand that Islamic fasting does not merely mean to abstain from food, drink and sex, but also the fasting of eyes, lips, ears, etc. One who fasts and cannot keep his eyes from casting lustful looks is not observing the rule at all. Likewise, one who hears foul language or speaks it, or one who organs and limbs move in unholy-ness, commits wrong and violates the sanctity of fasting and, is in fact, not fasting but merely starving.

(b) Social Blessings

While the rich are partaking of the dainties several times daily, and living in comfort and luxury, the poor have to be satisfied with the barest livelihood, not for months but sometimes for an entire lifetime. By being obligated to feel the pangs of hunger for a full month, the rich are made to realise what it is to be poor and continually struggling for a livelihood just to quell their hunger. In this way, a sympathetic and charitable disposition is kindled towards the stricken and the needy.

Even at home the rich are under an obligation, like the poor, to abstain from food, drink and sexual intercourse in the day-time, so that, unlike prayer, where rich and poor pray together



Al-Hajj Abdullah Haron
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Claremont, Cape

Member
● Muslim Judicial Council
● Editorial Board "Muslim News"

"Shamay"
Laurier Road,
Claremont, Cape
(South Africa)
Phone : 6-1200

24th February, 1961.

Secretary for the Interior,
Private Bag, 114,
Union Buildings,
PRETORIA.

Sir,

Your Reference, 2048/I3

With reference to your letter dated 30th January, 1961, I have pleasure in stating hereunder the full names and addresses of members of the Editorial Board of "Muslim News" for the purpose of registration.

<u>Name</u>	<u>Address</u>
Abdullah Haron	"Shamay", Laurier Road, Claremont.
Muhammed Zubair Sayed	Cor. Belgraveia and St. Athans Road, Athlone, Cape.
Abdul Rashid Sayed	Cor. Belgraveia and St. Athans Road, Athlone, Cape.
Sheikh Mahmood Mukadam	"Ruby", Ernest Road, Rylands Estate Athlone, Cape.
Al-haj Gulzar Khan	5, Hare Street, Mowbray, Cape.
Abul Kays	I, Gladstone Street, Woodstock, Cap

Thanking you,

Yours faithfully,

Abdullah Haron
(Emaam) Abdullah Haron

for Editorial Board "Muslim News".

CALL OF ISLĀM

For too long a time now have we been together with our fellow-suffers, subjugated, suffered humiliation of being regarded as inferior beings, deprived of our basic rights to Earn, to Learn and to Worship freely according to the Divine Rule of Allāh.

We can no longer tolerate further encroachment on these our basic rights and therefore we stand firm with our brothers in fighting the evil monster that is about to devour us - that is, oppression, tyranny and baasskap.

OUR RIGHT TO WORSHIP

By proclamations under the Group Areas Act we are deprived of our homes and place of worship. Even if our sacred mosques are not removed but the fact that we will be driven out of our settled homes, is an act of tyranny, a transgression on our fundamental rights which no true Muslim should allow to pass.

Almighty Allāh declares in the Holy Qur'ān:

"Lo! Allāh defendeth those who are true. Lo! Allāh loveth not each treacherous ingrate ... Sanction is given unto those who fight because they have been wronged: and Allāh is indeed able to give them victory."

OUR RIGHT TO EARN

Our right to earn as free men, to fend for our families, to earn according to our capabilities, in areas where it is most convenient, has been snatched away from us under various laws - Job reservation,

ordained by Almighty Allāh.

We therefore call upon our Muslim brethren and all brothers in our sufferings to unite under the banner of Truth, Justice and Equality to rid our beloved land of the forces of evil and tyranny.

ISSUED JOINTLY BY:

1. Claremont Muslim Youth Association.
2. Muslim Youth Movement (Cape Town).
3. Cape Vigilance Association.
4. Young Men's Muslim Association (Claremont).
5. Sheigh Ebrahim Hendricks (Azzavia Mosque).
6. Sheigh ABdu-Razack Najaar (Paarl).
7. Sheigh Cassiem Abduroef (Lansdowne).
8. Sheigh Nazeem Mohammed (Wynberg).
9. Imām Armien Mustapha (Harvey Road, Claremont).
10. Imām Abdullāh Haron (Claremont).
11. Emaam Abduragmaan Karriem (Mowbray).
12. Abu Desai (Black River).
13. Mr A Mallick (Athlone).



UNIVERSITY of the
WESTERN CAPE

31TH MARCH 1961

CAPE TOWN

detention for interrogation.

Any officer of the police of or above the rank of Lieutenant-Colonel was empowered to order the arrest without warrant and the detention for interrogation of any person whom he had reason to believe was a terrorist, or was withholding from the police information relating to terrorists or to offences under the Act.

A person detained would be held, subject to such conditions as the commissioner of Police and Minister of Justice might determine, until the Commissioner was satisfied that he had replied adequately to all questions asked at his interrogation or that no useful purpose would be served by his further detention, or until the Minister ordered his release.

The Commissioner was required to advise the Minister as soon as possible of the name of any detainee and the place where he was being detained. Once a month thereafter the Minister would be advised of reasons why the detainee should not be released. No court of law might pronounce upon the validity of any action taken under this Section, or order the release of a detainee.

A detainee might at any time make written representations to the Minister. No-one might have access to a detained person or be entitled to official information about him except the Minister or an officer of the State acting in his official capacity. Should circumstances so permit, however, a detainee would be visited in private by a magistrate at least once a fortnight.

It would be presumed that he had such intent, unless he proved otherwise, if the act committed was likely to have the effect of encouraging an insurrection or forcible resistance to the Government, causing general dislocation or disturbance, furthering the achievement of any political aim (including the bringing about of any social or economic change) by forcible means or with the assistance of any foreign or international government or body, embarrassing the administration of the affairs of the State, causing feelings of hostility between Whites and Blacks, hampering or deterring anyone from assisting in the maintenance of law and order, seriously injuring anyone or causing substantial financial loss to any person or to the State, promoting the achievement of any object by intimidation, or prejudicing any undertaking or industry or the production or distribution of commodities or the supply and distribution of essential services or the free movement of traffic.

The deeds which would be deemed to be terroristic, if committed in the Republic or South West Africa or elsewhere with the intent described above, were defined as acts committed or attempted which endangering law and order, or taking any steps or encouraging others to undergo such training, or possessing any weapons, ammunition or explosives and failing to prove that these were not intended for use in the endangering of law and order.

The Minister of Justice explained that, in any trial, the State would have to prove (a) that the accused committed one or more of the deeds described, and (b) that the deed proved against him would have one or more of the effects mentioned. Evidence of intent would have to be led, and at this stage only would the onus of proof be placed on the accused.

SAYED ABDUL KADER, Imām of the DAR-UL-QARAR MOSQUE, WYNBERG, related that he had a dream:

"I dreamt that I was sitting in the Haram, about five rows from the Holy Ka'aba. As I looked up, I noticed two clouds coming speedily from the heavens and descending onto the roof of the Ka'aba. Suddenly the door of the Ka'aba opened and two persons appeared. I did not know the first one, but assumed him to be one of the previous Imāms of the Haram. The second person appeared with a most beautiful face, full of NUR, and I immediately recognised Imām 'Abdullah Haron. He seemed to be searching the faces of the big gathering, and when he saw me, his face lift up. Suddenly they were standing next to me and we were embracing each other.

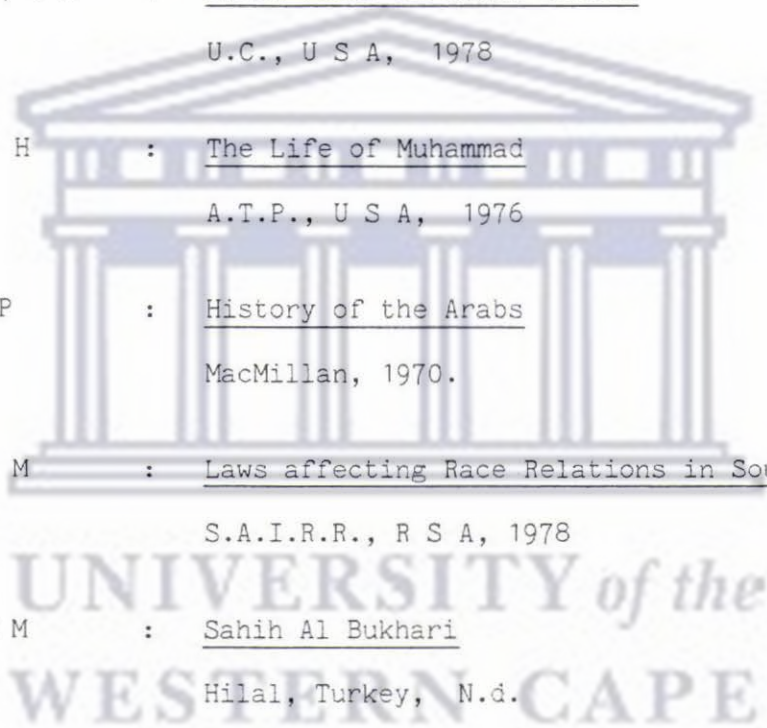
Imām 'Abdullāh introduced me to the other person and then addressed me saying that he had a message for me and for the people. He then recited the QASIDATUM-MUNFARIJI, saying that if the people recite this Du'ā' constantly, Allah will bestow great blessings upon them. The blessings to be derived from the constant recitation of the Du'ā':

1. They will have MERCY on one another. - YATA RAA GAMOONA
2. They will LOVE one another - YATA GAAB-BOONA
3. They will stand SHOULDER TO SHOULDER - YATA KAA TAFOONA
(in the face of adversity)
4. They will HELP one another - YATA NAA-SAROONA
5. They will UNITE with one another - YATTA GIDOONA.

At the end of the recitation I awoke with great happiness."

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