

INTERNATIONAL CRIMINAL COURT
OFFICE OF THE PROSECUTOR

WITNESS STATEMENT

WITNESS INFORMATION:

Gender: Male

Nationality(s): Central African

ICC RESTRICTED

CAR-OTP-2104-0116



Procedure

1. I was introduced to [REDACTED] and [REDACTED] and told that they are investigators with the Office of the Prosecutor (OTP) of the International Criminal Court (ICC). I was introduced to [REDACTED] and told that she is the interpreter, with the OTP of the ICC.
2. The investigators explained to me what the ICC is and described its mandate. They explained the role and mandate of the OTP within the ICC.
3. The investigators explained to me that they are investigating events that took place in Central African Republic (CAR) from 1st August 2012 to present date. I was informed that the OTP is contacting me because they believe I may have information relevant for establishing the truth.
4. I was told that I have the right to be questioned in a language that I fully understand and speak. I confirm that French is a language that I fully understand and speak. I confirm that the language used by the interpreter in this interview is French. .
5. The investigators explained to me that this interview is voluntary and that I may end it at any time.
6. I was informed that any information I give to the OTP, including my identity, might become subject to disclosure to the parties of the proceedings at the ICC; in particular the Judges, Accused persons, the Counsel of the Accused and the legal representatives of the victims.
7. I was informed that I might be called to testify before the Court. It was brought to my attention that ICC trials are held in public and explained to me that, as an exception to the principle of public hearings, the judges may apply protective measures to those testifying if circumstances require.



8. I am currently willing to appear as a witness in Court, if called to testify. I understand that disclosure of my identity and information I have provided may take place whether or not I am called to testify.
9. The possible security implications resulting from my interaction with the OTP were discussed with me. The investigators have explained to me the reasons and importance of keeping my contacts with the OTP confidential, which I fully understand.
10. Having understood all the above issues, I confirmed my willingness to answer the investigators' questions.
11. The investigators explained to me how the interview was going to be conducted. I was told by the investigators that it is important that I am as accurate as possible in my account; and that I state when I do not know or do not understand the question. I understand that I need to distinguish between what I have experienced or seen myself and what I have heard or learned about from someone else.
12. I was told that at the conclusion of the interview, I would be asked to sign a written statement after having had the opportunity to review it, make any corrections, or add additional information.

Background information

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Overview of the CAR crisis

17. As far as I am concerned the crisis started in 2013. However, since 2012 there were disturbances in the hinterlands, the provinces areas.
18. When BOZIZE was President, he did not have good relations with the Muslims. When the rebellion started in areas of NDELE and BIRAO, the Muslims there had felt these parts of the country had been abandoned. This is what motivated the people in the north of the country to rebel and that is why they came into BANGUI.
19. Before the Seleka arrived in BANGUI, they had completely destroyed the Prefectures in the villages in the back country. Neither Muslims nor Christians were spared by the time Seleka arrived in BANGUI. When Seleka came into the capital, they pillaged all the administrative areas. To the normal Central African citizen, they felt that the Seleka was a Muslim rebellion; however, Seleka was actually made up of both Muslims and also Christians.
20. The CAR people thought it was a Muslim rebellion and had this attitude because BOZIZE had a meeting at the *PLACE de la REBUBLIQUE* and told the population that the Seleka were Jihadists who had entered CAR to “Islamify” the population.
21. BOZIZE asked the CAR citizens to go to the Muslims compounds because they had weapons and machetes. BOZIZE put those ideas in their heads. From the very beginning, the CAR population was told and believed it was a Muslim rebellion.
22. This phenomenon occurred because the CAR Muslims were not denouncing the Seleka activities enough, if at all. The CAR Muslims were quiet and only buying their own safety from the Seleka. If something bad happens to a Muslim, they do not usually say anything, so at the time of the crisis it was others who were talking and denouncing the behaviour of the Seleka, not the CAR Muslims.
23. When Seleka entered, they went past BOZIZE’s prefecture and they destroyed everything in OUHAM PENDE. The young people of BOSSANGO formed defence groups. This was before Anti-Balaka entered into the town of BOSSANGO.



24. When I saw them, the group only had hunting rifles, hand-made guns and bladed machetes. [REDACTED] and I did not think they would attempt to enter BANGUI but they told us that they absolutely wanted to do this, and take over the Seleka governmental power.
25. The RFI Radio station was announcing throughout CAR that these young people had organized themselves into groups to stand up and fight against the SELEKA.
26. To our great surprise, the Anti-Balaka defence groups did enter BANGUI and they did get rid of DJOTODIA, as well as took over power. It was the political people in power at that time who took advantage of the Anti-Balaka group and of the situation. Since the Anti-Balaka came from BOZIZE's region, he was quick to name himself as the Anti-Balaka leader.
27. When Anti-Balaka entered BANGUI, they committed the same acts as of the Seleka did, but they targeted the Muslims a lot more. When Anti-Balaka arrived in BANGUI, they had weapons and guns.
28. That is why almost all the Mosques in the provinces have been destroyed. In BANGUI, all the Mosques were destroyed except the ones located in the 3rd *Arrondissement*. These particular Mosques in the 3rd *Arrondissement* were somewhat defended through the arming and actions of the MINUSCA.
29. [REDACTED] spoke to the Anti-Balaka, to the Seleka and [REDACTED] spoke also to the MINUSCA General from time to time. MINUSCA's mandate and mission was to disarm the Seleka; however, MINUSCA found themselves in a complex situation with this new group Anti-Balaka being present also. The MINUSCA said that they had to give Anti-Balaka weapons because they did not know who the Anti-Balaka leaders were, and so to identify them, they had to give and offer Anti-Balaka arms to try and make them come forward.
30. The Anti-Balaka and many CAR Christians at the time would confuse Muslims with Arabs. I heard this in our discussions, in general conversations, even with our intellectual colleagues and friends. They did and do not distinguish between Arabs and Muslims. I heard this from people I know from [REDACTED] my friends who would attack me for being an Arab. It happened even in my own family.



Organisation and structure of the Islamic Community

31. The Islamic Community in CAR was created in 1989. It is structured by the General Assembly and the National Islamic Council.
32. In the National Islamic Council office, there is the Office of Imams and Office of the *OULEMA*, (Knowledgeable People). In these offices there is an Administration Council and also the National Executive Office. Under that branch and under those offices you have the grass root associations and the affiliated NGO's.
33. Imams are not chosen in the normal way in BANGUI, Provinces or in CAR. The Mosques here in CAR are built by the different ethnic groups. So if a Mosque is built, for example by the Hausa group, then the people of that Hausa group will chose that Imam for themselves without our say or approval. It is the same for the Peuhls, Chadians and any other Muslim ethnic group who build the Mosques.
34. The Mosques here in CAR are run and build by these ethnic groups and the majority are built and operated by Chadians. [REDACTED]
[REDACTED] They do recognize the influence and authority of the Islamic Community.
35. One thing I want to point out is that when Seleka wanted to come into BANGUI, the President of the Islamic Community asked all the Imams of CAR to make statement, because most were Chadians. All the Imams refused, and they did not want to do these statements. [REDACTED] They then considered the Islamic Community against DJOTODIA and Seleka, and we no longer had a good relationship. This was the case till DJOTODIA left. [REDACTED]
[REDACTED]
36. The declarations that [REDACTED] wanted the Imams to make were about denouncing what Seleka was doing in the Provinces. [REDACTED]
[REDACTED]
37. When SELEKA entered BANGUI – all these preachers became Generals, Captains. Chadians who were born here, all took up arms. This is what led to the CAR citizens to rise up and the Anti-Balaka came. You have grown up with these people and [REDACTED]



then take arms against your brother. That is why the Christians, they really went against the Muslims.

05 Dec attack in BANGUI and the followings days

38. The ambiance in BANGUI before the crisis was calm. We had no problems between Christians and Muslims. We lived together well. In CAR, we have mixed marriages, people living together. We never thought in a million years this could happen and or imagined what had occurred between the CAR Muslims and Christians.
39. Prior to December 5th, the Seleka attack started in KM 5 area. They always wanted to seek revenge against the Christian brothers, especially in that area. They attacked the Cathedral of FATIMA neighbourhood; the Abbot [REDACTED] was killed during the attack on the Cathedral.
40. [REDACTED]
[REDACTED] He was responsible for the provinces. He would get information from both sides, which included the Seleka and Anti-Balaka. He also got calls from other Imams in the territory who were calling him and asking him for instructions on what they had to do.
41. In my opinion, the reason these attacks took place in the first place was because of the actions of our population. It was a precursor to the Anti-Balaka conflict. Like I said before, the Seleka came first to cause harm but that created the second group, Anti-Balaka, and they were created for revenge. That is why Anti-Balaka wanted to destroy the Mosques. Some Muslims paid a very heavy price.
42. All the Mosques were destroyed by the Anti-Balaka in that time frame. They were also aided and abetted in the destruction by the local youth. I do not know the leaders or who exactly were the ones involved in the destruction of these Mosques. When they all attacked the mosques, you could not identify the leaders. It was huge crowds involved.
43. It is very hard for me to identify anyone. Like in the Mosque in [REDACTED], Anti-Balaka came in a large vehicle from the outside, and started destroying the mosque and the youth of the area just started rallying around and joining them in the destruction.
44. This happened not on the same day of the attack, but in the period of time when the Anti-Balaka entered BANGUI. Sometimes they were from the neighbourhood in conjunction with others who were from other places.
45. The aim or goal was only complete destruction. For these youths, Anti-Balaka and these people, it was about having bad negative memories on how the Seleka had



acted. In their views, they had seen the rebels as being overwhelmingly Chadian, so in turn they decided that Chadians are all Muslims and so they went against CAR Muslims. We were all the same to them.

46. [REDACTED] There was a structure implemented [REDACTED] The President of the Islamic Community appointed a specific magistrate in 2013/2014 to research, document and formalize this. [REDACTED]

47. At the time of the attack by the Anti-Balaka, I was in [REDACTED] my neighbourhood. In [REDACTED] it was not really affected very much. I was threatened, harassed but I was not so worried based on the atmosphere around me.

48. In general, there was some hate speech but in my neighbourhood we were mostly Central Africans who got along. The Mosque in [REDACTED] was run by a Chadian, but he had already left for CHAD.

49. In my entourage of people in who lived in my community around [REDACTED] there were some people who were in the "RAMBO camp" who came to inform me on occasion as to what was going on. In this RAMBO group there were also some Muslims. [REDACTED]

50. [REDACTED]

51. One day the Anti-Balaka surrounded my house when I was [REDACTED] By this time Anti-Balaka had already taken control of BANGUI. An Anti-Balaka called me to say they were in my compound. I told them I did nothing and had done nothing to reproach myself so they should not do anything to me, my family or my children. A few minutes later they left.

52. When the Anti-Balaka entered BANGUI, my zone was not immediately affected. I did not move from where I was. I did not see those attacks. Those who really suffered were in the KM5, the 3rd Arrondissement and the 5th Arrondissement. They were targeted and experienced isolated attacks; for example if someone would leave the 3rd Arrondissement area and try to go to the centre of town or to the 2nd Arrondissement, they were harassed, attacked and or killed by the Anti-Balaka.



53. Some Muslims were killed at the market place in the 6th Arrondissement. Stones were thrown at them and they were cut into pieces and then burned. Some poor Senegalese people went to LAKOUANGA and were identified as Muslims by some youths and then were killed. The ones who killed them were the youth of the neighbourhood. Even in the 6th Arrondissement, it was the youth of the locality who were there.
54. From my knowledge, there were no Imams killed in the BANGUI area, but in the provinces some were killed. The Imam of BAMBARI was killed. I believe the [REDACTED] will know more about that.

Destruction of mosques and properties

55. Out of thirty seven (37) mosques that were located in BANGUI, there are twenty nine (29) mosques that have been completely destroyed.
56. Even though the Mosque was destroyed in the 4th Arrondissement, people did try to erect a tent or made a canape type shelter so the Muslims could come and use it to pray. It was like a temporary hangar.
57. From the ones destroyed, not all are now operational.
58. What I mean by the destruction of Mosques is that there was not a brick standing; not a wall left; and the Mosques were razed to the ground. Some of the property or land that the Mosques used to be on were sold and or turned into football fields.
59. This happened to the Mosque that was originally located on the road to MBAIKI. The Mayor sold that land and allowed a motel to be built on that former Mosque property. This particular incident occurred in PISSA.
60. The residential compounds that were owned and abandoned by the Muslims during the crisis were also sold off to others. What that showed is that the Anti-Balaka did not want Muslims to return to those localities. For them, the Anti-Balaka just had very bad memories of these Seleka and Chadians who came to attack CAR.
61. The Mosques in the 3rd Arrondissement are operating. From those who were destroyed in BANGUI, the KINA and NGARAGBA Mosques were rebuilt and are operational. The SICA SAIDOU Mosque was started but is not operational because the Anti-Balaka are still in the area.



62. In general, the Muslims currently cannot group together because most of the mosques have been destroyed. Sometimes, the local population opposes the reconstruction of any of the destructed Mosques.
63. For example, [REDACTED] tried to renovate and rebuild the Mosque. Those in that community, living around it destroyed it for a second time at the beginning at 2018. They were and are not Anti-Balaka. They are neighbours that are living around the Mosque. A Muslim would not oppose a new Mosque. We cannot talk Anti-Balaka [REDACTED] they are Christians but there are also delinquents who do not go to Church. They are for sure not Muslims.
64. A second example is in KAPOU. They do not want Muslims there and in KAPOU, they are definitely Anti-Balaka. These people are made up of Anti-Balaka, especially under the replacement for RAMBO. [REDACTED]
65. There were many houses destroyed towards the 2nd Arrondissement in FATIMA, CATTIN, GALABADJA, BAZANGA and KOKORO. I mean many. In MALIMAKA there were lots of houses destroyed and it is like a jungle now. They were destroyed by the Anti-Balaka because all these houses belonged to Muslims. I saw these houses when they were up and after they were completely destroyed. Now the place is very eerie and ominous. During the crisis period, if a house was still standing, it belonged to a Christian. We did not get any reports on this.
66. I know also that near PISSA, [REDACTED] who is still there today sold Mosque and Muslim compound land and houses for what I believe was for his own personal gains and benefits. [REDACTED]
67. [REDACTED]
68. [REDACTED]
69. When the Anti-Balaka arrived into BANGUI they had their weapons and their guns. [REDACTED] spoke to a few of them and [REDACTED] General from time to time. He told us that his mandate was to disarm the Seleka;



however, the MINUSCA found themselves in a complex situation when they also were faced to deal with the Anti-Balaka.

Location of the destroyed Mosques

70. [REDACTED] list of the mosques in BANGUI, including the destroyed mosques as indicated below. The destroyed Mosques are marked in red crosses in the list (See annexes)
71. The number 2 in the list is the NGOUCIMENT Mosque that is located on the Avenue de France. This mosque was destroyed by the Anti-Balaka at the beginning of the events;
72. Number 3 in the list is the COMBATTANT Mosque located on the road to the Airport. It is Imam KOBINE's mosque. This mosque was destroyed by the Anti-Balaka. It is the very first mosque that was destroyed in 2013;
73. Number 4 in the list is GALABADJA Mosque. It is on the route to the Airport but it is before the COMBATTANT Mosque and not far from the 8th Arrondissement Police station. This mosque was destroyed by the Anti-Balaka in 2013;
74. Number 5 in the list is the PK22 Mosque. It is on the DAMARA road. This mosque was destroyed by the Anti-Balaka in 2015;
75. Number 6 in the list is GOBONGO Mosque located in the 4th Arrondissement and is close to the Protestant Church. This mosque was destroyed by the Anti-Balaka in 2015;
76. Number 7 in the list is LAKOUANGA Mosque. It is being rebuilt and is not far from the hospital of LAKOUANGA. The Anti-Balaka started the destruction of the mosque and afterwards local youngsters of the neighbourhood joined the Anti-Balaka in this action. This happened in 2016;
77. Number 8 in the list is GUITANGOLA Mosque. It is located in the 3rd Arrondissement. It was destroyed and the land was sold and now there are houses a residential dwelling/building. This mosque was destroyed by the Anti-Balaka in 2015;
78. Number 9 in the list is YAPELE Mosque situated in the 1st Arrondissement, next to the market. It was destroyed, rebuilt and is functional. This mosque was destroyed by the Anti-Balaka in 2016;



79. Number 10 in the list is GALABABA Mosque situated in the 5th *Arrondissement*, it is not by the side of the road but inside the neighbourhood. This mosque was destroyed by the Anti-Balaka in 2014;
80. Number 12 in the list is BOY-RABE mosque. This mosque was destroyed by the Anti-Balaka. It is next to the market in the 4th *Arrondissement*. This Mosque is located in NGAISSONA's area. It is not operational. Most Muslims who lived there, left because they were threatened a lot by the Anti-Balaka in 2013-2014;
81. Number 13 in the list is MALIMAKA Mosque. It is situated in the 5th *Arrondissement*. It is on the road side. The mosque was destroyed by the Anti-Balaka in 2014;
82. Number 14 in the list is YAMBASSA Mosque situated in the YAMBASSA neighbourhood in the 5th *Arrondissement*. It is next to the market. The mosque was destroyed by the Anti-Balaka in 2014;
83. Number 15 in the list is PETEVO Mosque situated in the 6th *Arrondissement*. It is in the neighbourhood in front/opposite of a petrol station. The mosque was destroyed by the bandits of the neighbourhood. This happened in 2015;
84. Number 18 and 19 in the list are PK12 (1) and PK 12 (2) Mosques. They are situated in PK12. These Mosques are on the road to DAMARA. The PK12-(1) is close to market. PK 12-(2) Mosque is further up the road and further away from the market. These mosques were destroyed by the Anti-Balaka in 2013 when they launched their attack;
85. Number 20 in the list is the PK13 Mosque. It is situated in PK13 on the road to BOALI. It is a Mosque frequented by the Peulhs. That is where the cattle market used to be. The mosque was destroyed by the Anti-Balaka in 2015;
86. Number 21 in the list is the PK16 Mosque. It is situated on the road to BOALI and it is next to a bridge. It is also close to a school, built by the African Muslims Agency. The mosque was destroyed by the Anti-Balaka in 2015;
87. Number 22 in the list is the BIMBO Mosque; it is not far from the BIMBO Municipal Stadium and not far from the road side. The mosque was destroyed by some people who came from elsewhere in a truck, they started destroying the mosque and later on they were joined by the youngsters of the neighbourhood. This happened in 2014. [REDACTED] those people who had come in a truck to destroy the mosque, came from BOY-RABE;



88. Number 24 in the list is KOKORO 3 Mosque. It is situated between /confines of 6th and 3rd *Arrondissement* in KOKORO. The mosque was destroyed by the Anti-Balaka in 2014;
89. Number 25 in the list is MPOKO PK16 Mosque situated in PK16; it had been built by the African Muslims Agency. It is on the road side on the road to BOALI. The mosque was destroyed by the Anti-Balaka in 2014;
90. Number 26 in the list is the KINA Mosque situated in the 3rd *Arrondissement*, notably between the 3rd and 6th *Arrondissement*, not near the market. The mosque was destroyed by the Anti-Balaka in 2015. This one has been renovated;
91. Number 27 in the list is NGARAGBA Mosque. It is in the 7th *Arrondissement*, not far from the market going towards Camp KASSAI. The mosque was destroyed by the Anti-Balaka in 2015;
92. Number 28 in the list is the BOEING Mosque. It is on the road toward the airport, about 100-200 meters from the BOEING market. The mosque was destroyed by the Anti-Balaka in 2014;
93. Number 30 in the list is the MISKINE Mosque situated is in the 5th *Arrondissement* by the road side, on the road going to the 3rd and 5th *Arrondissement*. The mosque was destroyed by the Anti-Balaka in 2014;
94. Number 31 in the list is the OUMAR BEU KATAB Mosque (it is not destroyed); it is a mistake on the list;
95. Number 32 in the list is the BASSE KOTTO Mosque located in the 2nd *Arrondissement* inside the neighbourhood, by not in the road side. From the CASTORS hospital, you go straight away in the neighbourhood you will see the place where the mosque was located. It is destroyed, and the building or land has been sold. It is not by the road side. The mosque was destroyed by the Anti-Balaka in 2014;
96. Number 33 in the list is the PK26 Mosque. It is on the road to DAMARA by the road side. The mosque was destroyed by the Anti-Balaka in 2014;
97. Number 34 in the list is the FOUH Mosque. It is located towards PK12 with no real landmarks. It is on the road side about 15-20 meters from the road side. That site has been converted to a football pitch or field. The mosque was destroyed by the Anti-Balaka in 2015.
98. There were weapons in the 3rd *Arrondissement*. For example, there were some in the Central Mosque. The second Imam was the leader of the young people who had the



weapons. His name was [REDACTED]. He made a press conference asking the young people of KM5 to defend them-selves from the Anti-Balaka. We also received information that grenades were being sold there for only 25 CFA.

99. The information about the grenades came from [REDACTED]. The CAR Muslims had re-grouped in the *3rd Arrondissement*. Apart from KM5 and *3rd Arrondissement*, there were no others Muslims in the area and so we had to go join them there.
100. As far as the list of destroyed Mosques goes, to my knowledge it was only the ones in the *3rd Arrondissement* that had weapons. The Mosques were destroyed because Anti-Balaka destroyed houses and Mosques.
101. The BOEING Mosque is operated by the Central African Islamic Community. This means that the Imam was appointed by the Islamic Community. It is the same case for the NGARAGBA, PETEVO, BIMBO, PK22 and GUITANGOLA mosques.
102. The main consequence to having all these Mosques destroyed was that the Muslims no longer were able or had a place to pray. Some Muslims, whose faith was not so strong, abandoned the faith. We cannot regroup where these Mosques have been destroyed. To this day, some Muslims are afraid to show that they are Muslims.
103. **The investigators asked me if I'm in possession of any information related to the destruction of Mosques in the provinces?**
104. I do not have specific information about the destruction of mosques in the provinces. [REDACTED]

Identification of the Muslims by the Anti-Balaka

105. The Anti-Balaka identified Muslims, mostly by the marks on their foreheads. The black mark you get on the forehead from praying. Or else one brother would identify you to Anti-Balaka or to another. Before the crisis, people knew who you were. People would know this or that about a person and if he or she was Muslim. They could also identify Muslims by someone's name.
106. They were able to distinguish the houses of Muslims and Christians. The neighbours just knew. In the different *Arrondissements* they know when we pray or that we celebrate Ramadan or Eid (Tabaski) or certain festivals. They know when a family celebrates them, so when you live in the neighbourhood, people around just know.



107. If you are from a neighbouring district, people just know who you are. Apart from that, I do not know any other methods that were used to identify Muslims or houses.
108. We know also that such or such person is Christian when he goes to the Church, for example.
109. **The investigators asked me if there was any specific mean for identifying Christian's houses during the crisis?**
110. I do not know if there was any other mean to identify Christian's houses during the crisis.
111. In Central Africa Republic Muslims wear the "grand Boubou". They say you are not Muslim if you do not wear one. The majority wear them on the Friday prayer and so in that context, they were easily identified. The Muslims were not targeted before the crisis but after the crisis, the moment you wore a "grand Boubou", it drew people's attention towards you. After the crisis it was rare to see a Muslim wear one of these.

112. [REDACTED]

113. [REDACTED]

BOSSANGO [REDACTED]

114. [REDACTED]

115. When the Seleka had passed through BOZIZE's prefecture in OUHAM PENDE, they destroyed absolutely everything. The young people of BOSSANGO formed their own defence groups. This was done before the Anti-Balaka formally emerged in BOSSANGO and BANGUI.
116. The village [REDACTED] is about 100 kilometres from BOSSANGO. Along our travels we saw the passage way of destruction that the Seleka had made. Along that route



- there were local villages that were completely abandoned. The houses and markets had been burned down and destroyed. There was no sign of life anywhere along the villages.
117. [REDACTED] they only had hunting rifles, hand-made guns and machetes. We both did not think that they could ever enter BANGUI.
118. They were adamant and told us that they would indeed enter BANGUI. They were determined and absolutely wanted to throw out the Seleka and take power back. It was a group of young people, around twenty or more.
119. When we arrived and they saw the [REDACTED] vehicle, they came up to the vehicle [REDACTED]
[REDACTED]
120. [REDACTED] must have felt the tension because he spoke up and told the crowd words to the effect like [REDACTED]
[REDACTED] When he saw that the situation was worsening, he asked us all to leave the area.
121. The young people in the group were wearing amulets, the *Gris Gris*. There were also women in this group. They just said that they wanted to overthrow the Seleka regime because Seleka had done a lot of harm. Seleka had killed their parents, destroyed their homes and their markets, so they absolutely wanted to overthrow them.
122. We did not believe them at all or that they could organize to come to BANGUI based on what they had as weapons and their position. I did not get any other information about them when we left or about the Anti-Balaka coming to BANGUI.

General attacks and killings

123. I heard some Muslims who had come from the provinces [REDACTED] and were heading towards BANGUI were killed. Those Muslims, who were sent by the Seleka leaders, were coming from the airport in COMBATTANT area by taxi and were stopped, questioned and killed by the Anti-Balaka. This happened in 2015-2016. We only heard this through the radio and by word of mouth. When these crimes happened, information was transmitted throughout the community very quickly. Some people were killed and cut with machetes, others shot.



124. I do not have any specific names of the Anti-Balaka perpetrators responsible for any deaths. For victims, I know of [REDACTED]

[REDACTED] During his travels around the 5th *Arrondissement* he was forcibly removed out of his taxi by members of the Anti-Balaka and then killed. His name was [REDACTED]

[REDACTED] I do not know the names of the specific Anti-Balaka who killed him. He was killed at the beginning of the crisis. [REDACTED]

125. I cannot remember any other incident.

126. **The investigators asked me if I have some information regarding BOEING?**

127. I know that the youth from the 3rd *Arrondissement* created a self-defence group and they were the ones who in majority were doing the attacks in BOEING. The BOEING Mosque was destroyed. In fact, at one time, they did not want the Muslims to bury their dead.

128. An Anti-Balaka group set up a camp in BOEING. It was a NGAISSONA group but there were also youth from the various neighbourhoods who converted and joined the Anti-Balaka. The Anti-Balaka leader there was close to NGAISSONA but I cannot remember his name. I have no other information regarding any incident in BOEING.

129. **The investigators asked me if I have some information about the machetes that were used by the armed groups for killings purpose?**

130. I do not have specific information on that. However, what I can say is that BOZIZE referred to at the roundabout during his speech. He said that Muslims had weapons and machetes in their houses. We did not know what it meant until the advancement of Seleka. We did not know about these Machetes. It was during the crisis that they started using them. The Seleka used them and so did the Anti-Balaka. They used them to cut people down and cut them up. There were photos published about it on the internet via telephones. Just like the ones that showed the killings at the COMBATTANT market. The people were cut down, cut up and the bodies were laid out and placed on the tables. Anti-Balaka were there in the COMBATTANT area.

131. I have no idea about where the machetes came from.



Actions of the armed groups and identification of the leaders

132. In and around 3rd *Arrondissement* and KM5 it was the criminals of that area. They called themselves the KM5 Self Defence Group. I do not know any one of them. There were a lot of groups there inside KM5. The main leader is still there, but many prior to him were killed from within their own group. The big or main leader out of all of them in KM5 right now is nick-named-"FORCE".

133. On the Anti-Balaka side, we have NGAISSONA, MOKOM, and EMOTION as leaders. There were others but their names escape me. I know them, because during the crisis, they were talking on the airwaves. During the crisis, [REDACTED]

134. One effort made on occasion was the occasional release of a Muslim. For example, if a Muslim had been caught or arrested on his way to BANGUI from the provinces (KAGABANDORO, DEKOA, and BACANGOLO), the Anti-Balaka "CENTRAL" was informed. I mean the leaders were informed and they were brought to either MOKOM's or NGAISSONA's camp. [REDACTED]

[REDACTED] It was NGAISSONA's group that was the most visible Anti-Balaka group, NGAISSONA made most of public speeches.

135. I think that these different Anti-Balaka groups are linked and their top leader was NGAISSONA because all the statements on behalf of the Anti-Balaka were made by him.

136. [REDACTED]

137. [REDACTED] From my knowledge, there were many Muslims arrested in the provinces that were not released.

138. On two or three occasions, they had freed the Muslim(s) in front of witnesses. They released him in front of the Tribunal de Grande Instance of BANGUI. This



139.

140.

141. One particular day, three Muslims were released. Only the men were released. They were from mixed ethnic groups but the majority were from the Peulh ethnic group.

142. I do not know or have the contact details of the Muslims who were arrested and released.

143. During the crisis they did not free the Muslims at all. It only happened towards the end when we started to share information and talk of social cohesion. That is when they would "sometimes" free some Muslims.

144. I believe and suppose that the Muslims were kept in the Anti-Balaka camps either at the BOY-RABE Camp or BOEING Camp towards BIMBO.

145. In BIMBO, it was RAMBO in charge. In the 4th *Arrondissement* it was NGAISSIONA and in the 7th *Arrondissement* it was EMOTION.

146. I know they were in the field at the time of the crisis too. I know this because our brothers in the provinces told us. I also got information from those who stayed in the different *Arrondissements*.

147. These Muslims arrests occurred in the provinces and also in BANGUI at the time of the crisis. In town, Muslims would be identified or recognized and just taken.

148. I was coming back from work and I came across an Anti-Balaka in the street. He recognized me as a Muslim because he noticed my mark on my forehead. He started to verbally threaten me. He told me that, "if he killed me today he would drink my blood". He said that my brothers, the Seleka, had killed many of his Central Africans. We started arguing and that drew the attention from other people around. they rallied and told him not to



hurt me [REDACTED] They said it was time to forget and for social cohesion. I did not know who this Anti-Balaka was.

149. The different Anti-Balaka groups associated to MOKOM and EMOTION reported to NGAISSONA's central group. They would communicate by calling one another regularly by phone. RAMBO, however, was more the Chief of the OMBELLA-MPOKO and LOBAYE. He did not report to NGAISSONA. MOKOM's base was located in the Province in the OUHAM region, BOSSANGO.

150. Information told around town was that these Anti-Balaka groups were financed by outgoing President BOZIZE. However, the MINUSCA came here to disarm the Seleka but they also said they were forced to give weapons to the Anti-Balaka in order to identify and flush out the Anti-Balaka "*Chef de Groupes*". We did and still do not understand that explanation but both sides now say they were used during the conflict by FRANCE and/or MINUSCA. [REDACTED]

151. In [REDACTED] I did see the physical presence of "RAMBO". He patrolled between [REDACTED] His vehicle was a 4x4 with a double cabin. He was always with his Anti-Balaka people, as companions. I did not see him commit crimes, just coming and going. It was only when he killed someone that we heard or got the news. Sometimes, he would kill his own companions. I know this because he killed his Aide de Camp, who was a military from the FACA. He was living in the BIMBO neighbourhood. "RAMBO" killed him and the body was brought back into the neighborhood. His name was Oscar SEDA. [REDACTED]

[REDACTED] I do not know any other incidents involving RAMBO. [REDACTED]

152. Most of MOKOM's involvement was in the provinces. I do not have any specific information about him and I do not know his full name. The only thing I heard was that he was an Anti-Balaka and he controlled an area of OUHAM, specifically in BOSSANGO. I do not have any information on any of his elements.

153. I do not know regarding Anti-Balaka specifics on the ground or in the provinces. All I know is that [REDACTED] had a base and he was leading the actions in the field. He had his activists in the field do the general operations. [REDACTED]



154. [REDACTED]

155. There were attacks between the Anti-Balaka and the Seleka in KAGABANDORO, DEKOA and KOUANGO recently, according to the information that I received.

156. I can tell you that the "RAMBO" Anti-Balaka group is still harassing Muslims on the road to MBAIKI. [REDACTED] dealing with this. Anti-Balaka are harassing [REDACTED] and the Muslim population there, even if RAMBO is in jail. [REDACTED]

Collection and burial of bodies

157. According to the Coran, when a Muslim dies in the day time, we have an obligation to wash and pray over that body and bury that person immediately. If they die in the afternoon or in the night, we do keep the body, wash it, pray over it and then bury it first thing in the morning.

158. This principle was not able to be practiced during the crisis because of the security situation.

159. In the *3rd Arrondissement*, Muslims could not leave that area. When a Muslim died, that person was usually buried in the residential compound. However, most of the Muslims were buried in the Church yard of the *3rd Arrondissement*. [REDACTED]

160. The Muslim cemetery in BANGUI was behind the airport towards BOEING. However, those who were not in the *3rd Arrondissement* were buried in the ZILA cemetery in BIMBO.

161. In the *7th Arrondissement*, they were buried in the traditional cemetery towards Camp KAISAI. I am not aware if there were Muslims buried in a mass grave. We as Muslims could never bury our Muslim brothers in a mass grave.

162. I do know the ALI BABOLO Mosque located in the *3rd Arrondissement*. I did not go there during the crisis. I did not go because entry into KM5 was not possible. Those of us who were not already in the *3rd Arrondissement* could not go there. If you were a Christian seen going there you are considered as a traitor and as a Muslim you were in danger leaving with the Anti-Balaka who had formed a loop around the KM5 area.



163. A lot of the time, the bodies were sent there, washed and prayed over and then buried. They were buried either in the neighborhood or in that area of the Church in the *3rd Arrondissement* that I mentioned before.
164. I do not know how many bodies were taken to the ALI BABOLO Mosque. Maybe the Imam of that Mosque would be able to tell you.
165. Sometimes the body was washed before it arrived to the Mosque or washed after it arrived in the Mosque. There is a mortuary there. A body can be washed in the morning and taken to Mosques, and those who die at night, are kept at the Morgue and washed and perfumed.
166. The Central and ALI BABOLO Mosques are the only two that have morgues.
167. Burying Muslim bodies in a Church yard is not according to tradition but they chose the grounds of the Church based in the community because of the crisis. There was a Special Committee created to exhume these bodies and move them to the Muslim cemeteries. It was organized at the end of the crisis. This committee was set in place by the "wise people" of PK5. [REDACTED] will know their names since he is the one who supervises this committee. I do not know if this committee is operational.
168. To date, I have not heard that any bodies have been removed, exhumed or moved to the Muslim cemetery. This committee was created in anticipation of the time of peace, because these bodies would have to be removed from the Church compound. During the crisis there was no place to bury their dead. They could bury them in that space and that is why they used that Church space. Once exhumed, the bodies will go to the Muslim cemetery since the road has now opened up.
169. The Muslim cemetery was blocked by the Anti-Balaka during the crisis. There was a leader but I do not know his name. He came around the time that they were selling off the lands that belong to the Muslim brothers. [REDACTED] The goal in this was to pitch Muslims against Christians.
170. The RED CROSS did a lot of work during the crisis and that must be acknowledged. They would collect the numerous bodies from the road side on the road to FATIMA, on Avenue BOGANDA. Most of bodies were buried around BIMBO. The Muslims bodies were recovered by just Muslims people from the 3rd Arrondissement. They buried their own and others districts did the same for their own. The Red Cross would sometimes collect the abandoned bodies in the streets. In the case of the 3rd Arrondissement, when the Red Cross collected an abandoned body, they immediately assume that it was a Muslim corpse and they would bring it



to the ALI BABOLO mosque where there is a morgue. The name of the ALI BABOLO Mosque is NOUR AL ISLAM but generally people call it ALI BABOLO mosque. ALI BABOLO is the name of the man who had built the Mosque.

171. Any abandoned body identified as non-Muslim was taken by the Red Cross and buried at the ZILA cemetery in BIMBO.

172. [REDACTED]

173. [REDACTED]

174. [REDACTED]

175. I do believe these meetings had an impact on the Anti-Balaka and their movement. After these meetings the extent of the actions and reprisals lessened. For instance, before Muslims could not enter the 4th *Arrondissement* but after these meetings, Muslims could. In the COMBATTANT district, we as Muslims could not enter at first but later could.

176. It was NGAISSONA who was in charge of Anti-Balaka at that time. Where ever you went it was his name that was quoted as the leader of Anti-Balaka.

177. [REDACTED]
[REDACTED] talk to NGAISSONA to improve the Muslims situation. [REDACTED]
Anti-Balaka would have continued with the same stance and attitude and the crises would have lasted even longer. People said NGAISSONA was the one to deal with, not MOKOM, EMOTION or YEKATOM.

178. YEKATOM RAMBO only appeared on the scene about a few years ago. I believe NGAISONNA was here since the beginning of the crisis even when the Anti-Balaka entered BANGUI. I know this because he was on the radio giving radio interviews. He spoke in the name of Anti-Balaka. He was the one who was there and spoke a lot to radio.



179. [REDACTED]

Displacement of population

180. When the violence started, the Muslims got very worried. We were receiving information that the Anti-Balaka were coming into BANGUI and were randomly executing and killing Muslims. All the Muslims were scared to come out of their homes and afraid to come across an Anti-Balaka in their travels.
181. I am talking namely about all the neighbourhoods of BANGUI, even including the *3rd Arrondissement*. This is what led to the Muslims leaving the capital. Most of those who left went across to the Democratic Republic of Congo (DRC) by using the river. They could not use the roads because it was too risky and they were too afraid of encountering Anti-Balaka. Even the Muslims from the provinces came down to BANGUI area to cross the river to go to the DRC.
182. They came from the provinces of OUHAM, OUHAM PENDE, OMBELLA-M'POKO and LOBAYE. Those in the provinces living closer to MBOMOU, BANGASSOU were crossing the river up there into the DRC. The Muslims from MAMBERE-KADEI and NANA-MAMBERE went to CAMEROON. Those from LOBAYE would go to the Republic of CONGO (BRAZZAVILLE).
183. Because of the Anti-Balaka reprisals the Muslims were leaving from everywhere.
184. The foreign Muslims who were Chadians and all other Muslim ethnic groups got together in KM5. They went there because they could not leave or get out of BANGUI or the country. Muslims felt safe in the KM5 area because there was an armed self-defence group there. The Anti-Balaka had tried to enter KM5 several times but they were not successful.
185. The Chadian President, Idriss DEBY also sent trucks and buses to come and get all Chadians out of the capital. Many Chadians Muslims got out of the country by large trucks sent from CHAD.
186. It was International Organization for Migration (IOM) NGO that was responsible for moving or relocating of the Muslims. They facilitated the moving out to the North of CAR or to CHAD with MINUSCA security escorts. The IOM did this without any consultation the Islamic Community, the Central Africans and or the President of the CAR at that time.



187. [REDACTED] approached the MINUSCA about this situation and asked them why they were doing this.
188. When the civilian Muslims were being displaced there were also armed Seleka members amongst them. They were able to move with their arsenal. We asked MINUSCA why they were allowed to join the others with their firearms and they replied that it was allowed to facilitate them being disarmed later. This is the excuse they were giving [REDACTED]. The MINUSCA had a separate agenda, to divide the country into two.
189. This is a policy that was led by FRANCE. This is according to information brought back by the three religious leaders: [REDACTED]. They were called by French Ambassador in CAR and told that the cohabitation between Christians and Muslims was impossible. They even had discussions in FRANCE and the three leaders were questioned by the French President. These discussions went even up to the UN Headquarters.
190. We were hearing on the RFI radio that this was a religious war or crisis and it was not. We refused to accept that this was a religious crisis or on religious grounds. There was not one Priest or Imam who was preaching to take up arms against CAR people.
191. Even if some Muslims joined the Seleka, they did not declare it officially or publically that it was a war against Muslims and Christians. These three leaders, before, after and during were always together and preached social cohesion. If certain Muslims did join the Seleka, they did it on their own [REDACTED].
192. Luckily, these three leaders opposed this policy proposed by FRANCE to divide the country. They asked the Secretary General of the United Nations to come to BANGUI to experience life on the ground. He did come to see the situation for himself and saw that all the information he was given was false or inaccurate. That is why this initial policy or project to divide us did not come about.
193. The Muslims were displaced from their houses to go elsewhere to escape the crisis. The Muslims did accept their displacement out of BANGUI by the IOM agency voluntarily. They accepted to leave but the reason they left was because they were very afraid of reprisals from the Anti-Balaka. They feared the Anti-Balaka because they were merciless and no longer saw or knew who was a Central African or not. I am sure that if the Muslims would not have been or felt threatened, they would not have left BANGUI.



194. I am not sure what took place in the provinces. In MBAIKI the IOM vehicles arrived and the Muslims were obliged to be taken away. They were not given a choice.

195. There had been cohesion there and the Chadian Muslims had families, established business and homesteads that they did not want to leave. That was forced displacement by the IOM.

196. Even if the Muslims left BANGUI, in our mind you hoped to come back one day. Proof of that is when tensions subsided some, not all Muslims returned to BANGUI. The Muslims who left externally had the status of refugees.

197. [REDACTED]
[REDACTED] Most of the CAR Muslims who sought refuge there have returned to BANGUI. The few who are left there have no jobs or family here so stay there.

198. The displacements started in 2013 and 2014. In the BANGUI area, the displacements took a long time. People gradually left the capital over a period of two to three months.

199. The demographic breakdown of the Muslims who left was mixed. Groups were composed of men, women and children. Sometimes whole families would go. To my

[REDACTED]
[REDACTED]

200. [REDACTED]
[REDACTED]
[REDACTED]

201. There were three ways of displacement used. The first two were by river and by IOM vehicles and the third was by AIR. The Muslims from SENEGAL and MALI left through arranged air travel.

[REDACTED]
[REDACTED]

[REDACTED]

Muslim convoys

202. The convoys were organized by the IOM. I estimate that about three quarters of the CAR Muslim population in total left the country. There are only a marginal few Central Africans who came to BANGUI. In the provinces, most have all left. The Anti-Balaka massacred a lot of Muslims in the provinces.

203. I do not think the convoys vehicles were attacked because they were escorted by MINUSCA and they ensured their safe passage until they left. There were many vehicles used. I can estimate around thirty vehicles just for BANGUI. There were Muslims coming from the provinces to BANGUI to get on one of these vehicles.

204. The vehicles that came from CHAD either left from the PK5 or the town centre of BANGUI. They were located in the town centre and would park opposite the Chadian Embassy. The vehicles were escorted by the MINUSCA forces when they came out of KM5. In my opinion, they were escorted to ensure the safety of the Muslims because at any time or at any point in the road they could have been attacked by the Anti-Balaka. I did not personally receive any information that any vehicle got attacked.

205. I do not have actual figures before the crisis, but about 10% to 13% of the CAR population were Muslims. One thing in CAR is that Muslims in country are mainly those who come from outside the country of CAR. They are mostly composed of Chadians and Hausa. They outnumber the Central African Muslims. Because of the Chadians behaviours, it was the Central African Muslims who were left and had to pick up the pieces.

206. [REDACTED]

making (this is a metaphor). DJOTODIA could not control Seleka at all and so that is how and why the Anti-Balaka came to be and took their revenge.

207. [REDACTED]



Institute for Rural Development. He is an influential member of the Islamic Youth of CAR. His contact details are: [REDACTED]

208 [REDACTED]

The enclaves

209. I think it was only the KM5 that was an enclave in BANGUI during the crisis. The Muslims were confined there. It was because they were afraid and felt threatened by the Anti-Balaka, the civilian general population and also the non-Muslim population.
210. I cannot say a number for then or now because I do not know. At the time of crisis many left and now some came back. [REDACTED]
211. The KM5 was not just statistically a Muslim majority at the time before the crisis. During the crisis many in KM5, mostly Muslims brothers also had left and most have returned. The numbers have increased. When you go to KM5 – it is kind of living again. During the crisis it was mostly composed of civilians and some FACA. There were also many young people during the crisis. The elders had left.
212. Currently, nearly all have returned to the *3rd Arrondissement*. There are military people there and we see them in uniform. They are FACA who live in KM5, go to work and return. There are also the self-defence groups that are still armed but they do not bother people too much anymore. Now when they try to harass or threaten the merchants and shop keepers, they demonstrate and have weapons of their own. The self-defence groups exploited the shop keepers and business people before but now they are pushing back.
213. In KM5 there are some schools; the school GBAYADOUMBIA and the school NASREDINE (a Franco-Arab School). There are also Coran schools.
214. In the provinces, Muslims escaping the crisis were confined to the refugee camps and most were located in Church compounds. This is the case for BANGASSOU, MOBAYE, and KEMBE and is still current today. I do not know if there are any reports or documents about this in the Islamic Community. With the FACA being deployed, the situation has somewhat stabilized, like in BANGASSOU.



215. [REDACTED]

216. [REDACTED]

217. The investigators asked me if I have some potential information about the SGBC?

218. I have no information about this. I did not receive any information personally. [REDACTED]

219. The investigators asked me if I have some information about the child soldiers?

220. We heard that they had child soldiers both on the Anti-Balaka and Seleka sides. I heard that they had been forcibly taken on or conscripted (reeled in) to assist in their offensive actions. I did not go out during the crisis so I did not see any myself. For Anti-Balaka it was mainly in BOGANGOLO and in OUHAM, going towards BOSSANGO. For KM5 it was the self-defence groups and they got children to take up arms. In relation to Seleka, they got children to join them everywhere. [REDACTED]

221. The investigators asked me if I have potential information about the destruction of school or building dedicated to education?

222. In BANGUI the only school or training centre destroyed was the one in PK16. The school establishments in the provinces were taken by the Seleka or Anti-Balaka, even private homes.

223. The investigators asked me if there was a *Centre de Formation islamique* in KM5?



224. The *Centre de Formation Islamique* that I know was not in KM5 but it was in PK16. This Training Centre was built by the African Muslim Agency. There is no Muslim Training Centre in KM5.
225. The training centre in PK16 was large. There were girls and boys who attended. It was co-ed (both genders) and was also a boarding school. It was attended by both Muslims and Christians though. It was called the *Centre de l'Agence des musulmans d'Afrique*. This one was completely destroyed in PK16.
226. There was also an identical school in the 4th Arrondissement, built by the same people. It was in the area of the Anti-Balaka stronghold but it was not destroyed. I do not know why, NGAISSONA can give you the answer to that
227. There was the Radio AMMA station on the road to the airport. It is called also called '*Radio Voix de la Paix*'. It was the main HQ Muslim Agency of Africa radio station. This Radio station was also destroyed by the Anti-Balaka in 2014.
228. The investigators asked me if I have some information related to GUEN?
229. I did not get any specific information on GUEN [REDACTED]
230. The investigators asked me if I can provide some leads or names of people that can be of interest for the ongoing investigation?

231. [REDACTED]

[REDACTED]

[REDACTED]



ANNEXES

232. The following annexes are attached to my statement. I have read, dated and signed them:

-ANNEX 1: List of the Mosques in the provinces of the CAR;

ANNEX 2: [REDACTED]

ANNEX 3: [REDACTED]

ANNEX 4: List of the BANGUI Mosques including the destroyed ones (marked in red crosses X).

ANNEX 5: [REDACTED]

ANNEX 6: [REDACTED]

ANNEX 7: [REDACTED]

Closing Procedure

233. The investigators informed me of the protective measures that may apply during and after the investigation and/or trial proceeding.

234. I have nothing to add to the above statement nor do I have anything to clarify. I am available to be contacted in the future for clarifications or questions on topics not covered during this interview.

235. I have given the answers to the questions of my own free will.

236. There has been no threat, promise or inducement which has influenced my account.

237. I have no complaints about the way I was treated during this interview.



WITNESS ACKNOWLEDGMENT

I have read over this statement/this statement has been read over to me in the French language and it is true to the best of my knowledge and recollection. I have given this statement voluntarily and I am aware that it may be used in legal proceedings before the International Criminal Court and that I may be called to give evidence in public before the International Criminal Court.

[REDACTED]



INTERPRETER CERTIFICATION

1. I, [REDACTED] certify that:

2. [REDACTED]

3. [REDACTED]

4. [REDACTED]

5. He has acknowledged that the facts and matters set out in his statement, as translated by me, are true to the best of his knowledge and recollection and has accordingly signed his signature where indicated.

Signed: [REDACTED]

Dated: [REDACTED]

