



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 "In the name of Allah,
 The Beneficent, The Merciful".



THE CALL

JOURNAL OF THE AHMADIYYA ANJUMAN ISHA'AT-I-ISLAM.
 TRINIDAD & TOBAGO

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TENTH ANNIVERSARY
 OF
 AHMADIYYA ANJUMAN ISHA'AT-I-ISLAM
 TRINIDAD & TOBAGO



Brief Report 1975-1985

by

Iqbal Hydari,

General Secretary of Trinidad Anjuman



Presenting a brief report on our achievements over the last ten years is a most pleasureable but difficult task. Difficult in the sense that so much must be curtailed to fit the time at our disposal. I shall therefore highlight the main achievements of each year without elaborating too much.

1975

On June 9, 1975 a group of Ahmadis met at the Fireburn Mosque and took the initiative of the formation of an Ahmadiyya Anjuman Isha'at-i-Islam, Trinidad. Immediately Rules were drawn up to run this organization and it was presented to a meeting of Ahmadis at its first *Jalsa* on December 26, 1975. The draft constitution was ratified and the election of an Executive Committee took place. Thus was born the Ahmadiyya Anjuman Isha'at-i-Islam Trinidad, as a distinct and separate Muslim body.

We believe in the finality of Prophethood in Muhammad.

مَعَكُمْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

www.aaiil.org

1976

The First Executive Committee of the Anjuman immediately set its goals on the propagation of Islam and appointed Maulana Mustafa Kamal Hydal as its Religious Head and a full-time Missionary. His salary was paid through the efforts and commitment of its small membership who contributed a percentage of their monthly salary towards the propagation of Islam. The Executive Committee initiated the publication of a monthly Journal *The Call*. It organized a series of street-corner meetings known as "Jihad Meetings" whereby Islam was taken to the man on the street. It published the booklets "Salaat or Muslim Prayers" and "Prayers of the Holy Qur'an". It made close contact with the Guyana Ahmadiyya Anjuman, and the Trinidad counterpart of the Nation of Islam of America. Hazrat Dr. Saeed Ahmad Khan then Vice President of the Central Anjuman at Lahore was the guest of the Anjuman during this year, and a programme of activities was arranged for him. This year also saw the formation of the Ahmadiyya Women's Movement as a body designed to cater for the special needs of our womenfolk and to assist the Anjuman in its propagation work.

1977

During this year the Missionary started Qur'anic classes at various mosques and a *Maktab* class was formed at the Fireburn Mosque. The Missionary along with one of our Imams also began to conduct Religious Instruction classes at some of our Secondary schools. The Anjuman reprinted the booklet "A Catechism" by late Moulvi Ameer Ali. The growth of Qur'anic classes at Mosques and the general demand for our Missionary to participate in functions throughout the country necessitated proper arrangements for transport. The Anjuman therefore bought a vehicle for propagation work and made it available to the Missionary. The Ahmadiyya Youth Movement was reactivated and a delegation attended a youth rally in Guyana. The Missionary was also released to do three weeks of propagation work in Guyana. The Anjuman hosted Moulvi Abdur Rahim Jaggoe from Holland and arranged a programme of activities on his visit. During this year the Conference of the Muslim World League (*Rabita*) took place in Trinidad. The Anjuman by way of an adver-

tisement in the newspaper wrote an open letter to the President and people of Trinidad and Tobago exposing the repressive policies of *Rabita* and in particular its attitude to non-Muslims.

The Anjuman was indeed fortunate to be blessed with the heritage of Moulvi Ameer Ali's Library. In consequence, a Library and an office was erected at our Head quarters. The constitution of the Anjuman was finally adopted after a number of amendments, on November 22, 1977. The Anjuman relentlessly pursued the course of having the Anjuman registered as an Incorporated body. Despite objections by the Sunnat-ul-Jamaat, the Ahmadiyya Anjuman Isha'at-I-Islam became an incorporated body by an Act of Parliament on December 14, 1977. At our Annual Jalsa in 1977, Maulana S.M. Tufail was the special guest of the Anjuman.

1978

Early in the year, the Missionary accompanied Maulana S.M. Tufail to Guyana and Suriname on Missionary work, as a consequence of which a Youth seminar was held in Trinidad and 33 youths from Guyana and 5 from Suriname attended. The Missionary and 26 members also visited Caracas, Venezuela and established contact with Muslims there. During the year the Anjuman turned to social services and set up a committee known as "Commserv" whose sphere of activity was to establish closer working ties with Muslims as well as non-Muslims in the Fireburn area. The Anjuman also began to offer free medical services for circumcision.

1979

In 1979 the first set of Marriage Officers of the Anjuman was appointed by the President of our Republic. Our Anjuman began to make its impact on a National scale. It submitted Memoranda on: The School Feeding Programme, Government's White Paper on Law Reform and it participated in the activities of the National Eid Festival. The Anjuman also presented to the Central Anjuman in Lahore (Pakistan), a memorandum on the London Mission. During 1979, the Anjuman again hosted Maulana Sheikh Muhammad Tufail and arranged a programme of activities for Dr. Nazirul Islam, Imam, London Ahmadiyya Anjuman who was also a guest of the Trinidad Anjuman.

1980

In collaboration with Dawat-ul-Islam, an International Convention was held. Maulana Sheikh Muhammad Tufail again visited Trinidad, and the Missionary Maulana M. Kamal Hydal was made available to him, to assist in classes which were conducted by Maulana Tufail. During his visit the Anjuman was given the first option by Maulana Tufail, for the publication of his book "Dictionary of the Holy Qur'an". The Anjuman accepted the honour of this noble task. The Anjuman was vociferous also on the international scene, and issued statements on the situation in the Middle East. It participated in Human Rights programmes and the Missionary delivered a lecture on "Human Rights in Islam" at the Presentation College, San Fernando.

1981

The Anjuman initiated Continuous Education classes during the year. Younger members of the Anjuman were given the opportunity to speak on topics assigned to them. The classes were held island-wide in various Jama'ats associated with the Anjuman. 1981 saw the publication of the book "Tayo Lies". This was the culmination of a work assigned to the Missionary by the Anjuman in reply to a booklet "Facts about Ahmadiyya Movement" written by Mallam Salahuddin Tayo. Mallam Tayo had written derogatory about the Ahmadiyya Movement and in particular had made adverse comments about the Missionary and his family. The Missionary visited Suriname to renew friendship there and the President of the Anjuman and his wife represented the Anjuman at the Jalsa of the Ahmadiyya Jama'at in Holland. Moulvi Abdur Rahim Jaggoe of Holland also visited Trinidad during the year and a programme of activities was drawn up for him. In aspiring to carry the message of Islam, Jama'ats were encouraged to organize programmes, and during the year the introduction of 3-day Qur'anic functions became a reality.

1982

Continuous Education Classes continued into 1982. At the same time, it was felt that the Message of Ahmadiyya Movement should be projected. A lecture on "New Evidence on the Death of Jesus" was held at the Reinzi Complex. It was followed by a film on the

“Shroud of Turin”. On the international scene, the Anjuman protested on the massacre in Lebanon. Letters to this effect were sent to the Honourable Prime Minister and to the American Ambassador. The Anjuman was also vociferous on the Declaration of Eid Holiday. The Anjuman protested to the Government indicating that they were being misled by other Muslim bodies. It is a well known fact that the Anjuman was again correct in its determination of Eid. During 1982 the Anjuman initiated Research Classes. At these classes, by a small group of members interested in research, topics were assigned and members met to present and discuss their findings on various religious matters. In commemoration of Eid al-Adha, the Anjuman initiated a programme of Inter-faith meetings. The Missionary lectured to Pastors of the Seventh Day Adventist Church and also to the First United Apostolic Church of Jesus Christ. During 1982, the Missionary visited London to do missionary work, on the invitation of London Jama‘at.

1983

1983 is a significant year in the history of the Trinidad Ahmadiyya Anjuman, not so much for the work it accomplished, but more so for what God prevented others from accomplishing. The Ninth International Ahmadiyya Convention was held in Trinidad, and on our opening night of August 12, 1983, three bombs exploded injuring 14 persons. A fourth which was designed to be more lethal than the others, mysteriously did not go off. The machinations of those who tried to wipe out Ahmadiyya Anjuman from Trinidad, were thwarted by God Himself. The event accomplished more for our Anjuman, than all its years of propagation work. Ahmadiyya Anjuman became a household word in Trinidad and Tobago and its sphere of influence has grown enormously. The year however did not pass by in remorse. A missionary training programme was instituted and Mr. Imtiaz Rasheed of Guyana and Mr. Ahmad Surayuda of Indonesia served as Missionary in Training under the guidance of the Missionary of the Anjuman. Training courses were conducted every day for these two Missionaries in Training.

1984

The year began with the Anjuman offering services to its members

in matters pertaining to their economic well being. A lecture on "Recession as it Affects the Muslims of Trinidad and Tobago" was organized. This was followed by a seminar which dealt with Income Tax, Pension and National Insurance. To educate the community at the time of Carnival, lectures on Drug Abuse and Alcohol were given at Secondary Schools. A similar lecture was given by the Missionary at the Tacarigua Presbyterian Church. Members of the Ahmadiyya Youth Movement participated in a Youth Convention in Guyana.

The Missionary left Trinidad for London to be at the bed side of Maulana Tufail, who was ailing. He was unfortunate to meet him alive and participated at his Janaza prayer. The Trinidad Anjuman held Janaza prayer for Maulana Tufail on April 29. A tribute to him was also held in Trinidad. The Anjuman launched a publication fund for purposes of printing his works. Later in the year the Missionary returned to London to sort out Maulana Tufail's books and manuscripts. He was assisted by Mr. and Mrs. Wahid Omardeen and Mr. and Mrs. Faisal Hosein. Maulana Tufail's Library has been vested with the Trinidad Anjuman and the Anjuman has been delegated with the responsibility of publishing his works. Eid al-Fitr this year again brought about controversy. The Government of Trinidad and Tobago accepted our recommendation, much to the annoyance of the other Muslim Organizations. The Anjuman was again correct in its determination. The Anjuman decided that a book should be printed before the next month of Ramadan in order to eliminate the yearly controversy. A farewell function was held for Mr. Ahmad Surayuda who left for Indonesia after one year of Missionary Training in Trinidad. The Missionary presented a paper on "The Muslim Experience in Trinidad and Tobago" at a Conference on East Indians at the University of the West Indies, St. Augustine.

1985

1985 has been designated the year of Printing by the Anjuman. It has already reprinted "Muslim Prayer Book" by Maulana Muhammad Ali, and "Muhammad and Christ" also by Maulana Muhammad Ali. It has published the booklet "The Crescent (Religious and Scientific Information Regarding its appearance).

There has been no controversy this year on Eid al-Fitr, and our recommendation was again accepted by the Government. There are other books designated to be reprinted and also new ones to be published.

A Summary of the Proceedings

TENTH ANNIVERSARY CELEBRATIONS AHMADIYYA ANJUMAN ISHA'AT-ISLAM INC. TRINIDAD & TOBAGO

Saturday 3rd August, 1985 – Opening Session

'Isha' Congregational prayer was led by Imam Mohammad Anwar (UK)

Venue: The Mosque, Uquire Road, Freeport.

Chaired by: Mr. Enayat Mohammad, President A.A.I.I. Trinidad and Tobago

Opening Du'a and Quranic recitation: Imam Mohammad Rafeek
Song of Islam: Shaffiat Shorab

Brief Report: Iqbal Hydal, Secretary, A.A.I.I. Trinidad & Tobago

Messages from Foreign Delegates: Imam Mohammad Anwar (UK and Central Ahmadiyya Anjuman, Pakistan), read out Hazrat Ameer Dr. Saeed Ahmad Khan's message, Mr. Sharief Nancoe (Holland), Mr. Yusuf Wazir (Suriname), Moulvi Mohammad Rasheed, Chief Missionary, Ahmadiyya Anjuman (Guyana), Mr. Ishtiaq Mellick (London) read out Sh. Mian Farook's message from Pakistan. Miss Shaira Rafeek, Correspondent Secretary read out message of the president of Rotterdam Jama'at (Holland).

Speech: "Our Role as Missionaries" by Maulana M. Kamal Hydal, Religious Head, Ahmadiyya Anjuman Ishaat-i-Islam, Trinidad and Tobago.

Closing du'a: Mr. Arthur Deen.

Sunday 4th August, 1985 - Morning Session

Venue: The Mosque, De Gannes Lane, Siparia

Chaired by: Mr. A.Q. Syne, President, Anjuman Hidayatul Islam

Opening du'a: Imam S.M. Kaidar

Quranic Recitation: Mr. Shaheed Mohammad

Song: Mr. Yusuf Wazir (Suriname)

Talk: Imam Mohammad Anwar, Imam of London Mission (UK)

Song: Mr. Yusuf Wazir (Suriname)

Greetings: Mr. Sharief Nancoe (Holland)

Message of Islam by Moulvi Mohammad Rasheed, Chief Missionary, Guyana Ahmadiyya Anjuman.

Greetings: Mr. Ishtiaq Mellick (UK)

Closing du'a: Mr. Amrul Ali

Afternoon Session

Song of Islam: Mr. Yusuf Wazir (Suriname)

Greetings: Nasir Ahmad (Pakistan)

Songs of Islam: *Maktab* Choir, Comuto Jama'at, Faid Ali, Zameena Mohammad and Zorida Mohammad

Quranic recitation: Heyatul Ali, Gasparillo

Songs of Islam: Mrs. Zekeya Hosain (Gasparillo), Freeda Mohammad (New Grant), Rabia Razack and Farzan Khan (Iere Village).

Talk: Sherina Sulaiman (Fireburn)

Songs of Islam: Mrs. Nariman Hydal (Fireburn), Yusuf Wazir (Suriname)

Impressions and Remarks: Mr. Ousman Hosein (Arouca), Mr. Arthur Deen (San Fernando) and Mrs. Zarina Mohammad (McBean).

Song of Islam: Haida Mohammad

Announcements: Mr. Noor Mohammad

Song of Islam: Rasheeda Mohammad

Vote of thanks: Mr. Hamid Razack

Closing Du'a: Mr. Shaheed Mohammad.

Monday 5th August, 1985 – Afternoon Session Opening Ceremony of Islamic Research Library at 24 Ruhee Gardens, Calcutta Road No. 2, Freeport

Chaired by: Mr. Enayat Mohammad, President Ahmadiyya Anjuman Isha'at-i-Islam Inc. Trinidad and Tobago.

Opening remarks: Mr. Enayat Mohammad

Brief history of the Library: Maulana M. Kamal Hydal, Religious Head.

Opening speech: Mrs. Nasira Tufail, wife of late Maulana S. Muhammad Tufail.

Welcome remarks: Mr. Irfan Ali, son of late Moulvi Ameer Ali speaking on behalf of Mrs. Ameer Ali who has kindly donated books of her late husband known as Bee Library to Islamic Research Library.

Evening Session at Fireburn Mosque

Chaired by: Mr. Kalamazad Mohammad

Opening du'a: Imam Mohammad Rafeek

Qur'anic recitation: Shrina Sulaiman

Song of Ahmadiyyat: Zalimoon Mohammad

Speech: "Why I am an Ahmadi" by Kameel Mohammad (Iere Village)

Speech: "Mirza Ghulam Ahmad's love for Allah, the Qur'an and the Holy Prophet Muhammad" by Mr. Iqbal Hydal.

Songs of Islam: Amirron Khan, Shiraz Mohammad and Mr. Yusuf Wazir (Suriname)

Announcements: Mr. Enayat Mohammad.

Closing Du'a: Mr. Zaman Mohammad.

Tuesday 6th August, 1985

Venue: The Mosque, Torrib Trace, New Grant

Isha' congregational prayer was led by Imam Muhammad Anwar (UK)

Chaired by: Mr. Sheikh Mohammad, President, New Grant Mosque Board

Opening du'a: Imam Samad Shah

Qur'anic recitation: Sherida Mohammad (Maktab class)

Brief history of New Grant Mosque: Mr. Mohammad Hosein

Song of Islam: Farida Mohammad

Speech: "What I can do for Islam" by Sheriza Ali (Comuto)

Song of Islam: Zorida Mohammad

Speech: "The Role of Ahmadiyya Movement in facing the challenges of Modern Time" by Mr. Shaheed Mohammad (Comuto)

Announcements: Mr. Iqbal Hydal

Closing du'a: Imam Shah

Wednesday 7th August, 1985

Venue: The Mosque, Bonne Aventure Road, Gasparillo.

Isha' congregational prayer was led by Mr. Nasir Ahmad (Pakistan)

Chaired by: Mr. Subrattee Khan

Opening du'a and Qur'anic recitation: Amrul Ali

Speech: "Mirza Ghulam Ahmad—His life and Times" by Mr. Jaleel-ur-Rehman

Song of Islam: Zoraida Ali

Speech: "Why the world today needs Islam" by Hashmin Shah

Song of Islam: Zekeya Hosein

Talk: "My Impressions about Trinidad" by Imtiaz Rasheed (Guyana missionary in training).

Greetings: Mr. Joseph Ramshai (Elder of the Presbyterian Community, Gasparillo).

Song of Islam: Sharleene Deen

Closing du'a: Sylvan Ali

Thursday 8th August, 1985

Venue: The Mosque, Main Road, Iere Village

Chaired by: Mr. Hamid Razack, President Iere Village Mosque Board

Opening du'a: Imam Mohammad Hosein

Qur'anic recitation: Mr. Nasir Ahmad (Pakistan)

History of the Iere Village Mosque: Mr. Hamid Razack

Song of Islam: Zalimoon Mohammad

Speech: "What it means to me that Mirza Ghulam Ahmad is 'Christ-returned' by Ashmeed Ali (Gasparillo)

Song in English: Miss Sally Sultan (Guyana)

Talk: "My Impressions" by Ruhie Tufail (UK)

Speech: "Mirza Ghulam Ahmad—Prophet or Mujaddid" by Mr. Amrul Ali (Gasparillo)

Song of Islam: Sheraz Mohammad

Talk: "What Islam demands from us" by Moulvi Mohammad Rasheed (Chief Missionary, Guyana Ahmadiyya Anjuman)

Vote of thanks: Mr. Kameel Mohammad

Closing du'a: Imam Mohammad Anwar (UK).

Friday 9th August, 1985

Venue: The Mosque, Uquire Road, Fireburn

Friday Sermon: "Visions for the Future" by Maulana M.K. Hydral, Religious Head, Ahmadiyya Anjuman Ishaat-i-Islam Trinidad and Tobago.

Evening Session

Venue: The Mosque, Subratee Trace, Cunjal, Barrackpore, Comuto

Chaired by: Mr. Shaheed Mohammad, President, Subratee Trace Jama'at.

Qur'anic recitation: Sheriza Ali

Songs of Islam: Maktab class, Shiraz Ali and Farida Mohammad

Speech: "Islamic Propagation as a youth sees it" by Anisa Ali Bakhsh (Fireburn)

Songs of Islam: Sally Sultan (Guyana) and Zoraida Mohammad

Speech: "Ahmadiyya Movement—its contribution to Islamic Thought" by Mr. Kalamazad Muhammad (Fireburn)

Song of Islam: Zoraida Mohammad

Farewell remarks: Mrs. Nasira Tufail

Song of Islam: Rasheeda Ali

Vote of thanks: Mr. Noor Mohammad

Closing du'a: Mr. Qayyum Syne

Saturday 10th August, 1985

Inter-Faith Meeting – Closing Session

Venue: Riezni Complex, Southern Main Road, Couva

Topic for discussion: "The contribution of my religion to human Reformation in the 20th century"

Chaired by: Mr. Enayat Mohammad, President, Ahmadiyya Anjuman Isha'at-i-Islam Trinidad and Tobago.

Opening du'a and Quranic recitation: Imam Mohammad Rafeek

Bhajan: Gasparillo Choir

Speech: Pundit Ramesh Tiwari

Hymn: Gasparillo Choir

Speech: Rev. Harold Sitahal (Presbyterian Church)

Song of Islam: Gasparillo Choir

Speech: Maulana M. Kamal Hydal

Songs of Islam: Yamin Ali Bakhsh and Sheriza Mohammad

Farewel remarks: Imam Mohammad Anwar (UK), Mr. Sharief Nancoe (Holland) Mr. Nasir Ahmad (Pakistan) and Miss Ruhie Tufail (UK)

Vote of thanks: Mr. Iqbal Hydal

Closing du'a: Imam Shah

**NEWS ABOUT COURT CASE IN CAPETOWN
(SOUTH AFRICA)
PRELIMINARY JUDGEMENT**

by
The Supreme Court

Supreme Court Reporter: JUDGEMENT on preliminary legal questions in a “protracted and hotly contested” religious dispute between a member of the Ahmadi missionary movement and the Muslim Judicial Council has been handed down in the Supreme Court, Cape Town.

Mr. Justice H. Berman this week ruled that Mr. Ismail Peck, a member of the Ahmadi movement was entitled to approach the court to “enforce his alleged rights” to attend a city mosque and to be buried in a Muslim cemetery.

He also rejected the argument that Mr. Peck had no valid cause of action based on alleged defamatory statements by the MJC that all Ahmadis were non-Muslims, apostates and “Kaffirs” (disbelievers).

Judgement

The MJC had argued that Mr. Peck was not personally defamed in the statements.

The 20-page judgement was handed down on Wednesday—about eight months after the hearing closed.

Judge Berman said the court was “competent to deal with” the dispute over whether Ahmadis were Muslims or not.

“Indeed, it appears to me the question may well be more fairly and dispassionately decided by a secular court such as this than by some other tribunal composed of theologians.

“When regard is had to the considerable number of experts to be

called and the considerable volume of testimony to be given by them, this court may well be the most suitable forum to deal with the matter.”

As all four of the preliminary legal questions were answered in favour of Mr. Peck, the trial must proceed on the pleadings, he said.

Mr. Peck also seeks an order interdicting the MJC from spreading allegedly defamatory material.

The defendants were ordered to pay costs.

(*The Argus*, Friday July 26, 1985.)

COURT TO DECIDE STATUS OF AHMADIS

Supreme Court Reporter: A preliminary judgement in the Supreme Court this week cleared the way for a battle to determine whether Ahmadis are Muslims.

Ahmadis are one of two groups of adherents of Mirza Ghulam Ahmad, a 19th century theologian who was born in Pakistan, Mr. Justice H.L. Berman said in his judgement.

He said Ahmadis professed to be Muslims, but this would be contested by the Muslim Judicial Council, by the trustees of a mosque, and by the trustees of “the Malay portion” of the Vygekraal Cemetery in Athlone.

Mr. Ismail Peck, a member of the Ahmadi association and a plaintiff in the case, claimed that the Muslim Judicial Council had published “defamatory matter” to the effect that he and all Ahmadis were “non-Muslims, apostates and disbelievers” and as such should be denied entry to any mosque as well as burial in any Muslim cemetery.

Mr. Justice Berman ruled that Mr. Peck had a valid cause of action based on alleged defamation. The court also decided that it should go into the major issue of whether Ahmadis were Muslims.

The date for the main trial has not yet been set.

Mr. Ismail Mohammad, SC, and Mr. Louis Dison, SC, assisted by Mr. Shiraz Desai, instructed by H. Mohammad and Company, appeared for the defendants, while Mr. Ian Farlam, SC, assisted by Mr. J. Immerman and instructed by M.R. Khan and associates, appeared for the applicants.

(*Cape Times*, Saturday, July 27, 1985.)

A RULING BY A CAPE SUPREME COURT JUDGE

A Ruling by a Cape Supreme Court judge has set the scene for another bitter court encounter between the Muslim Judicial Council (MJC) and the Ahmadis.

Mr. Justice H.L. Berman's decision means that Ahmadi member Mr. Ismail Peck can pursue a court action for a ruling that he is Muslim, is entitled to attend mosque and can be buried in the Muslim section of the Vygekraal cemetery, in Athlone, Cape Town.

He also wants an order preventing the MJC from spreading allegedly defamatory statements about himself.

The Ahmadis claim they are Muslims because they believe in the five basic tenets of Islam.

Kicked out

Mr. Justice Berman ruled this week that a secular court (of law) was the appropriate forum for dispassionately deciding whether Ahmadis are Muslims.

Over the years, several, people have been kicked out of city mosques by Muslims because they were alleged to be Ahmadis or were sympathisers.

Mr. Peck plans to pursue his quest for a court ruling.

Despite this week's ruling, the MJC still claim a court of law is not the place to settle the dispute.

MJC stand

Sheikh Nazim Mohammed, president of the MJC, said this week: "We have emphatically stated that a non-Muslim court cannot give a decision on what is purely an Islamic matter.

"The Muslims will never allow any non-Muslim body or individual to decide who is, and who is not, a Muslim."

If Mr. Peck decides to continue his pursuit for a court order, the matter would go to court, probably, only next year.

If the matter comes to court again, the same, or similar, experts would have to come again to Cape Town to give evidence.

Four points

When the matter came before the Cape Supreme Court in November, last year, the MJC raised four points as to why Mr. Peck should not be allowed to proceed with the hearing.

The matter, then, was postponed to allow Mr. Justice Berman time to consider the four points.

The four points were:

Mr. Peck was not entitled to approach the court to enforce his alleged rights to attend the mosque;

He did not have the same right to be buried at the Vygekraal cemetery;

He did not have grounds on which to claim he had been personally defamed; and,

A secular court was not an appropriate forum for deciding whether Ahmadis were Muslims or not.

Rights

This week, in what is considered a major victory for Mr. Peck and the Ahmadis, Mr. Justice Berman ruled against the four points.

He said Mr. Peck was entitled to approach the court to enforce his rights and that the matter should proceed to trial.

His ruling means the religious dispute would go to trial yet again and that the overseas experts on Islamic law would have to come to Cape Town for a third time.

Mr. Berman said: "Certainly with regard to the considerable number of experts to be called and the considerable volume of testimony to be given by them then this Court may well be the most-suitable forum to deal with them and their evidence.

Legal costs

He also ruled the MJC should pay the legal costs of the latest hearing.

Last year, when the matter came before Mr. Justice Berman—for the fifth time since 1982—both parties called in international experts from as far afield as Pakistan and Canada.

Mr. Berman said: "Our courts have never lacked the courage to deal with doctrinal disputes where this has been necessary, nor have they shirked from such obligations."

He said the discretion vested in the court should not be exercised against a claimant for a declaratory order on the ground that the issue to be decided was a theological, rather than a secular, one.

Sheikh Mohammed said in a statement this week the question had to be decided in terms of Islamic law.

(Sunday Times, July 28, 1985.)

We accept Hadrat Mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiyyah Movement as the Muhiiddin of the 14th century and we affirm that he never claimed to be a Prophet.

SOUTH AFRICAN CASE WON

The legal wrangle lasting three years between members of the Ahmadiyya Movement [Lahore Section] and the Muslim Judicial Council ended on Wednesday 20th November, 1985 with Mr. Ismail Peck being declared a Muslim by order of the Supreme Court, Cape Town.

Mr. Justice Williamson ruled that Mr. Peck was entitled to "the same rights and privileges as pertain to all Muslims", including the right to worship in a Mosque and the right to be buried in a Muslim Cemetery.

He also granted an injunction prohibiting the MJC from disseminating or publishing defamatory material concerning the Ahmadiyya Movement and its members, including that they were non-Muslims, disbelievers [Kaafir] or apostates [Murtad], that they rejected the finality of the Prophet Muhammad and that to marry an Ahmadi was against Islamic Law.

On the evidence before him, the Judge said, it was clear that the Mirza's beliefs fully accorded with the Qur'an and the religious tenets of Islam. He accepted without hesitation the expert historical and theological evidence given in Urdu over six days by Hafiz Sher Muhammad, "a man of great learning and dignity".

Name:

Address: