

Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji

A Brief History in Fiji

On Wednesday 3rd October 1934 at 10.15 am, the Ahmadiyya¹ Anjuman Ishaat-i-Islam² (Lahore)³ was registered in Fiji by Maulana Mirza Muzaffar Baig Sateh⁴ (b.1900-d.1980).

First Muslim Society Registered in Fiji:

This religious body, the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) was the first Muslim society officially registered in Fiji at the time with the British Colonial Government administration in Fiji. The registration was a requirement under the Religious Bodies Registration Ordinance No 3 of 1881.

The Registrar of Titles, Mr D K MacDonald witnessed signatures from: Messrs Nura Abdul Khan (President), Sahu Khan Snr. (Vice-President), Mohammad Towhir Khan (Member) and Mohammad Eshaq Khan (Member). The Registration Certificate was No. 10162 of 1934.

The Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) is a movement within the *Hanafi fiqh*⁵. It is prudently necessary to understand the very complex difficulties at the time in the passage 1920s-1930s, which Muslims had to tolerate from other religious groups resident in Fiji. It is important to note, that in the 1920s-1930s era, Christianity was spreading very widely amongst all the Pacific islanders, by Christian missionaries. These Christian missionaries sailed over to Fiji mainly from Ireland and England, with a few coming from Australia.

Islam in the Pacific:

At the outset, it must be noted that out of the 23 countries in the South Pacific, Fiji was the only country which had significant Muslim population, who came as migrants. Whilst Islam has spread out to several other countries in the region, Fiji still has the most numbers of Muslims as descendants from the original migrants, who came from British Raj India.

¹ The name *Ahmadiyya* is named after the original birth-name of Prophet Muhammad (pbuh), which was Ahmad. Appendix 1 has more details.

² The full name of the society is Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) which means the Ahmadiyya society dedicated for the propagation of Islam; and using the suffix (Lahore), which is explained in Footnote 3. Appendix 1 has more details.

³ The first official registration of Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) was on 2nd May 1914 by Maulana Muhammad Ali BA, MA, LL B (b.1874-d.1951), with his 57 very close and dependable associates. Appendix 1 has more details.

⁴ Maulana Mirza Muzaffar Baig Sateh was born in 1900 in Abbottabad (British Raj India, in the days of the British Raj) and qualified as a missionary in Islam at Muzaffargarh. Appendix 1 has more details.

⁵ The two mainstream Muslims sects are Sunni and Shia. Out of these two sects, there are 73 different branches which total to 2.4 billion Muslims. Appendix 1 has more details.

Muslim Spearhead Needed in Fiji:

Maulana Mirza Muzaffar Baig Sateh was brought over to Fiji from British Raj India⁶ by the original Fiji Muslim League⁷ as a Muslim missionary and preacher. It was necessary to have somebody from India to be brought over to Fiji to spearhead, so that the person could champion the cause of Islam, whilst speaking mainly the languages of the bulk of mixed-ethnicity Indians who were brought over to Fiji under the Fiji Indenture System 1879 - 1916⁸.

Muslims Persecuted in Fiji:

The Indians who were brought over to Fiji lived mainly in barrack-type sugarcane farming settlements and included peoples of mixed faiths brought over from various parts of British Raj India. Consequently, Muslims in Fiji were under tremendous pressure to abandon Islam and convert to either majority of Hinduism⁹ or Christianity¹⁰. This pressure against Muslims was combined push by both the migrant not-Muslim indentured workers from British Raj India and the British indentured workers recruiting agencies, who lived under fearful suspicions that the increases in Muslims' populations may have negative effects and then perhaps reintroduce Mughal influence as it was in pre-British Raj India.¹¹

It was at the peak of such terrorism and persecutions that the original Fiji Muslim League called for help from the Government in British Raj India. A letter was sent from Fiji to the Government of British Raj in India and that letter was then referred to Maulana Muhammad Ali in Lahore by the British Government, which was conducting the administration of India at the time.

Defender of Islam in Fiji:

After Maulana Mirza Muzaffar Baig Sateh arrived¹² in Fiji, he started his mission with much vigour and single-handedly defeated all opponents and restored the security for Islam. He was sent over from Lahore in British Raj India (then) by Maulana Muhammad Ali¹³ with express instructions. However so, it is essential to fill in the events in chronological

⁶ British Raj India was the name given to Hindustan (India) from 1858 – 1947, when following the Sepoy (Indian) Mutiny of 1857, the British East India Company brought in British Troops and commandeered control of Mughal Raj India. Appendix 1 has more details.

⁷ The original Fiji Muslim League was formed on 31st October 1926. It was not officially registered in Fiji as required under the British Colonial administration. Appendix 1 has more details.

⁸ The system of recruiting and shipping over indentured workers from British Raj India to Fiji had to be put to a stop in 1916. Appendix 1 has more details.

⁹ The majority of Hindus who came over from British Raj India were of the Sanatan sect, Arya Samaj sect and Kabir Panthi. Appendix 1 has more details.

¹⁰ Early Christians who came over from British Raj India were mainly of the Church of England, Catholics and Methodists. Appendix 1 has more details.

¹¹ The Mughal Empire stretched from Afghanistan to upper Burma and much of the "V" of the Indian subcontinent mainland. It is common knowledge that the Mughal Empire governed over entire Mughal Raj India from early 16th Century to mid 19th Century. Appendix 1 has more details.

¹² Maulana Mirza Muzaffar Baig Sateh arrived in Fiji with his wife and her daughter. Appendix 1 has more details.

¹³ Maulana Muhammad Ali was the first Head of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) and which was originally registered at Lahore, in British Raj India on 2nd May 1914. Appendix 1 has more details.

sequences, which happened before the arrival in Fiji of Maulana Mirza Muzaffar Baig Sateh. Master Muhammad Abdullah¹⁴ arrived 2 years before Maulana Mirza Muzaffar Baig Sateh.

Another point for the record is that most of the Muslims who came to Fiji were very young enterprising sugarcane farmers and many were bachelors. None amongst them were Molvi (priestly) and conclusively their knowledge of the Holy Qur'an was somewhat limited. Early Muslim clergies were provided around 1900 and they were brought over from British Raj India by the same Fiji Indenture System contractors, as incentives to attract more Indians to Fiji.

Social Status of Muslims in Fiji:

As direct result, the first mosque was built at Navua in 1900, again with some assistance from the same Fiji Indenture System contractors. It was necessary that Muslim marriages were solemnised with *Nikka* ceremony as required in Islam. Similarly, Muslim deaths also had to be solemnised with *Janaza* ceremony as another essential requirement in Islam. Although the shipments of Indians had Muslims amongst them, a much smaller number of those Muslims were followers of the Founder, Hazrat Mirza Ghulam Ahmad, the Muslim *Mujaddid*¹⁵ and *Mahdi*¹⁶ of the 14th Century *Hijri*. However, their identity as such became exposed around 1908-1909 after the news about the death of the Founder reached Fiji. News in those days in Fiji was surface mail by ship; radio and television did not exist in Fiji.

Formation of Fiji Muslim League:

The Muslims in Fiji considered essentially prudent that they must have a collective body, which would be responsible for all religious and culturally administrative matters such as births, marriages, deaths and religious festivals. They also identified the need for Muslim education. In 1926, the original Fiji Muslim League was formed for these same objectives, but was not officially registered with the British Colonial Government in Fiji.

The main thrust and driver and the initial Founder of the original Fiji Muslim League was young Mr Abdul Gaffoor Sahu Khan, a senior civil servant in the British Colonial Government.

The Original Fiji Muslim League Executive Members of 1926:

1. Mr Abdul Aziz Khan (President).....Suva
2. Mr E Mallam.....Suva
3. Mr S K Hussein.....Suva
4. Mr K N Dean.....Samabula
5. Mr Mirza Salim BukshSamabula
6. Mr Abdul Gaffoor Sahu Khan.....Waimanu Rd

¹⁴ Master Muhammad Abdullah was not originally from the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore). Appendix 1 has more details.

¹⁵ A Reformer in Arabic language is called a *Mujaddid*.

¹⁶ *Mahdi* is an Arabic elative which means "the guided one."

Consequence of Forming Muslims' Collective Body:

A serious rift developed between Muslims and the not-Muslims of Indian origins. After the Muslims in Fiji formed the Fiji Muslim League, the Muslims were terrorised by the migrant Indian not-Muslim groups. In the meantime, the Fiji Muslim League wrote to several of the well-known Muslim organisations existing in British Raj India at the time, seeking the assistance of a Muslim missionary. This included advertising in some of the leading newspapers in British Raj India. There was no response from any of the Muslims sources. Finally, a petition, which was put together by the Muslims of Fiji, was sent to the resident British Government Vice-Roy¹⁷ in British Raj India in early 1930s; and which reached the Anjuman Himayat-ul-Islam, on Brandreth Road in Lahore (then in British Raj India), seeking assistance of a Muslim missionary/teacher to be sent over to Fiji; since Muslims were in majority in Lahore.

First Muslim Teacher from Lahore:

The Anjuman Himayat-ul-Islam then despatched a school teacher Mr Muhammad Abdullah, with his newly married wife (Hameeda) to Fiji. They arrived by steamer ship in 1931, as Fiji did not have international airlines operating then and there was no international airport in Fiji until 1939. Mr Muhammad Abdullah was more than a school teacher.

He was also a wonderful peace-loving gentleman who was most keen to spread Islam and the teaching of Urdu and Arabic languages. He was however, not an aggressive debater, which Fiji Muslim League had been seeking. His wife was also of the peace-loving type.

Mr and Mrs Abdullah had also spent some time¹⁸ in Levuka, since Mr Abdullah was a qualified teacher and joined the teaching profession in Fiji Civil Service; the British Colonial Government in Fiji had him transferred to Levuka.

Strengthening Islam in Nausori:

Subsequently, 3 years later, Mr and Mrs Abdullah returned from Levuka and settled in the Nausori area and then acquired land to commence the school project. Both Mr and Mrs Abdullah set about on foot, walking over most of Nausori rural district, feeder roads, sugarcane farms and farmlands, collecting donations to build a primary school and a wooden structure masjid (mosque) at Vunimono (in Nausori). The original site was at River Road, Vunimono.

The Abdullah couple were very successful in their mission objectives and built the Vunimono Islamia School and its masjid, from its original humble beginnings of a single-building, which were both their home as well as the single-classroom school. From those humble beginnings in mid-1930s, the school grew into a much larger complex of several classrooms, additional

¹⁷ Lord Irwin was the Vice-Roy of British Raj India 1926-1932. Appendix 1 has more details.

¹⁸ In Fiji, this was known as a "tour" of 3 years. Appendix 1 has more details.

buildings and a modern concrete masjid. The Vunimono Islamia School gradually expanded and today has a multi-structure high school (Nausori High School), complete with library, laboratories and the latest in computer technology. Mr Muhammad Abdullah worked very closely with the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) as an esteemed and dependable ally. In the mid-1950s, Mr Abdullah together with his family migrated to the United States of America as a missionary/teacher. He continued to propagate Islam in America very successfully.

Request for Effective Muslim Debater:

From 1930-31 communications continued between the Muslims of Fiji and the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) and of which Maulana Muhammad Ali was its head. The communications centred on sending over a brilliant and effective debater who would successfully put to rest the terrorising of Muslims in Fiji by not-Muslims of Indian origins. The Muslims in Fiji were victims of boycotts and obstructions in whatsoever activity they were involved in. Reports of such terrorising were being sent over to Maulana Muhammad Ali by letter. Maulana Muhammad Ali, in his admirable balanced wisdom and foresight, despatched Maulana Mirza Muzaffar Baig Sateh to the Fiji Muslim League on a service contract for 3 years. In between the terrorising of Muslims in Fiji and the arrival of Maulana Mirza Muzaffar Baig Sateh, the Muslims in Fiji continued to suffer with nobody to care and protect them. Mr Sahu Khan (Snr) was required to sign an immigration bond for the purpose.

Maulana Mirza Muzaffar Baig Sateh and his family¹⁹ arrived in Fiji by steamer ship in 1933. He was such a brilliant person, so well-informed not only on Islam, but also well-informed on the leading religions of British Raj India, which were Sikhism, Jainism, Hinduism and Christianity. Immediately upon his arrival in Fiji, Maulana Mirza Muzaffar Baig Sateh set his strategic targets after developing much needed intelligence of the situation in Fiji, where Muslims were being victimised through no fault of theirs.

Maulana Mirza Muzaffar Baig Sateh was so well-versed in Hindi, Sanskrit, Urdu, Punjabi, Arabic and English, that nobody in Fiji was able to rival his debater's leadership. The Muslims of Fiji were not spared and there were many public debates, all intended to disgrace Muslims. Maulana Mirza Muzaffar Baig Sateh with his skills single-handedly championed the spread and the defence of Islam – indeed a true vanguard of Islam. He was directly involved in teaching the Muslim communities the realities of being Muslims. For example, he taught and stressed the validation of fundamental compliance in Islam.²⁰

Finality of Prophethood in Islam:

Maulana Mirza Muzaffar Baig Sateh also stressed upon the Muslims of Fiji that there shall not be another prophet of whatsoever description, after Prophet Muhammad (pbuh) as the

¹⁹ Later 3 other daughters were born in Fiji. Appendix 1 has more details.

²⁰ This refers Holy Qur'an 5:3. Appendix 1 has more details.

Final Prophet²¹ sealed off any further emergence of any prophet (whether new or re-emergence of old prophets), and stressed upon them the true significance of the meaning in the Holy Qur'an at 33:40²².

The Fiji Muslim League soon came to realisation²³ that Maulana Mirza Muzaffar Baig Sateh was from the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) and the Fiji Muslim League then placed a ban on all members of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) from performing their prayers in the Jame Masjid²⁴ in Amy Street (Toorak) in Suva.

This deadlock situation was then relayed by letter to Maulana Muhammad Ali at Lahore, in British Raj India. Following the ban, at the annual general meeting of the original Fiji Muslim League, those executives who were aligned to the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore), were outvoted in the elections. That event then became the new Fiji Muslim League.

Registering Islam in Fiji:

Upon express instructions from Maulana Muhammad Ali (who was also a lawyer) to Maulana Mirza Muzaffar Baig Sateh, the Muslims of Fiji proceeded to register the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore), as a collective religious body for Muslims, and which also had the capacity to sue and get sued.

Consequently, on 3rd October 1934, the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) Fiji was registered in Fiji, at the office of the Registrar General in Suva, around 80 years ago.

It is indeed prudent to take hindsight into those devout Muslims who were the pioneers in their drive to have Islam as a collective body, which would administer all affairs required of all Muslims. The following were the original officials and Trustees of the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore), for purpose of registration in 1934, under the Fiji Religious Bodies Registration Ordinance No 3 of 1881:

1. Mr Nura Abdul Khan (President & Trustee).....Extension St, Suva
2. Mr Sahu Khan (Snr) (Trustee).....Waimanu Rd, Suva
3. Capt Mohammad Towahir Khan (Trustee).....Namoli, Lautoka
4. Mr Mohammad Eshaq Khan (Trustee).....Nadi

Of course, following subsequent annual general meetings over decades, the officials and trustees changed to other persons. There were a number of people who were most faithful to the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) and they were both openly participative

²¹ Final Prophet: Holy Prophet Muhammad (pbuh) was the last and final prophet and Holy Prophet Muhammad (pbuh) sealed off any more prophets coming after his death in 632AD. Appendix 1 has more details.

²² He stressed that in addition to new prophet, no past prophet will reappear. Appendix 1 has more details.

²³ The widespread acceptance of Hazrat Mirza Ghulam Ahmad as *Mujaddid* continued till he made several quotes from the Holy Qur'an and proved that Jesus Christ did not rise bodily into the clouds but continued on earth and he lived and died in Kashmir. Appendix 1 has more details.

²⁴ In the 1930s, the old wooden structured Jame Masjid in Toorak was the only mosque in Suva.

and held senior executive positions²⁵ from late 1930s – late 1950s. The Muslim population in Fiji borders around 7% of the national Fiji population. It is common knowledge that the Indians of Fiji have mainly mixed-common origins from India and in this comparison, the Muslims comprise 16% of the mainstream Indian population segment.

Founder of Ahmadiyya Movement:

The Founder of the Ahmadiyya Movement was the promised *Mujaddid* of the 14th *Hijri*²⁶ and not a prophet.²⁷ An important point to note is that the 14th *Hijri Mujaddid* was the promised Messiah and *Mahdi*. There shall never be any prophet of whatsoever description emerging, after Holy Prophet Muhammad (pbuh) died peacefully, in 632AD²⁸. Holy Prophet Muhammad (pbuh) in his entire lifetime never contradicted any of his statements. The finality of prophets has also been reported and clarified in the six authenticated *Hadith*.²⁹ It shall be necessary to take a side-step and remember the humble beginnings of Islam, before Islam reached its crowning glory as the best and the purest contradiction-free religion the whole world has ever known.

Changing Peoples' Mindset:

It is necessary to inculcate that the messages and drive by Maulana Mirza Muzaffar Baig Sateh to establish Islam in Fiji must have all the stylistically consistent principles, which were pioneered and established in British Raj India by the 14th *Hijri Mujaddid* Hazrat Mirza Ghulam Ahmad (b.1835-d.1908) in 1914, and subsequently registered as the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) Fiji in 1934. The experiences, which Maulana Mirza Muzaffar Baig Sateh endured, were in many facets the same as those which Hazrat Mirza Ghulam Ahmad experienced three decades earlier.

Although Hazrat Mirza Ghulam Ahmad faced so much opposition from both Muslims and those not Muslims in 19 years of his career as the *Mujaddid*, he was successful in convincing thousands of people that he was the Promised *Mujaddid* of the 14th Islamic *Hijri*. In addition, Hazrat Mirza Ghulam Ahmad convinced all people that he was also the Messiah and *Mahdi*³⁰, and definitely neither a *Nabi* nor a *Rasul*.³¹ Hazrat Mirza Ghulam Ahmad brought to the peoples' attention of the Ordinance at 33:40 of the Holy Qur'an that there shall never be another prophet after Holy Prophet Muhammad:

²⁵ The author was not advantaged to access all of the original records since 1937. Appendix 1 has more details.

²⁶ (Hijri)= is year numbering system in the Islamic calendar, taken from 622AD as base year. Appendix 1 has more details.

²⁷ Refer Footnote 21. Holy Prophet Muhammad (pbuh) was the last and final prophet. Appendix 1 has more details.

²⁸ 632AD was also the last and final time that Archangel Gabriel (*Jibreel*) had ever descended to Holy Prophet Muhammad (pbuh). Appendix 1 has more details.

²⁹ Practices of Prophet Muhammad (pbuh) are recorded in *Hadith*, especially in the cases of six authenticated (Sahih) *Hadith*. Appendix 1 has more details.

³⁰ *Mahdi* is an Arabic elative which means "the guided one."

³¹ The terms "Nabi" and "Rasul" are mentioned in the Holy Qur'an several times. Appendix 1 has more details.

“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things.”

This convinced the wider public and their full acceptance of Hazrat Mirza Ghulam Ahmad as a *Mujaddid* and *Mahdi*, but later in his life some differences arose³² and continued so till after his death in 1908.

Muslims’ Practices in Fiji and India:

Maulana Mirza Muzaffar Baig Sateh was just as impressive and in time to come many Muslims of whatsoever sect, including Hindus and Sikhs, recognised Maulana Mirza Muzaffar Baig Sateh as a brilliant missionary and gave him elevated respect.

Since Muslims were introduced from British Raj India, the Muslims who came to Fiji from British Raj India were also samples of the Muslims’ populations’ profile of British Raj India. The majority were Sunni; and the remaining was Shia. The Shia members were easily identified with common Shia names such as Ali, Hassan, Hussein, Shah, Abbas, Zaman, Mustafa, etc. The Shia members were historically well-known in Tazia³³ making. However, over several decades the significance of Shia has evaporated and almost all Shia descendants are now absorbed as Sunnis.

Maulana Mirza Muzaffar Baig Sateh having just arrived from British Raj India, he was very much aware of the practices of Tazia, which was widely practised by those with Shia origins. This practice of making Tazia however had caught on with the other Muslim groups who started putting that into practice and became a matter of serious concern in Fiji.

Accordingly, Maulana Mirza Muzaffar Baig Sateh took the initiative to approach the British Colonial Government in Fiji and by legal process, had Tazia totally banned in Fiji. Tazia making was outlawed in Fiji by the British Colonial Government.

Muslims’ Representations to Fiji Government:

Similarly, after Maulana Mirza Muzaffar Baig Sateh had almost silenced the aggression and oppression from the not-Muslims groups of British Indian origins, the British Colonial Government in Fiji decided that the Legislative Council of Fiji should have balanced ethnic representations from all mainstream groups in Fiji.

This was in 1940s after Maulana Mirza Muzaffar Baig Sateh had returned to British Raj India in 1937. The members of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji decided that more prominence was required in terms of Muslims and accordingly their decision saw the commencement of a new body called the Muslim Association of Fiji, largely for political gains.

³² The widespread acceptance of Hazrat Mirza Ghulam Ahmad as *Mujaddid* continued till he made several quotes from the Holy Qur’an and proved that Jesus Christ did not rise bodily into the clouds from Mount of Olives in the village of Bethany. Appendix 1 has more details.

³³ Tazia is hand-crafted structure as replica of Imam Hussein’s shrine in Karbala, Iraq.

Later, this position of nomination by the Governor to the Legislative Council was also allocated, on alternate basis, to the majority body of Fiji Muslim League.

Decline in the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji:

In this transition phase, the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji became less significant and all focus was diverted to the Muslim Association of Fiji. Over the years into the 1950s, two prominent Muslims were nominated by the Governor in Council as representatives of all Muslims of Fiji. They were brothers Mr Abdul Rahman Sahu Khan (Suva) and later Dr Abdul Habib Sahu Khan (Lautoka) in that sequence into the late 1950s. This continued for many years and consequently the Muslim Association of Fiji took prominence and the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji receded into the background.

First Official Visit from Headquarters in Lahore:

In the year 1956, Maulana Abdul Haque Vidyarthi visited Fiji as part of his mission to visit all the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) branches the world over. He was especially sent over from the headquarters of Ahmadiyya Anjuman Ishaat-i-Islam (Lahore), Pakistan. Maulana Abdul Haque Vidyarthi was no ordinary missionary but a most learned scholar of the Holy Qur'an and Islam, the Bible and Christianity, the Vedas and Hinduism, the Torah and Hebrews (Judaism). In addition, Maulana Abdul Haque Vidyarthi read, wrote and spoke with fluency in Arabic, Sanskrit, Hindi, Gurumukhi, Persian and English. The crowning glory of his scholarly knowledge was his research and authorship of the famous book "Muhammad in World Scriptures" in English.

Maulana Abdul Haque Vidyarthi was in Fiji for 3 months and visited all branches of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji. However, before his departure from Fiji, he expressed his concern on the lowered recognition of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji and the increasing recognition of the political body called the Muslim Association of Fiji.

Uplift Required for the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji:

Maulana Abdul Haque Vidyarthi advised that Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji must be given equal prominence to the Muslim Association of Fiji. He assured the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji that he will arrange for a resident missionary from Lahore, Pakistan to carry on from where Maulana Mirza Muzaffar Baig Sateh had left off. The most ambiguous aspect was that the Muslim Association of Fiji was branded as a political body for all Muslims, yet it featured as a body of all Ahmadiyya persons without use of the proper registered name of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore), which was most intriguing. Before his departure, he advised the President of the Muslim Association of Fiji (Mr A R Sahu Khan) that the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji must buy land and build its own mosque and its own community centre.

Consequently, a land was bought in Princess Road, in Tamavua and located next to the Tanoa Motel and west of the Fiji National University.

Promised Resident Missionary:

In 1966, Maulana Ahmad Yar arrived from the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) to be the resident missionary in Fiji. He was a Professor in Islam. The year 1966 was the turning point, which saw the introduction of the *Qadianni* branch of Muslims into Fiji and as consequence were successful to lure away some of the members of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji to become *Qadiannis*. Maulana Ahmad Yar travelled and visited all branches of Fiji and gauged an assessment of the strengths, weaknesses, opportunities and threats which surrounded the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji. Being a Professor in Islam, he soon gauged that the main thrust to revive correct Ahmadiyyat³⁴ in Fiji was to give accelerated prominence to the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji, which was purely a religious body, built on the mainframe, which was founded by the 14th Century *Mujaddid* Hazrat Mirza Ghulam Ahmad and appropriately registered for propagation by Maulana Muhammad Ali in 1914. There was no other option.

Commencement of Regular Religious Programmes:

Maulana Ahmad Yar immediately commenced a weekly programme of Qur'an Dars, started a program of teaching Arabic to those who were determined to learn and also commenced the compulsory Jumu'ah service every Friday³⁵. Within the same period of his stay in Fiji, he then encouraged members of Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji to acquire a property and build a headquarters, which will have integrated facilities of a prayer centre, a library and boarding facilities for members of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji who may travel to Suva. The Muslim Association of Fiji then decided to sell off the land it owned at Princess Road and reinvest that money in purchase of a ready built property.

Purchase of Property for Masiid Noor:

The Tip Top Ice Cream Company of New Zealand was selling off its old factory at 12 Bau Street, in Suva. The total configuration of that building had to be changed in meeting the needs of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji. Many members of Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji put in many hours of extremely hard work and finally achieved their vision of having their own central headquarters. The building comprised a large prayer hall (*markaz*), quarters for the resident missionary, additional rooms for visiting members from afar to board at the premises and a revenue-generating kindergarten. Maulana Ahmad Yar departed in 1968 and returned to Pakistan.

³⁴ Ahmadiyyat: The two mainstream Muslims sects are Sunni and Shia. Out of these two sects, there are 73 different branches which total to 2.4 billion Muslims. Ahmadiyyat is not a sect but a movement under the Sunni mainstream. Appendix 1 has more details.

³⁵ Whilst Qur'an Dars was conducted in Fiji by the Muslim Association of Fiji each Monday night, the full value and compulsivity of Jumu'ah was not given similar prominence. Appendix 1 has more details.

Absence of Resident Missionary:

For the next 4 years the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji did not have a resident missionary. Senior members of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji became both defenders of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji and took turns to conduct Qur'an Dars, Jumu'ah and organising prominent Muslims' events.

Replacement Resident Missionary:

In 1972, Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji received a new resident missionary and he was admitted to Fiji under the Fiji Immigration Laws as a religious teacher. He was Maulana Hafiz Sher Muhammad³⁶, who was also despatched to Fiji by the global headquarters of Ahmadiyya Anjuman Ishaat-i-Islam (Lahore). Maulana Hafiz Sher Muhammad immediately upon arrival in Fiji commenced work with vigour and set his vision and mission that the existing facilities of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji was inappropriate and the most appropriate infrastructure must be a Hadith-specification mosque, a library, living quarters, office and revenue-generating facility such as kindergarten. Maulana Hafiz Sher Muhammad developed his corporate plan according to his vision and mission and developed various business plans by progressive stages.

Muhammad Ali Mosque at Maro:

One of the plans for Maulana Hafiz Sher Muhammad included construction of an Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji mosque in Maro in Nadroga, since Maro was one of the initial strongholds of Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji, when Mirza Muzaffar Baig Sateh revived Islam in Fiji and introduced the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji. Maulana Hafiz Sher Muhammad was able to convince the Khan families of Nadi and Maro to dedicate their focus in building a mosque in Maro. In the process, the Khan families had a block of land from their estate rezoned, reallocated and transferred the title to Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji. A medium size concrete mosque was built and blessed with the name as Muhammad Ali Mosque, in honour of Maulana Muhammad Ali. The mosque also has boarding facilities for a resident missionary.

Maulana Hafiz Sher Muhammad's main plan included working in close tandem with the other members of Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji. This included from building plans to actual construction of the whole infrastructure. The most difficult problem was fundraising for such a massive project, knowing very well the size of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji was small; and whilst the members were contributing funds to the best of their abilities, it was almost impossible to complete the project from funds raised from within Fiji periphery alone.

³⁶ Maulana Hafiz Sher Muhammad was developed as a missionary by his father since the age of 4 years and consequently he was put through all curves of learning required for the purpose. He took his bai't at the hands of Maulana Muhammad Ali in 1950. Appendix 1 has more details.

Communications Strategy for Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji:

Maulana Hafiz Sher Muhammad then embarked on a communications campaign and began his propagations by addressing public gatherings, speaking over the radio stations and introduced the new media organ for the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji, called the *Paigam-E-Haqq*. In addition, he seized every opportunity to reach out his messages about the truthfulness of Ahmadiyyat and the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji.

Maulana Hafiz Sher Muhammad took a business-like approach and invested in travelling overseas with his outreach programmes in collecting funds from hundreds of Fiji residents who had migrated and from various other sympathisers of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore). In the meantime, he kept himself scholarly busy and wrote several books in English, Urdu and Fijian languages.

All his literary works were prepared in scholarly Urdu and then he found other persons to translate them into English. In this regard, he authored 6 books translated into English, authored 13 books in Urdu and authored 3 books translated into the local Fijian language.

Maulana Hafiz Sher Muhammad developed Fiji as his base and corresponded with many branches of Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) throughout the world. He was also the main drive behind donations of various books on the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) on Islam to some of the main tertiary institutions, the judiciary court systems and international bodies resident in Fiji. In doing so he elevated all of Islam to higher recognition and respect.

His living accommodation was a sea of books and reference works on the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore). During his stay in Fiji, Maulana Hafiz Sher Muhammad commenced preparations for the religious civil cases in South Africa and judgements delivered were in favour of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) South Africa, largely through his scholarly research work and as an expert witness on Islam.

1985 World Muslim Convention:

From 5th - 7th April 1985, the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji hosted the World Muslim Convention at Masjid Noor (Suva) and many delegates from around the world attended the function. The function was also used for the official opening of the newly built Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji centre at 12 Bau Street, Suva, Fiji.

Return to Pakistan:

Maulana Hafiz Sher Muhammad returned to Pakistan in 1984. He travelled to South Africa several times as expert witness in the Supreme Court of Cape Town. After completion of the two cases and judgements, he returned to Pakistan where he breathed his last on 12th October 1990 in the presence of his spouse and family.

The Rise and Decline of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji:

The Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji continued to grow with branches in other districts of Fiji. The turning point came in May 1987. Following the *coup d'état* of 14th May 1987, large numbers of Muslims and persons of Indian origins migrated mainly to New Zealand, Australia, Canada and the United States as most popular destinations. With subsequent political upheavals in the years following, which saw thousands of persons of Indian descent as obvious victims, migration of those persons of Indian descent with their entire families continued to escalate; and the statistical figures given in this document may not be accurate to date. There has not been a national census in Fiji over the last 10 years.

Subsequent Resident Missionaries:

After the departure of Maulana Hafiz Sher Muhammad from Fiji, there was no other missionary resident in Fiji for the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) for a number of years.

After many years, Maulana Shafqat Rasool³⁷ was sent over from Lahore in 1989. He took up the regular practices of a religious teacher and missionary and continued with regular Jumu'ah and Qur'an Dars. He lived in the missionary's quarters and returned to Pakistan within 1 year.

Again there were few years of gap without a resident missionary in Fiji. The Ahmadiyya Anjuman Ishaat-i-Islam Lahore then despatched Maulana Abdul Salaam³⁸ as both a religious teacher and a missionary in 1997. He arrived in Fiji with his wife and two daughters. After completing two terms, Maulana Abdul Salaam returned to Pakistan in year 2001.

Maulana Fazal Haq was despatched from Pakistan as religious teacher and missionary in year 2005.

He arrived with his wife³⁹ and remained in Fiji for seven years and returned to Pakistan in 2012. During his tenure in Fiji, the top floor of Masjid Noor was given an extension of a multi-purpose convention centre, complete with all fit out.

Finally Khalid Jabbar, a computer programmer arrived from Jammu in Kashmir for a stint of 6 months and then returned to Kashmir.

Involvement of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji in Interfaith:

In Fiji there is a non-governmental organisation called Interfaith Search Fiji. It is made up of 18 different faiths⁴⁰. The mission statement of Interfaith Search Fiji has been "Searching for

³⁷ Maulana Shafqat Rasool came to Fiji alone and left his family in Pakistan.

³⁸ Maulana Abdul Salaam came to Fiji with his complete family of his wife (Aqeela) and two daughters (Jameela and Nabeela).

³⁹ Maulana Fazal Haq returned to Pakistan and married Najma Aurangzeb and then resumed his work in Fiji.

⁴⁰ There are 18 registered members of Interfaith Search Fiji. Appendix 1 has more details.

ways of building bridges of respect and understanding between peoples of different religious traditions for the sake of the wider community.” The Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji has been one of its foundation members when Interfaith Search Fiji commenced in 1987. Since 2006, the Chairmanship of this organisation has been continuously with the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji. The Chairman has been Mr Jalal Ud Dean continuously since 2006.

Interfaith Search Fiji has a constitution and it is managed by a Council made up of 12 religious faiths. The organisation has 12 discussion topics and meets on the 10th of each month and a special annual discussion paper. In all major events in the country, the Interfaith Search Fiji has always been requested to participate collectively as a representative body of other faiths. The Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji has gained significant respect in the Interfaith Search Fiji.

The Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) is firmly of the belief based on various quotations in the Holy Qur’an that Jesus Christ was not Son of God; that Jesus Christ did not die when crucified on the cross and therefore did not resurrect back to life; that Jesus Christ did not ascend bodily into the clouds; and finally that Jesus Christ will not return to earth in human bodily form. In fact, the title of the 14th Century *Mujaddid* Hazrat Mirza Ghulam Ahmad includes *Mahdi*, which means that he was the “promised one” and he has already filled the expectation of the arrival of Jesus Christ, with features of very close similarities, having lived (b.1835-d.1908).

The only society in the world, whether or not Muslim, which accepts the 14th Century *Mujaddid* Hazrat Mirza Ghulam Ahmad as true *Mujaddid* and *Mahdi*, is the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) and with all its branches throughout the world.

-End of Document-

Appendix 1

Wider Explanations Given in Footnotes

Main Article's Footnote No	Wider Explanations
1	<p>It is necessary for the reader to get positive clarification that the name <i>Ahmadiyya</i> is named after the original birth-name of Prophet Muhammad (pbuh), which was Ahmad. The name Ahmad was already allocated to the unborn child by his father Abdullah (son of Abdul Mutalib), aged 24, who died several weeks before the child was born in Mecca, Arabia in 570AD. Both parents of Prophet Muhammad (pbuh) were from the tribe of Qura'ysh of Arabia. After the child was born in 570AD, his mother Amina bint Wahab, aged 17, gave the name Ahmad to her first and her only child. Amina had seen in a dream, whilst pregnant that her late husband Abdullah had instructed her to name her baby as "Ahmad" and she also saw in her same dream that multiple beams of blue light emanated from her womb to all parts of the world. The child continued with the name Ahmad until at the age of almost 6 years, when he was totally orphaned; and his paternal grandfather then adopted the orphaned child Ahmad, and thereafter the grandfather changed the name to Muhammad. The name Ahmad name comes from the Arabic root word "Hamada" which means "to praise and to glorify," whereas, the name Muhammad means "the praiseworthy." Two years later the paternal grandfather also died. The child Muhammad continued to live at his paternal grandfather's estate and was then in close company of his paternal uncle and cousins. However, the child Muhammad, although orphaned, was unique and exemplary and was never involved in any form of mischief.</p>
2	<p>The full name of the society is Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) which means the Ahmadiyya society dedicated for the propagation of Islam; and using the suffix (Lahore), which is explained in Footnote 3. It is very important for all Muslims to understand the differences of the pioneering Lahore movement from the rest of Muslims. All Muslims of the Lahore movement are required to stress at all times on the propagation verse from the Holy Qur'an at 3:103 "And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful."</p>
3	<p>The first official registration of Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) was on 2nd May 1914 by Maulana Muhammad Ali BA, MA, LL B (b.1874-d.1951), with his 57 very close and dependable associates. These 57 associates were well educated in multiple languages (mainly Urdu, Arabic, Persian and English) and well versed on the teachings of the Founder, Hazrat Mirza Ghulam Ahmad (b.1835-d.1908), as the proclaimed <i>Mujaddid</i> of the 14th <i>Hijri</i>. The 57 close associates also became the first Trustees of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore). The main thrust of understanding was that Hazrat Mirza Ghulam Ahmad was a <i>Mujaddid</i> only and not a prophet (neither a <i>Nabi</i> nor a <i>Rasul</i>). The Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) was registered at Lahore (then under the British Raj jurisdiction in India) but originally commenced (under the name of "Ahmadiyya Movement" on 23rd March 1889 by the Founder and <i>Mujaddid</i> of the 14th <i>Hijri</i>; and registered so under that name of Ahmadiyya Movement in 1901). After the death of the <i>Mujaddid</i> on 26th May 1908, the original teachings and works of Hazrat</p>

Mirza Ghulam Ahmad continued quite correctly by his 1st successor to the Ahmadiyya Movement, Maulana Hakeem Noor-ud-Din (b.1841-d.1914), who was a medical practitioner and indeed an honest man. He was appointed as 1st successor on 27th May 1908 and who later died in 1914. Prior to that in 1911, Mirza Bashir-ud-Din Mahmood Ahmad (b.1889-d.1965), the eldest son of *Mujaddid* of the 14th *Hijri* Hazrat Mirza Ghulam Ahmad, wanted to wrest the leadership of Ahmadiyya Anjuman away from Maulana Hakeem Noor-ud-Din to himself (Mirza Bashir-ud-Din Mahmood Ahmad), and make that position of leadership as a family heredity in alignment with the system of British Monarchy. However, Mirza Bashir-ud-Din Mahmood Ahmad was very young then at age of barely 21. Mirza Bashir-ud-Din Mahmood Ahmad finally gained control of the Ahmadiyya Movement society, through much internal conspiracy and cunning initiatives, and turning the society into an exclusive intolerant sect ruled by spiritual autocracy. That point became the commencement of a very serious rift within the original Ahmadiyya Movement society. Mirza Bashir-ud-Din Mahmood Ahmad deliberately and wilfully made a serious false claim: Mirza Bashir-ud-Din Mahmood Ahmad claimed that his father (Hazrat Mirza Ghulam Ahmad as the proclaimed *Mujaddid* of the 14th *Hijri*), did not know that he (Hazrat Mirza Ghulam Ahmad) was a prophet (*Nabi*) all along. On the contrary and throughout his life time, the proclaimed *Mujaddid* of the 14th *Hijri* openly declared that he was a *Mujaddid* only and had denied on oath that he was not a *Nabi* in its literal sense. He stressed that use of the word "Nabi" when he (the Founder and *Mujaddid* of the 14th *Hijri*) always prefixed it with another qualifying word, then the word "Nabi" as a matter of principle the qualifying term or word used changes the meaning of the term to which it is prefixed. He gave examples of *Majazi Nabi* (metaphorical prophet), *Zilli Nabi* (shadow of a prophet), *Buruzi Nabi* (manifestation of a prophet), etc; do not mean literal prophethood but something other than prophet or prophethood. However his son Mirza Bashir-ud-Din Mahmood Ahmad was absolutely adamant that his father (the Founder and *Mujaddid* of the 14th *Hijri*) was a full *Nabi* in its literal sense. This rift continued for quite a while into 1914. The situation within the Ahmadiyya Movement had become very fragile and divided it into two opposing factions. The headquarters of this misleading group, as led by Mirza Bashir-ud-Din Mahmood Ahmad, was established at Qadian (then under British Raj in India) and hence that group was better known as *Qadiannis*. That was when Maulana Muhammad Ali with his 57 close and deeply educated Muslim associates, decided to break away from such scandalous claims against Islam and which was seriously in breach of the Holy Qur'an HQ33:40 "Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things." Further, and the declarations from Prophet Muhammad (pbuh) that he was sealed and as the Final Prophet. This breakaway group under the dependable leadership of Maulana Muhammad Ali took a detour and registered a new body called Ahmadiyya Anjuman Ishaat-i-Islam (Lahore). Hence, in 1914 at the moment of registration under the New Religious Society Ordinance, which was then governed by the British Raj in India, it was necessary to differentiate the newer breakaway group with (Lahore) as a suffix in brackets. The followers of Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) are accordingly (sometimes) referred to as "Lahoris" to differentiate them clearly from the group misled by Mirza Bashir-ud-Din Mahmood Ahmad and who are widely known as "*Qadiannis*." Maulana Muhammad Ali also considered as key strategy, to distinctively differentiate the Ahmadiyya Movement from the other conflicting group, (which is known as the *Qadianni*) by using (Lahore) as a tag. After taking the detour away from the wilful false propagation by Mirza Bashir-ud-Din Ahmad, Maulana Muhammad Ali was able to come back on track again to the original teachings of Prophet Muhammad (pbuh) and which was also re-established by Hazrat Mirza Ghulam Ahmad as the proclaimed *Mujaddid* of the 14th *Hijri*, who came to renovate and restore Islam to its pristine originality as in the lifetime of Prophet Muhammad (pbuh).

4	<p>Maulana Mirza Muzaffar Baig Sateh was born in 1900 in Abbottabad (British Raj India, in the days of the British Raj) and qualified as a missionary in Islam at Muzaffargarh. He was a sharp-witted debater and sent over to Fiji from Lahore (then in British Raj India), in response to and upon express request of the Muslims in Fiji, when the majority non-Muslim Indians in Fiji were putting Muslims through lots of difficulties; and to the extent of forcing them into abandoning Islam and converting to their religions. Maulana Mirza Muzaffar Baig Sateh came as a Missionary directly from the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore), then in British Raj India in 1933 and returned to British Raj India in 1937. He died in Lyallpur (now Faisalabad), Pakistan in 1980. In order to clarify any confusion, Pakistan was partitioned from the main Indian subcontinent as apart from India on 14th August 1947 into two portions of East Pakistan and West Pakistan. East Pakistan seceded from West Pakistan in 1971 as Bangladesh after a civil war and remaining West Pakistan became simply as the Republic of Pakistan.</p>
5	<p>The two mainstream Muslims sects are Sunni and Shia. Out of these two sects, there are 73 different branches which total to 2.4 billion Muslims. Ahmadiyyat is not a sect but a movement under the Sunni mainstream of <i>Hanafi fiqh</i>. The Founder of Ahmadiyya Movement the 14th <i>Hijri Mujaddid</i> Hazrat Mirza Ghulam Ahmad and the Founder of Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) were both aligned to <i>Hanafi fiqh</i>. The <i>Hanafi fiqh</i> is one of the four schools of law in Islamic jurisprudence within the Sunni sect. It is named after the Persian scholar Abu Hanifa-an-Numan ibn Thabit (b.699-d.767) and whose legal views were preserved by his two very dependable disciples Abu Yusuf and Muhammad al-Shaybani. The Mughal Empire (1483-1857) widely practised the <i>Hanafi fiqh</i> throughout its existence in the Indian subcontinent. The five divisions of Sunni sect are: <i>Hanafi fiqh</i>, <i>Maliki</i>, <i>Shafi'i</i>, <i>Hanbali</i> and <i>Zahiri</i>.</p>
6	<p>British Raj India was the name given to Hindustan (India) from 1858 – 1947, when following the Sepoy (Indian) Mutiny of 1857, the British East India Company (under Royal Charter) brought in British Troops and commandeered control of Mughal Raj India after capturing and imprisonment of the last Mughal Emperor, Emperor Abu Zafar Muhammad Siraj-Ud-Din Shah Bahadur II in 1857. Mughal Raj India in those days spread from the borders of Afghanistan to borders of Upper Burma under the Mughal Empire. The Mughal Emperor was forced to sign the Treaty of Surrender (under duress), after both his son and grandson was beheaded by the British troops, in the grounds of the Tomb of Emperor Humayun in Delhi in 1857. The British troops then had the severed heads of the Emperor's son and grandson presented to the Emperor as "gift" on a silver platter and covered with a velvet drape, as indirect threat for him to surrender. The Emperor, after his capturing, was charged by the British as responsible for not preventing the Sepoy (Indian) Mutiny from taking effect and he was then life-imprisoned in Burma in 1858. The Emperor later died whilst still in prison in Burma in 1862 and the British had his body buried in an unmarked grave. After independence of India from the British in August 1947, and following the Partition agreement between India and Pakistan, the prefix British Raj was dropped and India remained as the sovereign democratic Republic of India.</p>
7	<p>Although the original Fiji Muslim League was formed on 31st October 1926, as a collective group for Muslims, it was not officially registered as an official representative for Muslims in Fiji under the British Colonial administration. The Fiji Muslim League held meetings and the record books were kept as required of meetings. It was only after the formal and official registration of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Fiji that the leaders of the Fiji Muslim League took the initiative to formally and officially register the Fiji Muslim League.</p>

8	<p>The system of recruiting and shipping over indentured workers from British Raj India to Fiji had to be put to a stop in 1916. The year 1916 was 2 years into World War I (midpoint of WW I) and the British agencies needed maximum shipping services logistic support, to transport British troops to other parts of the world, where British armed forces were deployed as part of the British Empire. The British Empire was at that time the largest empire in the world. Hence all the British-registered steam ships were called off from commercial operations and converted into troop carriers and as transport ships for arms and ammunition to various countries within the British Empire. The cessation to recruitment of manual labour from British Raj India as contracted Indentured Workers also applied to many other parts of the world, such as Rhodesia, South Africa, several countries in the African continent, British Guyana, Trinidad, Mauritius, Surinam, Jamaica, Grenada, East Africa, etc. The era of Indian Indentured Workers ranged from 1833-1916 involving 1,194,975 Indian workers and Fiji alone had 60,553 Indians brought over from 1879-1916. The Muslims comprised 6,557 who boarded ships from Calcutta; 1,091 Muslims boarded ships from Madras and 1,450 Muslims boarded their ships downstream from the Northwest Frontier Region. The cessation of Indians to Fiji also meant cessation of Muslims' arrivals to Fiji</p>
9	<p>The majority of Hindus who came over from British Raj India were of the Sanatan sect, Arya Samaj sect, Kabir Panthi and Sikhs. The Sanatan Dharm sect formed the majority and every one of their temples holds several idols and other depictions of gods and goddesses. Arya Samaj and Kabir Panthi do not involve idols as part of their worshipping at their temples. Sikhs also do not have idols for worship in their temples.</p>
10	<p>Early Christians who came over from British Raj India were mainly of the Church of England (Anglicans), Roman Catholics and Methodists. The population and ethnicity mix differed in each shipment as the ships were taking on peoples from certain parts of India where Hinduism was dominant; in other cases, the Muslim population was dominant especially for shipments coming from Lucknow, Delhi, Dhaka and Lahore. Indians who were Christians were mainly from shipments coming from Madras, as followers of St Thomas the Apostle. Fiji now has so many denominations of Christians, which hold their origins from various parts of the world.</p>
11	<p>The Mughal Empire stretched from Afghanistan to upper Burma and much of the "V" of the Indian subcontinent mainland. It is common knowledge that the Mughal Empire governed over entire Mughal Raj India from early 16th Century to mid 19th Century. These points, which need deeper and accurate explanations for readers' clarity and completeness, are given below. More explicitly, the influential persons were amongst, and as commencing with the Delhi Muslim Sultanate (1206-1526), the Mughal Empire (1526-1857) and with the British Raj of India (1858-1947), which finally led to independence of India and Pakistan on 14th-15th August 1947. During these very trying times (1206-1857), the Indian communities were under intense pressures, where on one hand the Muslim (Mughal) Rulers imposed strict Muslim prescriptions, and on the other hand the mixed Indian populace went through various transformations, which included conversions from other faiths to Islam; and some extent of cross-marriages. The East India Company, which was formed in 1600 and finally after merger with various other similar trading companies, formed a mega corporation of Honorable East India Company; this then led to the Battle of Plessey from 1757 and to the Sepoy Mutiny in 1857. This period saw thousands of British businessmen, British clergies and British troops pouring into British Raj India, along most of the East coastal areas. However, in Cochin (now called Kochi, in Kerala, India), Christianity continued to spread. Christianity was introduced by St Thomas the Apostle in 52AD when he travelled over</p>

	from Syria and 20 years later, he was killed by the natives in Mylapore (East India) in 72AD. His body was interred there. Consequently most of Eastern India from Assam through to the Malabar was a rich mix of ethnicities made up of mainly Hindus, Muslims, Christians, Zoroastrians, Parsis, Jain and many insignificant small religious groups of various names. This religious mix placed lots of administrative pressures on the Mughal Emperors.
12	Maulana Mirza Muzaffar Baig Sateh arrived in Fiji with his wife and her daughter from her first marriage. Another three daughters were born in Fiji but they all went to India when their parents returned. Maulana Mirza Muzaffar Baig Sateh came to Fiji on a contracted assignment, which was drawn up by Maulana Muhammad Ali.
13	Maulana Muhammad Ali was the first Head of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) and which was originally registered at Lahore, in British Raj India on 2 nd May 1914. It was imperative for Maulana Muhammad Ali to register the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) as a separate body, essentially for retention of the true character of the Ahmadiyya Movement as founded by the 14 th <i>Hijri Mujaddid</i> Hazrat Mirza Ghulam Ahmad ¹ in 1889. The Movement was officially commissioned and registered with the founding name of “Ahmadiyya Movement” in 1901. It is imperative that this aspect is read in conjunction with Footnote 3.
14	Master Muhammad Abdullah was originally not from the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore). He was from the Anjuman Hidayyat-ul-Islam of India. He joined the Anjuman much later; after his eventful migration to the United States of America in the early 1950s. He came to Fiji from Lahore as a teacher, before the arrival of Maulana Mirza Muzaffar Baig Sateh.
15	A Reformer in Arabic language is called a <i>Mujaddid</i> , who is a routine maintenance manager of the religion of Islam, as a reviver and a renovator, selectively appointed by Allah; and that person is informed by Allah’s angels of his appointment as the <i>Mujaddid</i> , usually at the commencement of the emergence of an Islamic Century (<i>Hijri</i>), at that point in time.
16	<i>Mahdi</i> is an Arabic elative which means “the guided one.”
17	Lord Irwin was the Vice-Roy of British Raj India 1926-1932 and his successor as Vice-Roy was the Earl of Willingdon 1931-1936. His successor was Lord Louis Mountbatten (1900-1979). After 1947, the position of Vice-Roy was discontinued and the position of Governor-General was installed until later when India became a Republic; and the Head of State position was then changed from Governor-General to the President of the Republic of India. Lord Louis Mountbatten was then reposition and given new peerage title of Earl Mountbatten of Burma.
18	In the British Civil Service practised in Fiji, this was known as a “tour” of 3 years from 1874 through to 1970. After the independence of Fiji from the British Colonial administration, this practice of tour of 3 years has been retained to date. What this meant was that persons serving in the civil service would be posted at a given location for 3 years at a time.
19	He arrived in Fiji with his wife and her daughter from another marriage. Later 3 other daughters were born in Fiji. They all returned to India. Both Fiji and India were governed

	under the British administration. Hence immigration was not a serious issue.
20	This is basic in what sets aside Muslims from others: Holy Qur'an 5:3 <i>"Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal), and that beaten to death, and that killed by a fall, and that killed by goring with the horn, and that which wild beasts have eaten — except what you slaughter; and that which is sacrificed on stones set up (for idols), and that you seek to divide by arrows; that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion. But whoever is compelled by hunger, not inclining wilfully to sin, then surely Allah is Forgiving, Merciful."</i>
21	<u>Final Prophet:</u> Holy Prophet Muhammad (pbuh) was the last and final prophet and Holy Prophet Muhammad (pbuh) sealed off any more prophets coming after his death in 632AD. There shall not be another prophet, all the way through into future, till end of the world and the Judgement Day. It must also be noted that Holy Prophet Muhammad (pbuh) was the only prophet whose descent is from Ishmael (the elder of two sons of Prophet Abraham). All other past prophets, whose descents were from Isaac, the second son of Prophet Abraham, fall into the broad classification of community of Hebrews (Jews) and later extended into Christianity. For example, Jesus who was a Jew was the product of two Hebrew tribes, his father Joseph was from tribe of Judah and his mother Mary was from the high-priestly tribe of Levi. There shall not be a swing back from the only prophet descent from Ishmael to those prophets' descent from Isaac. Prophets before Jacob (grandson of Prophet Abraham) were not called Hebrews. Hebrews started from the twelve sons of Prophet Jacob.
22	He stressed that in addition to new prophet, no past prophet will reappear, as specified in Holy Qur'an 33:40 <i>"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things."</i>
23	The widespread acceptance of Hazrat Mirza Ghulam Ahmad as <i>Mujaddid</i> continued till he made several quotes from the Holy Qur'an and proved that Jesus Christ did not rise bodily into the clouds but continued on earth and he lived and died in Kashmir; and that his grave was located at Khan Yar Street, in Kashmir, without even the 14 th <i>Hijri Mujaddid</i> Mirza Ghulam Ahmad ever visiting that location. The <i>Mujaddid</i> Mirza Ghulam Ahmad received the information in a vision (<i>Wahey Wilayat</i>) from Allah.
24	In the 1930s, the old wooden structured Jame Masjid in Toorak was the only mosque in Suva. Hence when the members of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) were banned from entering the Jame Masjid in Toorak (Amy Street), they had nowhere else to perform their daily namaz (prayers). There was also a small wooden mosque in Samabula but it was also under the control of Fiji Muslim League and the ban also applied there. Since the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) was a minority group, they did not have sufficient funds to buy land and construct a large mosque. It was this situation which drove Captain Mohammad Towhir Khan of Namoli, in Lautoka, to build a mosque, largely from his own personal funds. It was known as the Lautoka Mosque and the land title and property was with Captain Mohammad Towhir Khan family in Lautoka for several decades. Lautoka Mosque was the first mosque in Fiji under the name of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore). The Khan family members of Lautoka were the Mosque Trustees.
25	The author was not advantaged to access all of the original records since 1937 and took

	<p>some assistance from his mother, who is aged 94. However, only some of those records have been retrieved; and here are only some of those names who were quite prominently active and held executive positions within the Ahmadiyya Anjuman Ishaati-Islam (Lahore) Fiji 1930s- early 1950s:</p> <p>Mr Ghulam Nabi Dean; Mr E Mallam; Mr Nura Abdul Khan; Mr S K Hussein; Mr K Nasir Ud Dean; Mr Mirza Salim Buksh; Mr Abdul Aziz Khan; Mr Abdul Ghafoor Sahu Khan; Captain Mohammad Towhir Khan; Sahu Khan (Snr); Abdul Rahman Sahu Khan; Mr Amrud Dean; Mr Mohammad Akhil; Master Muhammad Abdullah; Mr Saiyad Azad Mohammad; Mr Saiyad Latafat Hussein; Molvi Abdul Kareem; Mr Ghulam Nabi; Mr Shukrullah Mian; Haji Haidar Buksh; Mr Mahboob Khan; Mr Abdul Gani Sahu Khan; Mr Abdul Shakoor Sahu Khan; Mr Kallan Khan; Mr Abdul Razak Khan; Mr Abdul Wahid Khan; Mr Abdul Hameed Khan; Mr Hanif Ashraf Khan; Mr Hanif Akbar; Mr Abdul Lateef; Mr Tazim Raza; Mr Ahmad Hussein Sahu Khan; Mr Shafique Khan; Mr Mohammad Tamik Khan; Mr Hafiz Khan; Mr Mohammad Raza; Mr F K Dean; Mr I K Dean; Dr Mohammad Hanif; Mr Mohammad Ali; Mr Mira Sahib; Dr Abdul Habib Sahu Khan; Mr Mohammad Sadique Khan; Mr Ramzan Khan; Mr Eshaque Khan; etc (much of the original old records are no longer accessible).</p>
26	<p>Hijri is year numbering system in the Islamic calendar, taken from 622AD as base year, the date of the migration of Prophet Muhammad (pbuh) and his close followers from Mecca to Medina. Muslim New Year starts with the month of Muharram. Muslim calendar dates will read year number with suffix of AH. For example, October 2014 is 1433AH.</p>
27	<p>Refer Footnote 21. Holy Prophet Muhammad (pbuh) was the last and final prophet and Holy Prophet Muhammad (pbuh) sealed off any more prophets coming after his death in 632AD. There shall not be another prophet, all the way through into future, till end of the world and the Judgement Day. It must also be noted that Holy Prophet Muhammad (pbuh) was the only prophet whose descent is from Ishmael, the elder of two sons of Prophet Abraham. All other past prophets, whose descent was from Isaac, the second son of Prophet Abraham, fall into the broad classification of community of Hebrews (Jews) and later extended into Christianity. For example, Jesus who was a Jew was the product of two Hebrew tribes, his father Joseph was from tribe of Judah and his mother Mary was from the high-priestly tribe of Levi. There shall not be a swing back from the only prophet descent from Ishmael to those prophets' descent from Isaac. Prophets before Jacob (grandson of Prophet Abraham) were not called Hebrews. Hebrews started from the twelve sons of Prophet Jacob.</p>
28	<p>632AD was also the last and final time that Archangel Gabriel (<i>Jibreel</i>) had ever descended to Holy Prophet Muhammad (pbuh) and also the last and final time of Archangel Gabriel's descent to anybody within humanity, to bring divine messages from Allah. All appointments to prophets and all messages from Allah since Adam were heralded only by Archangel Gabriel (<i>Jibreel</i>). This therefore further strengthens the injunction in the Holy Qur'an (HQ33:40) that no prophet of any description whatsoever shall emerge after the death of Holy Prophet Muhammad (pbuh). In <i>Hadith Sahih Muslim (Khitab al-Masajid)</i>, Holy Prophet Muhammad (pbuh) has been reported as clarifying that no prophet of any description whatsoever shall come after him (i.e. Holy Prophet Muhammad (pbuh)). Holy Prophet Muhammad (pbuh) had also clarified in his Final Sermon, a short time before his own death that he Prophet Muhammad (pbuh) was the Final Prophet and there shall never be another prophet after him. This has to be accepted as fact as a dying statement, which cannot be examined or cross-examined by anybody. It is necessary to follow the Final Sermon by Prophet Muhammad, orated a few days before he died, "O People, lend me an attentive ear, for I know not whether</p>

	<p><i>after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and take these words to those who could not be present here today.</i></p> <p><i>O People, just as you regard this month, this day, and this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allah has forbidden you to take usury (interest), therefore all interest obligations shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no interest and that all the interest due to Abbas ibn 'Abd'al Muttalib (Prophet's uncle) shall henceforth be waived...</i></p> <p><i>Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.</i></p> <p><i>O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.</i></p> <p><i>O People, listen to me in earnest, worship ALLAH, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to.</i></p> <p><i>All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor does a black have any superiority over white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.</i></p> <p><i>Remember, one day you will appear before Allah and answer your deeds. So beware, do not stray from the path of righteousness after I am gone.</i></p> <p><i>O People, no prophet or Apostle will come after me and no new Faith will be born. Reason well, therefore, O People, and understand words which I convey to you. I leave behind me two things, the Qur'an and my example, the Sunnah and if you follow these you will never go astray.</i></p> <p><i>All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allah, that I have conveyed your message to your people".</i></p>
29	Practices of Prophet Muhammad (pbuh) are recorded in <i>Hadith</i> , especially in the cases of six authenticated (Sahih) <i>Hadith</i> , such as listed 1-6 in order of highest elevation, with highest at 1: 1. <i>Sahahih Al- Bukhari</i> , 2. <i>Sahih Muslim</i> , 3. <i>Sunan al-Sugra</i> , 4. <i>Sunan Abu Dawood</i> , 5. <i>Jami al-Trimidhi</i> 6. <i>Sunan ibn Majah</i> .
30	<i>Mahdi</i> is an Arabic relative which means "the guided one."
31	The terms "Nabi" and "Rasul" are mentioned in the Holy Qur'an several times. Examples

	<p>of Nabi in Islam and mentioned in the Holy Qur'an are: Noah, Enoch, Eber, Saleh, Lot, Ishmael, Isaac, etc to mention a few. The term "Rasul" referred to messengers or apostles of much higher intensity, and who introduced totally new religious preaching based on totally new replacement scripture (a new religious law called <i>Sharia</i>). Hence the Rasul had to be persons of higher intensity, because of the uphill struggle in completely changing the mindset of the communities, which were already believing and practising under the previous <i>Sharia</i>. Incidentally, the Rasul also had to bridge this culture gap and bring about necessary change. The religious preaching based on totally new replacement scripture (new <i>Sharia</i>) became essential over spaces of thousands of years, when the levels of civilisation had greatly advanced and improved to greater elevation; and so it became necessary for the particular Rasul as the agent and Ambassador of Allah, to introduced new package of preaching and scripture with new names (as a new <i>Sharia</i>). The new scripture with a new name, but with greatly enhanced to some additional details, superseded the previous scriptures. Examples of Rasul in Islam and mentioned in the Holy Qur'an (to mention a few) and who had brought in significant changes (new <i>Sharia</i>) are Adam, Abraham, Moses, David, Jesus and Muhammad. The fundamental prequalification for Rasul is that he must also be Nabi. Prophet Muhammad (pbuh) brought about total closure to both prophetic titles of Nabi and Rasul. Without any doubt, Prophet Muhammad (pbuh) was the Final Rasul and there shall be no other prophet of any description whatsoever coming to this world after Prophet Muhammad (pbuh). It is for this reason in history that Prophet Muhammad (pbuh) is most affectionately and uniquely known as "Rasul-Allah." Incidentally again, in Hebrew system, a prophet (Rasul) is called a <i>Malak</i>. There is need for the reader to understand the restricted one-way inter-changeability of the titles of Rasul and Nabi. All those prophets with Rasul titles were also Nabi (a prequalification); but all those prophets with Nabi title only cannot be Rasul at same time. The absolute baseline means that all prophets were Nabi and indeed most pious humans, who were born in this world as normal humans of both human parentage in the natural reproductive process; and none of the prophets (Nabi or Rasul) was born from any form of Immaculate Conception.</p>
32	<p>The widespread acceptance of Hazrat Mirza Ghulam Ahmad as <i>Mujaddid</i> continued till he made several quotes from the Holy Qur'an and proved that Jesus Christ did not rise bodily into the clouds from Mount of Olives in the village of Bethany, but continued to walk onto the other side of Mount of Olives and through very low clouds. He departed towards Jordan and Iraq whilst on earth and reached India, where he lived and died in Kashmir. The grave of Jesus Christ was located at Khan Yar Street, in Kashmir, without even the 14th <i>Hijri Mujaddid</i> Mirza Ghulam Ahmad ever visiting that location. The <i>Mujaddid</i> Mirza Ghulam Ahmad received the information in a spiritually inspired vision from Allah.</p>
33	<p>Tazia is hand-crafted structure with plenty of decorations as replica of Imam Hussein's shrine in Karbala, Iraq. This was regularly done especially during the period of 10th day of the Islamic month of Muharram and this aspect is called Ashura amongst the Shia. It involves street parades by Shia communities and carried out because of the historical significance of the martyrdom of Hussein ibn Ali (the grandson of Prophet Muhammad pbuh). This practice was started in India by Timur who invaded India in 1398AD. Tazia is generally structured of bamboo and decorated with coloured cloth and tinsel. The Tazia was paraded around towns as a carnival function with crowds of people. The Sunni communities petitioned the British Colonial Government in Fiji and an Ordinance was legislated in Fiji, which banned all making and parading of Tazia as acts of sacrilege. Once the Tazia was banned, the followers' descendants who were mainly Shia later became absorbed into Sunnis.</p>

34	<p>Ahmadiyyat: The two mainstream Muslims sects are Sunni and Shia. Out of these two sects, there are 73 different branches which total to 2.4 billion Muslims. Ahmadiyyat is not a sect but a movement under the Sunni mainstream. The Founder of Ahmadiyya Movement the 14th <i>Hijri Mujaddid</i> Hazrat Mirza Ghulam Ahmad and the Founder of Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) were both aligned to <i>Hanafi fiqh</i>. The <i>Hanafi fiqh</i> is one of the four schools of law in Islamic jurisprudence within the Sunni sect. It is named after the Persian scholar Abu Hanifa-an-Numan ibnThabit (b.699-d.767) and whose legal views were preserved by his two very dependable disciples Abu Yusuf and Muhammad al-Shaybani. The Mughal Empire (1483-1857) widely practised the <i>Hanafi fiqh</i> throughout its existence in the Indian subcontinent. The four divisions of Sunni sect are: <i>Hanafi fiqh, Maliki, Shafi'i, Hanbali</i> and <i>Zahiri</i>.</p>
35	<p>Whilst Qur'an Dars was conducted in Fiji by the Muslim Association of Fiji each Monday night, the full value and compulsivity of Jumu'ah was not given similar prominence. This largely stemmed from the actual practice. Qur'an Dars was on round robin roster and each member took upon himself to host Qur'an Dars at his residence. There was no mosque or any religious centre for the Muslim Association of Fiji and hence the need for Jumu'ah became a non-event.</p>
36	<p>Maulana Hafiz Sher Muhammad was developed as a missionary by his father since the age of 4 years and consequently he was put through all curves of learning required for the purpose. He took his bai't at the hands of Maulana Muhammad Ali in 1950. In between the 1950s – 1970s, Maulana Hafiz Sher Muhammad served and taught Islamic literature at various Islamic centres in and around his district of birth. In addition he was also editor of the Muslim periodical Ruhi-Islam. In 1972, the Government of Pakistan declared Ahmadees as non-Muslim and incidentally the same year he was posted to Fiji as the resident missionary in Fiji till 1984. From 1972 – 1984, Maulana Hafiz Sher Muhammad travelled widely as given in the main text above and took those opportunities to deliver outstanding speeches in many of those countries, with particular emphasis on the death of Jesus Christ, intricate aspects of Islam which he uncovered as part of his research and special emphasis that the Founder of the Ahmadiyya Movement in 1901 Hazrat Mirza Ghulam Ahmad was only a <i>Mujaddid</i> and not a prophet (neither a <i>Nabi</i> nor a <i>Rasul</i>). During the passage 1983 – 1985, Maulana Hafiz Sher Muhammad was directed by the Ahmadiyya Anjuman Ishaat-i-Islam Lahore headquarters and for him participating as expert witness in the Ismail Peck-v-Muslim Judicial Council in Cape Town, South Africa. The judgement was in favour of Ismail Peck but appealed on grounds that Islamic matters must be heard by Muftis. Incidentally both the counsel for Ismail Peck and the Judge were Jews, which brought about a twist of fairness. The final judgement was in favour of Ismail Peck and consequently all members of the Ahmadiyya Anjuman Ishaat-i-Islam have been legally declared by the Supreme Court of South Africa as Muslims and fully entitled to all privileges as any other Muslim. In 1987, another Supreme Court case went on trial in Cape Town, South Africa and again Maulana Hafiz Sher Muhammad was subpoenaed as expert witness. This was the case of Sheik Jassiem-v-Muslim Judicial Council of South Africa. Once again the judgement was delivered in favour of the expert evidence from Maulana Hafiz Sher Muhammad. Fiji also featured in background as Maulana Hafiz Sher Muhammad was based in Fiji and started his marathon evidence after being redirected from Fiji to South Africa.</p>
37	<p>Maulana Shafqat Rasool came to Fiji alone and left his family in Pakistan. He returned to Pakistan after serving around a year in Fiji.</p>

38	Maulana Abdul Salaam came to Fiji with his complete family of his wife (Aqeela) and two daughters (Jameela and Nabeela).
39	Maulana Fazal Haq returned to Pakistan and married Najma Aurangzeb and then resumed his work in Fiji. He also returned to Pakistan in readiness for reposting to another country.
40	<p>The registered members of Interfaith Search Fiji are as follows:</p> <p>Ahmadiyya Anjuman Ishaat-I-Islam (Lahore); Ahmadiyya Muslim Jamaat Fiji; Anglican Church; Arya Pratinidhi Sabha of Fiji; Baha'i Faith; Hare Krshna; Satya Sai Organisation; Fiji Hindu Society; Fiji Muslim League; Kabir Pant; Buddhist (Japan); Jamaat Ahle-Hadith, Roman Catholic; Methodist Church; ECREA; Baptist Church; Nihon Dai-Gokugo; Then India Sangam; St Andrew's Presbyterian Church; St Mark's Coptic Orthodox Church; Shree Sanatan Dharm Pratinidhi Sabha of Fiji; Sikh Association of Fiji and The Church of Jesus Christ of Latter Day Saints.</p>