

Ahmadiyyat in Fiji

The Islamic vanguard¹, the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore), was first registered in Fiji on 3rd October 1934, upon express advice of Maulana Muhammad Ali², to establish Ahmadiyyat³ in as many countries as possible outside of the Indian subcontinent. This advice was directed to Maulana Mirza Muzaffar Baig Sateh⁴, who was expressly sent over to Fiji from India in 1933, and which was upon request from Fiji's Muslims for assistance in saving Islam.

Ahmadiyyat is an expanded version of the beloved name Ahmad. Ahmad was the original birth name of Prophet Muhammad (pbuh, b.570-d.632AD)⁵. His father gave him that name.

¹ It is for all correct thinking Muslims to guide and assist other Muslims; and the Holy Qur'an has sanctioned that correct advice shall be given to those who need to be guided. This is given in the Holy Qur'an at 3:103, as "*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.*" The Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) has been assigned to do just that: Propagate Islam and defend Islam to the wider communities as the Islamic vanguard.

² Maulana Muhammad Ali (b.1874-d.1951) was born in a village called Murar, in Kapurthala, Punjab (then as British India) and he was a brilliant scholar, writer and translator. He obtained his MA LLB (in English) in 1899, which was soon after he had joined into the services of Hazrat Mirza Ghulam Ahmad (the rightfully declared 14th Hijri Mujaddid) in 1897. In 1901, Hazrat Mirza Ghulam Ahmad gave the name of Ahmadiyya to his group of followers. He named his group Ahmadiyya after the original birth name of Prophet Muhammad (pbuh), which was Ahmad (see footnote No 5). Maulana Muhammad Ali became Secretary of the Ahmadiyya Anjuman Ishaat-i-Islam in 1905 and upon death of Maulana Nur Ud Din (the successor to the Mujaddid) in 1914; Maulana Muhammad Ali with 57 other leading Muslims (as Trustees), registered the name of the society as Ahmadiyya Anjuman Ishaat-i-Islam (Lahore), with Lahore in brackets, thereby differentiating it from the other group also calling its group name as Ahmadiyya (but most disappointingly, this group which was led by the eldest son of the Mujaddid, has been claiming the 14th Hijri Mujaddid as a regular Muslim prophet (as Nabi). The Mujaddid's eldest son's name was Mirza Bashir-ud-Mahmood Ahmad: That totally unfounded claim by Mirza Bashir-ud-Mahmood Ahmad was the root cause of the split in Ahmadiyyat). Hence, the original first registration of Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) was on 2nd May 1914 at Lahore, in British India. It is important to note that the 14th Hijri Mujaddid was warned in a divine revelation (*Wahe Wilayaat*), that his own son would go against the 14th Hijri Mujaddid and against his correct teachings.

³ Ahmadiyyat is a compound terminology of the word Ahmadiyya and from the root name Ahmad. See footnote No 5.

⁴ Maulana Mirza Muzaffar Baig Sateh, a sharp-witted debater, was sent over to Fiji from Lahore (then in British India), in response to and upon express request of the Muslims in Fiji, when the majority not-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 India in 1933. 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 Republic of Pakistan.

⁵ The Prophet's mother's name was Aminah bint Wahab, who was married to Abd'Allah bin Abd al-Mutalib, a wealthy businessman of the Banu Hashim family, in Mecca, in the Arabian Peninsula. The Banu Hashim family were members of the prominent *Quraysh* tribe. A few weeks after Abd'Allah had married Aminah, he went away on a trading journey to Syria, but died on the way during the return journey. Some six years later, when Ahmad was around six years old, and now under control of his widowed mother Aminah, his mother also died. Ahmad was orphaned and then taken over and left in charge of his paternal grandfather (Abd al-Mutalib), who adopted his grandson and then changed the child's name from Ahmad to Muhammad. The Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) is named after the birth name of Prophet Muhammad (pbuh) and definitely not after the 14th Hijri Mujaddid; Hazrat Mirza Ghulam Ahmad who founded the Ahmadiyya Movement and the similarity of name "Ahmad" is simple coincidence of similar name.

Maulana Muhammad Ali was the first Head of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) and which was originally registered at Lahore, in British India on 2nd 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 14th Hijri Mujaddid Hazrat Mirza Ghulam Ahmad⁶ in 1889. The Movement was officially commissioned with name Ahmadiyya in 1901. 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.

The great work of Maulana Muhammad Ali⁷ in literature marvel was by no means limited to the Indian subcontinent only. Considering civilization's legacies of the early 1900s, such as the level of technology, the nature of communications resources and transport systems in India, Maulana Muhammad Ali was still able to achieve so much more, by using basic resources available during his lifetime. For example, in those early days, there were no computers or other similar technological support items. Maulana Muhammad Ali used wooden pen-holder with open nibs, which he dipped in a pot of black ink to write all his articles, long before the invention of the inking fountain pens.

Maulana Muhammad Ali was the real prime mover in both saving and spreading Islam in Fiji to what it is today. If Maulana Muhammad Ali had not done all what he did, then Islam would have been completely obliterated from Fiji by the early 1930s. It is important to note that Maulana Muhammad Ali was in regular contact with other branches of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore), mainly by exchange of letters as the only means of communications widely practised then, in the 1900s. Maulana Muhammad Ali was made aware of the existence of Muslims in Fiji and that Fiji also had a minority of Muslims who were devout followers of the 14th Hijri⁸ Mujaddid⁹, Hazrat Mirza Ghulam Ahmad¹⁰ of India.

⁶ Hazrat Mirza Ghulam Ahmad (b.1835-d.1908) was the promised 14th Hijri Mujaddid in Islam and he arose in India at a time when Islam throughout the world was under unfair criticism and also under heaviest attacks by various religious and ethnic critics, which had the agenda to obliterate Islam from the surface of this world. Hazrat Mirza Ghulam Ahmad, as the vanguard, championed the spread and the defence of Islam throughout his life and left behind his legacy of books, as admirable reference works on Islam. Many of the books by Hazrat Mirza Ghulam Ahmad have been translated into English by Maulana Muhammad Ali and many are being further translated into several other languages, as the benchmark works on Islam.

⁷ Maulana Muhammad Ali (b.Dec 1876-d.Oct 1951) has been one of the most celebrated and most widely referenced authors on many books about Islam. In year 1900, he qualified with MA LLB degrees at the young age of just 24 years and soon after his graduation, he was approached by the 14th Hijri Reformer Hazrat Mirza Ghulam Ahmad that Maulana Muhammad Ali should abandon his law practice intentions and to devote his life into the service of Islam. Maulana Muhammad Ali did not operate his law practice but went straight into writing various articles and books on Islam and continued to do so most dedicatedly till his death in 1951. Maulana Muhammad Ali is to this day regarded as the most accurate translator of the Holy Qur'an and the Hadith from Arabic to English; he has also authored the Religion of Islam and numerous books on matters of Islam and each is a masterpiece in literary achievement and as unique benchmark on reference-books about Islam.

⁸ (Hijri)= (a number with suffix of AH), is year numbering system in the Islamic calendar, taken from 622AD, 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. The Islamic calendaring system is 11-12 days shorter than the standard Gregorian calendar, including leap year; hence the month of Muharram is never fixed at same date on annual comparison to the Gregorian calendar. Muslim calendar is lunar-based and the Gregorian calendar is solar-based; hence the periodic variations.

⁹ A *Mujaddid* is a periodic spiritual maintenance manager of the religion of Islam, also as a revivalist and a renovator, who is selectively appointed by Allah in every Islamic Century (*Hijri*). *Mujaddid* is an Arabic word. A *Mujaddid* must get directly informed by angels sent from Allah, and *Mujaddid* is never a self-imposed title. Mujaddid system of spiritual ambassadors commenced after the death of Prophet Muhammad (pbuh), the last and final of all Prophets (HQ 33:40) thus sealing off the

It is prudent to retrace the history of Fiji and the Muslims in Fiji, in relation to this topic and the links between Fiji and India, including how people from India became as migrants in Fiji.

By world standards of many countries' discoveries, the discovery of Fiji by the western explorers would be considered as relatively recent. Indeed, it would be prudent to take a peep at past history of Fiji before indentured workers were brought from India, commencing in 1879. The record of international trade in Fiji rolls back to 1806, when many mischief-mongering seamen visited Fiji. They secured large areas of land to harvest sandalwood and paid with pittance in exchange. In some cases they exchanged land and resources over simple attractive issues, such as muskets and battle-axes. Their descendents still own those lands.

Fiji also had abundance of sea-slugs (*bech-de-mer*). They sold sea-slugs to Chinese businessmen to gratify the palates of Chinese epicures. Whaler vessels were also regular callers in Fiji for basic supplies of fresh water, wood to fire steamer vessel boilers, and various tropical fruits. There was lack of agricultural-based industries or any manufacturing industry. There were barter trading activities between American and European seamen in the early 18th Century. New settlers in Australia and denizens of United Kingdom and those from other European countries, also resettled in Fiji as early businessmen. Immigration rules were very relaxed and did not really matter. Vessels travelling to and from the United States frequented Fiji as a transit stop. The stopover was necessary to collect fresh water, firewood and fruits. This continued to happen, after the cession of Fiji to the British Empire in 1874.

Levuka¹¹, because of its historic ties with the Deed of Cession, when Fiji was ceded to British Government in 1874, soon developed as a haven for mainly people of the British and American stocks. As a business centre, Levuka soon became popular and frequency of ships increased. It was then considered by those early settlers of British and American stocks, to establish industries in Fiji such as sandalwood processing, cotton plantations and sugarcane plantations. Arrangements were made between the British Governor of Fiji and the British Viceroy of India to ship over thousands of Indians to farm the virgin lands of Fiji with sugarcane. The British Colonial Government constructed government administration offices and Levuka became the capital of Fiji in 1874. In 1882, the British Government relocated the capital of Fiji from Levuka to Suva, allowing for expansion into agricultural-based industries, mainly sugarcane plantations and sugar mills. The sugar mill in Suva was at Carnarvon Street.

appearance of any other prophet of whatsoever description, till the end of this world: 33:40 "*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.*"

¹⁰ Hazrat Mirza Ghulam Ahmad¹⁰ of India (b.1835-d.1908) was founder of Ahmadiyyat in the world. He selected the name Ahmad for his founded movement, as the original birth name of Prophet Muhammad (pbuh). He declared that he was the promised second coming of Prophet Jesus Christ (as). Hazrat Mirza Ghulam Ahmad also proved from various quotations in the Holy Qur'an and the Hadith that Jesus had survived the crucifixion. He made the following proofs directly from the Holy Qur'an as at: 3:54; 3:143; 3:184; 4:157; 4:159; 5:75; 5:117; 7:25; 16:21; 21:7-8; 21:35; 23:50 and 29:57. Hazrat Mirza Ghulam Ahmad also proved from the Holy Qur'an that there is no such thing as Son of God and he proved and stressed the following quotations as at: 2:116; 4:171; 5:117; 6:102; 17:111; 18:4-5; 19:35; 19:88-92; 21:26-27; 23:91; 25:2; 39:4; 43:81 and 72:3.

¹¹ Levuka is a town on the island of Ovalau in Fiji.

When Fiji was in her 5th year as a British Crown Colony, thousands of people of Indian-subcontinent origins were brought to Fiji to work under the Fiji Indenture System, during the period 1879 – 1916¹². The indentured workers were contracted initially for 5 years with option to return at cost to the employer and they also had the option of either extending the contract for another 5 years or remain in Fiji permanently. Residency in Fiji then was not really a problem with the British Colonial Government being the common supreme-power administrator both in India and in Fiji. The British passport was most influential.

Amongst the many ethnic groups, which came to Fiji as workers, Muslims were also included in those shipments of indentured workers.

The first few shipments came mainly from Muslim majority regions of India and logically the proportions of Muslims were higher than the others who were mostly Hindus. Muslim majority regions from where the indentured recruitments were carried out were Assam, Calcutta, Delhi, Madras, Afghanistan and the North-West Frontier Province. Shipments from these regions were becoming costly for steamers. Subsequently, shipments from those parts of India, along the entire east coast of the Indian subcontinent (formerly Madras but now called Tamil Nadu) were mainly Hindus with fewer Muslims and Christians. The last shipment was in 1916 during the mid-era of World War I.

Since Muslims were introduced from India, the Muslims who came to Fiji from India were also samples of the Muslims populations' profile of 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 well-known in Tazia¹³ making. Tazia making was outlawed in Fiji by the British Colonial Government. However, over the years the significance of Shia has evaporated and almost all Shia are now absorbed as Sunnis.

¹² The system of recruiting and shipping over indentured workers from India to Fiji had to be put to a stop in 1916. 1916 was 2 years into World War I (midpoint of WW I) and the British agencies need maximum shipping support to transport British troops to other parts of the world where British armed forces were deployed as part of the British Empire. 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 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 Guiana, 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 60,965 Indians brought over from 1879-1916. The cessation of Indians to Fiji also meant cessation of Muslims' arrivals to Fiji.

¹³ Tazia is hand-crafted structure with plenty of decorations as replica of Imam Husain'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.

Another point for the record is that most of the Muslims who came to Fiji were very young 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 India.

As direct result, the first mosque was built at Navua in 1900. 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 smaller number of those Muslims were followers of Hazrat Mirza Ghulam Ahmad, the Muslim Mujaddid 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.

The Muslims in Fiji considered 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 need for Muslim education. In 1926, the Fiji Muslim League was formed. The main thrust and driver and the initial founder of Fiji Muslim League was Mr A Gaffoor Sahu Khan. The initial Fiji Muslim League executive members were:

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

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. A petition, which was put together by the Muslims of Fiji, was sent through the desk of the British Governor of Fiji to the desk of Viceroy of India seeking assistance of a Muslim missionary/teacher to be sent over to Fiji. Since Muslims were in majority in Lahore, the request was sent to the Anjuman Hidayyat-ul-Islam in Lahore. This group 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. His wife was also of the peace-loving type. Mr and Mrs Abdullah had also spent some time in Levuka, since Mr Abdullah was a teacher.

Subsequently, Mr and Mrs Abdullah settled in the Nausori area and 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 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 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 with his family migrated to the United States of America as a missionary/teacher.

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.

Maulana Mirza Muzaffar Baig Sateh and his family 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 India, which were Hinduism and Christianity.

Maulana Mirza Muzaffar Baig Sateh was so well-versed in Hindi, Sanskrit, Urdu, 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 – 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.¹⁴

¹⁴ Holy Qur'an 5:3 *"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."*

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) sealed off any further emergence of any prophet (whether new or old prophets), and stressed upon them the true significance of the meaning in the Holy Qur'an at 33:40¹⁵.

The Fiji Muslim League soon came to realisation 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 Masjid in Amy Street (Toorak) in Suva. This deadlock situation was then relayed by letter to Maulana Muhammad Ali at Lahore, in British India.

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, 78 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 officials and Trustees of the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore), for purpose of registration in 1934, under the Religious Bodies Registration Ordinance of Fiji:

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, the officials and trustees changed to other persons. The Muslim population in Fiji borders around 7% of the national population. It is common knowledge that the Muslims of Fiji have mainly mixed-common origins from India and in this comparison, the Muslims comprise 16% of the mainstream Indian population segment.

It is also necessary to stress on the on-going conduct and administration of the Ahmadiyya Anjuman Ishaat-i-Islam (Lahore). Towards reaching the end of his life, the 14th Hijri Mujaddid, Hazrat Mirza Ghulam Ahmad of British India made his will, immediately after receiving a revelation (*Wahe Wilayyat*). The will was called *Al-Wasiyyat* and made on 20th December 1905. The will also came with supplementary rules and regulations for the good governance of the Ahmadiyya Anjuman. In a nutshell, the 14th Hijri Mujaddid, Hazrat Mirza Ghulam

¹⁵ Holy Qur'an 33:40 "*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.*"

Ahmad empowered the Ahmadiyya Anjuman as his successor and as the decision-making collective body on all matters of the Anjuman, which he (Hazrat Mirza Ghulam Ahmad) would have made, if he were to have lived in normal life. It is upon this *Al Wasiyyat* that the Anjuman is centrally and democratically governed throughout the world; and that includes Fiji.

The Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) Fiji, being a religious organisation and which upholds the Holy Qur'an as its supreme guidance, is not in any way involved in politics and recommends the following two streams of guidance from its scripture. The first is (Holy Qur'an Chapter 4, verse 58):

"Surely Allah commands you to make over trusts to those worthy of them, and that when you judge between people, you judge with justice. Surely Allah admonishes you with what is excellent. Surely Allah is ever Hearing, Seeing."

The quotation above requires Muslims to entrust the affairs of the State to people who are worthy of this responsibility, which implies democracy, good governance and a Secular State administration over all communities, regardless of their ethnicities and religious alignment.

The second is (Holy Qur'an Chapter 42, verses 38-39):

"38. And those who respond to their Lord and keep up prayer, and whose affairs are (decided) by counsel among themselves, and who spend out of what We have given them;

39. And those who, when great wrong afflicts them, defend themselves."

Missionaries who were contracted to travel to Fiji from Lahore, as resident missionaries were in the following sequence (excluding Maulana Abdul Haq Vidyarti, who came as a touring visitor for 3 months in 1956 and not as the resident missionary):

1. Maulana Ahmad Yar
2. Maulana-Hafiz Sher Muhammad
3. Maulana Shafkat Rasool
4. Maulana Abdul Salaam
5. Maulana Fazal Haq

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 have 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.

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