

THE SILSILA AHMADIYYA MAURITIUS
GOLDENED AT THE SUNSET OF A CENTURY



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EDITORIAL

THE DAWN OF A NEW ERA OF DIVINE BLESSINGS

By the immense grace of Allah, we are presently living an exceptional era wherein Allah has bestowed the favour of the *Ruh-il-Quddus* (Holy Spirit) to one of His humble servants for the reformation of the whole mankind.

This humble one, weak human and not that knowledgeable enough to take on the world, yet despite my various weak spots as a human being, Allah chose this humble self and became my Greatest Mentor, Guide and Teacher for the grand task of bringing back the glory of Islam to its pristine beauty and to guide the Muslims and people of other religious faiths to the fold of *Tawhid* (unity of God) and *Islam* (Submission to the Unique God).



Thus, at the beginning of a new century, through many revelations I was informed that great trials were waiting for me, and these from none other than the people of the *Jamaat* which I cherished with all my heart from my tender childhood till my adult years.

The *Silsila Ahmadiyya* (Ahmadiyya Movement) in Islam is undoubtedly a true Community of Allah for its birth took place, from the hands of a highly blessed being, Hazrat Mirza Ghulam Ahmad ^(as), who was the Promised Messiah and Mahdi of his time. *Allah* (The One without any Partner), the Supreme Lord promised His Messiah that He shall cause his message to reach the four corners of the world and assured him victory and that his *Jamaat* shall supersede all others.

By the grace of Allah, Allah always stands true to His promise, but like mentioned in the Holy Quran from the humble prayer of Abraham ^(as), Allah's engagement does not extend to the wrongdoers among the people (the biological and spiritual progeny of Abraham ^(as)):

“And when his Lord tried Abraham with certain words, he fulfilled them. He (Allah) said: ‘I will make you a leader for the people.’ (Abraham) said: ‘And of my offspring?’ He said: ‘My covenant does not include the wrongdoers.’” (2: 125)

From the verse under comment, if we have eyes to see, and intellect to judge correctly, or even better, when Allah gives His servants the capacity to distinguish the truth of His statements, therefore, we enter into a phase where Allah Himself makes us realise that His promise concerns only the righteous ones among His servants and thus His promise shall survive in the world in the guise of righteous people who shall be at His service and who are not power thirsty and bound to this temporal world.

It is inevitable that after the passage of time, a religion, even Islam through its people – for the religion itself is not faulty! – gets corrupted and evil-minded people try to take on leadership and monopolize the attention of the people with a semblance of what may be the truth (i.e. falsehood disguised as truth) to remain ever in control of the riches and prestige which have been amassed throughout the years by the veritably pious people who sacrificed their all for the religion of Allah. Alas with the passing of centuries the descendants of these pious people, the pioneers of the Divine Manifestation become imbued with themselves, their ego (*nafs*) and cease to work with a spirit of truth, thus bringing the religion of Allah to a pitiable state. But the promise of Allah is binding, in that which He shall always protect His religion – ISLAM and also safeguards the honour of both His perfect servant and messenger Hazrat Muhammad ^(pbuh) and His Messiah Hazrat Mirza Ghulam Ahmad ^(as).

History bears witness that with the rise of a new Divine Manifestation which completely supports the past divine prophets, messengers and reformers, the dirt from the heart of the wrongdoers becomes dirtier and they seek to harm the religion of Allah with their cunning minds and thirst for power and mundane recognition.

This is in brief what transpired in the little island of Mauritius also. Mauritius is the second country outside India to have received – without the help of any missionary – the message of the Promised Messiah Hazrat Mirza Ghulam Ahmad ^(as) as early as 1907 by a noble seeker of truth who worked relentlessly to spread the message of the Messiah of Allah and His *Silsila* to the people of Mauritius. Mauritius therefore tasted the sweetness of the message much before the advent of the first missionary of the *Jamaat* (Community) who came to Mauritius in 1915 to take on the assiduous work of gathering all believers in a united congregation, to do more preaching and to register the Movement as a legal entity (*Spiritual*: 1915, *Temporal*: 1923).

Today, after the formation on 20th June 1915 of the Anjuman Ahmadiyya Mauritius, a new chapter of History has been opened, for after a **HUNDRED YEARS** of existence as an operational *Jamaat*, Allah has caused to awaken another of His Divine Manifestation in **MAURITIUS**, to heal the sick hearts and repair the highway leading to Him. The ending years of a *Centenary Jubilee* came to witness the rise of a Divine Manifestation, a **GOLDEN ERA** having a **KHALIFATULLAH** (Caliph of God) at its head for the revival of **ISLAM** as a whole; such **ISLAM** which includes all groups therein and all other faiths which have deviated from the vital teachings of God Almighty.

Staying true to His promise, therefore Allah in His great Divine Plan elevated His Khalifatullah with the **JAMAAT UL SAHIH AL ISLAM** after much trial, persecution, and boycott in Mauritius. All Praise belongs to Allah, the Lord of the Worlds.

Hazrat Muhyi-ud-Din Khalifatullah Munir A. Azim

Worldwide Spiritual Leader

Jamaat Ul Sahih Al Islam

20 June 2015

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THE CENTENARY COMMEMORATION OF THE SILSILA AHMADIYYA IN MAURITIUS

INTRODUCTION

The Ahmadiyya Movement in Islam was founded by the Promised Messiah and Mahdi Hazrat Mirza Ghulam ^(as) of Qadian, India after he humbly proclaimed to the world in the aftermath of several revelations from God Almighty that he was divinely commissioned as a Reformer of Islam and of humanity as a whole. Clothed in the robe of divinely-sent grandeur and honour, he set out to accomplish his mission with humility and dignity and this despite all difficulties which he had to face at some point during the course of his existence as Elect of Allah. From Qadian - India to England, the teachings of the Promised Messiah and the news of his advent reached also the little island of Mauritius, the Pearl of the Indian Ocean. Mauritius was therefore the second country outside of India where the Jamaat Ahmadiyya was established.

The golden history of the Jamaat Ahmadiyya in Mauritius takes its root with the divine message and call of the Promised Messiah ^(as) reaching one Muslim brother by the name of Noormamode Nooraya as early as 1912.

Over the years the Jamaat Ahmadiyya has not published detailed accounts on the first Ahmadis and the history of the Jamaat Ahmadiyya in Mauritius, but from the little knowledge which I acquired from my childhood to adulthood, through anecdotes from my parents, relatives and brief Jamaat articles, Noormamode Nooraya *Sahib* was the first who heard about the message of Ahmadiyyat and began to preach the teachings of the Promised Messiah ^(as) to those around him. Unlike today, the means of communication were very restraint and it was through many hardships, and dedication that the message was passed and *tabligh* (preaching) was done so as to inform people in Mauritius about the advent of the Promised Messiah ^(as).

Among many others, according to my father Solim Azim and paternal aunt Raqeeba, my paternal grandparents also, Abdullah Azim and Salarby Sakassim Rustom (most commonly known as *Banu Rustom*) both hailing from India received the message of Ahmadiyyat through

the tabligh efforts of Noormamode Nooraya *Sahib*. At that time the latter was the headmaster of the Mohammedan Aided School founded and managed by Ibrahim Amode Atchia in 1893. The school later came to be commonly known by the Ahmadi circle as “*L’Ecole Nooraya*” (*The Nooraya School*) and my grandmother worked there as a caretaker and thus both she and my grandfather eventually received the message of Ahmadiyyat through Nooraya *Sahib*. By the grace of Allah, through his *tabligh* efforts, my grandparents believed sincerely in the message of message of the Promised Messiah Hazrat Mirza Ghulam Ahmad ^(as). It was after receiving the message that my grandfather died in the times of the first missionary of the *Jamaat* in Mauritius, Maulvi Sufi Ghulam Muhammad, when my father was only a small child.

THE CREATION BY THE MUSLIMS OF THE FIRST INDIAN AIDED SCHOOL IN MAURITIUS



Amode Ibrahim Atchia
A Pioneer in the Industry &
Trade Sector

With the other religious denominations in the country, more precisely the Christians were opening the Roman Catholic and Anglican Aided schools and dispensing primary and also secondary education to the children, especially those of the higher class, the Muslim Community of the island decided to open in 1893 the Rose-Hill Mohammedan Aided School, partly funded by government on a capitation and results criteria, to break the rigid class division in the education sector. This project was developed and executed by the influential members of the Muslim community, but it was mostly funded and managed by the Atchia family, particularly **Amode ‘Major’ Ibrahim Atchia *Sahib*** a pioneer

in the industry and trade sector. In fact the main idea to build and run the school came from Amode Ibrahim Atchia *Sahib*, the second son of Al-Hajj Ibrahim Sulliman Atchia *Sahib* who both (father and son) later embraced the truthfulness of the Promised Messiah Hazrat Mirza Ghulam Ahmad ^(as) and integrated the Ahmadiyya Movement in Mauritius.

Amode Ibrahim Atchia *Sahib* did not get any formal schooling, but despite this, he could read Gujarati and was an efficient self-taught/genius technician, a feat and pride for the Muslims and people of Mauritius. He excelled in different fields and was an able manager of things he put his mind to do.

The school attracted Muslims from different parts of the island and also local Christian and Hindu students. Mrs Robillard was the first head-teacher and she was efficiently helped in this responsibility by Noormamode Nooraya *Sahib*, who was one of the most influential, intelligent, dynamic and prominent young Mauritian Muslims and an established and renowned teacher. Later, in around the year 1904 Noormamode Nooraya *Sahib* (approx. aged 24), took over the headship of the school. He was so committed to the school and the education of the children that the school became to be popularly known as '*L'École Nooraya*' (The Nooraya School).

THE MESSAGE OF AHMADIYYAT REACHES MAURITIUS

A group of Muslims of Mauritius decided to form a society, aimed at sensitising the country's Muslims about education. Thus "*Société Fraternité Musulmane*" (Muslim Fraternal Society) was formed and had as motto *Ikwat Ul Islam: "Unité et Progrès"* (Unity and Progress). The society had among its members: *Ashab* Noormamode Nooraya, Dr Hassen Sakir, Dr Sheik Hossen Piarroux, Cassim Moedine, Muhammad Azim Sooltangos, Mawlabaccus Bhunnoo, Hassen Ally, Ibrahim Tegally and Bakarally Bahadoor, some of whom later recognized the veracity of the Promised Messiah of Qadian and integrated the Ahmadiyya Movement in Islam. The society published regularly a review paper entitled "*L'Islamisme*" (Islamism). The main aim of the paper was to inform those Muslims, who were not conversant with Urdu about Islam as taught by the Quran and the authentic traditions of the Holy Prophet Muhammad ^(pbuh). In fact, "*L'Islamisme*" (First Edition: November 1906) was the first newsletter of the Muslims in Mauritius and it was N. Nooraya *Sahib* who was its editor and he used to ship the paper to several institutions in exchange of other publications.

In one of the papers (*The Crescent*) sent to him from the United Kingdom (Liverpool), N. Nooraya *Sahib* found therein an announcement on the publication "*Review of Religions*" of the Ahmadiyya Movement, Qadian, India and founded by the claimant to messiahship Hazrat Mirza Ghulam Ahmad ^(as).

Thus, Noormamode Nooraya *Sahib* as early as 1907 began his search for truth and made a must to have the issues of the 'Review of Religions' delivered to him on a regular basis. His thirst for truth prompted him to publish in turn extracts of the articles of the '*Review of Religions*' in his publications as from May 1907. The first reproduction of the articles appeared

in the May 1907 edition of the review “*L’Islamisme*”, and afterwards he began to do a series of *tabligh* (preaching) and initiated discussions on Ahmadiyyat with the other Muslims who were interested in the state of Islam and its future. Yet, at this stage he was not ready to officially integrate the *Jamaat* of the Promised Messiah ^(as). He searched, he studied but in the end he would be convinced of the truth and become the **first Ahmadi Muslim in Mauritius**.

Through his *tabligh* efforts, Nooraya *Sahib* got Muhammad Azim Sooltangos *Sahib*, Amode Ibrahim Atchia *Sahib*, known as ‘Major’ Atchia, El Hadj Ibrahim Sulliman Atchia *Sahib* (Amode’s father), Mamode “Mota” Atchia *Sahib*, Miajee Rahimbaccus *Sahib*, Maulvi Hadji Ibrahim *Sahib*, the Imam Madani of the Jumma Mosque in Mauritius, Maulvi Sherkhan *Sahib* and Soubhan Dowlut *Sahib* among others to be interested in the articles and dialogues on Islam which were relevant to their times. Later on some of these people, like Muhammad “Mota” Atchia would become a fierce opponent of the Ahmadiyya Movement in Islam, negating his father and brother’s faith.

In 1913, the review “*L’Islamisme*” (Islamism) gave way to another newspaper, ‘*La Revue Islamique*’ (The Islamic Review Paper) and in its columns also, there were references made to the new reality of the Islamic world, called Ahmadiyyat.

THE FIRST AHMADI MUSLIMS IN MAURITIUS

Around the year 1912, **Noormamode Nooraya Sahib** (1880-1944) felt ready to officially integrate the Jamaat Ahmadiyya. In 1913, Muhammad Azim Sooltangos came to work as teacher in the Rose-Hill Mohammedan Aided School and this enabled him to get more in touch with N. Nooraya Sahib to study Ahmadiyyat further.

Muhammad Azim Sooltangos Sahib was the nephew of Miajee Soobhan Rajabalee who was a respected Imam in the Sunni Muslim Community of Mauritius. The latter also joined in to study about the proclamation of the Promised Messiah of the age. Equipped with a little knowledge of Arabic and Urdu, N. Nooraya Sahib and M.A. Sooltangos Sahib wrote to the headquarters in Qadian to seek the Urdu publications on Ahmadiyyat and they rented a room in Rose-Hill so that they could meet and talk more freely on Islam Ahmadiyyat.



Noormamode Nooraya
First Ahmadi Muslim in Mauritius



M. Azim Sooltangos
Second Ahmadi Muslim
in Mauritius

Being fully convinced of the truth of Ahmadiyyat, and spiritually and mentally ready to do so, Noormamode Nooraya Sahib took the *bai'ah* (oath of allegiance) via correspondence at the hands of the first Caliph - Khalifatul Massih I - Hadhrat Al-Hadj Maulvi Hakim Nooruddin ^(ra), towards the end of the year, thus becoming officially the **first Ahmadi Muslim of Mauritius**. Later, he would become the first Secretary of the Ahmadiyya Muslim Association (the Anjuman) in Mauritius.

In early 1914, **Muhammad Azim Sooltangos Sahib** took the *bai'ah*, also by correspondence, at the hands of the first Caliph. He thus became the **second Ahmadi Muslim of Mauritius**.

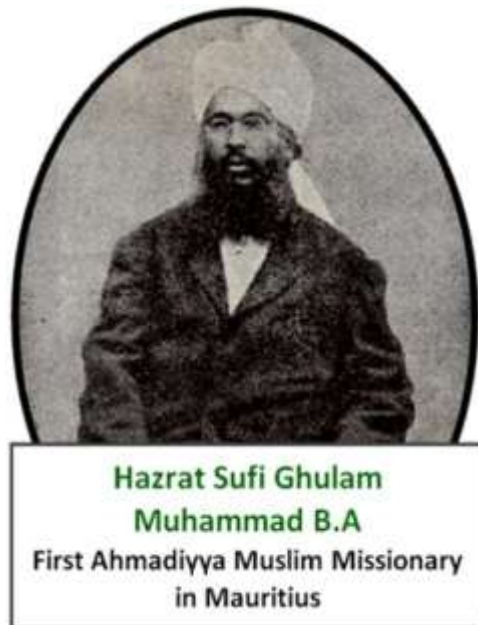
After their conversion, they redoubled their *tabligh* efforts and thus around the year 1914 itself, a small group of Muslims were ready to accept Ahmadiyyat. Among those people there were: *Miajee Soubhan Rajabalee*, *Mawlabaccus Bhunnoo*, *Al Hadj Ibrahim Sulliman Atchia*, *Amode Ibrahim Atchia (Major)*, *Omar Islam*, *A. Rahim (Jamalkhan)*, *A. Auckloo*, *O. Mamode*, *Dosmamode Islam*, *Ilaahi Bhunnoo*, *I. Saleh Atchia*, *Ghulam Nabee Boodhun*, and *Ibrahim Tegally*.

THE FIRST WORLD WAR AND THE COMING OF INDIAN AHMADI SOLDIERS TO MAURITIUS

In September 1914, the First World War broke out. The same year, a contingent of Indian troops (Sepoys) was confined to the barracks in Vacoas. In one of the first groups came an Ahmadi, Sharfatullah Khan Shajahanpuri, who did not stay long in Mauritius. But he was followed by three other Ahmadis: Dr. Muhammad Lall, Sergeant Syed Ameer Hossen and Muhammad Munshi Ismael Khan (known as 'Babu'). By happy coincidence, Dr Lall met Muhammad Azim Sooltangos *Sahib* and through him, the other Ahmadis of the Island. The Doctor *Sahib* took this golden opportunity to preach Ahmadiyyat and it was at his suggestion that a group of Ahmadis, including *Ashab* N. Nooraya, M.A. Sooltangos and *Miajee* Soobhan Rajabalee, wrote to the headquarters in Qadian to request for a missionary with a knowledge of English and Arabic to preach Ahmadiyyat in Mauritius and to guide the increasing number of Ahmadis. And there was also the requirement to gather them and to form officially the Jamaat Ahmadiyya in Mauritius. At that time, it was the 2nd Caliph, Hazrat Mirza Bashiruddin Mahmud Ahmad ^(ra) who was the ruling head of the Ahmadiyya Movement in Islam. He chose Hazrat Sufi Ghulam Muhammad B.A, a distinguished companion of the Promised Messiah ^(as) as first missionary to be sent to Mauritius to preach the message of Ahmadiyyat and the veracity of the Promised Messiah ^(as).

THE LOVE AND DEVOTION TO ESTABLISH THE AHMADIYYA MOVEMENT IN MAURITIUS

Therefore the tabligh works were done with great love and the people little by little began listening with rapt attention to the message of Ahmadiyyat. At that time the anti-Ahmadiyya Mullahs from India did not yet come to Mauritius to create problems for the Muslims and to brainwash the newfound Ahmadis and others and to stop them from integrating the *Jamaat* of the Promised Messiah ^(as). *Alhamdulillah*, despite the local Muslims' restrictions, revolts and reservations the number of adherents increased and more and more works came to be with the arrival of the **Hafiz Sufi Ghulam Muhammad Sahib**, a distinguished companion of the Promised Messiah ^(as) in Mauritius.



THE FIRST MISSIONARY EMBARKED ON THE 'SS CANARA' TO MAURITIUS



Hazrat Sufi Ghulam Muhammad *Sahib* left Qadian on 20 February 1915. He stopped at Ceylan (now, Sri Lanka) for a period of three months, and he waited for another vessel to bring him to Mauritius. While in Sri Lanka, he got the opportunity to do *tabligh* and *Alhamdulillah*, through his humble efforts a group of people integrated the Jamaat Ahmadiyya.

From Ceylan (Sri Lanka), the Sufi *Sahib* embarked on a ship by the name of **SS CANARA** and he arrived at the port in Port-Louis (Mauritius) on Tuesday 15 June 1915, but he could not disembark the same day as there were a group of people in Mauritius who objected to his arrival to the Mauritian authorities. Those people published a protestation letter which was published in the newspaper "*Petit Journal*" of 16 June 2015.

More adverse comments and articles ensured on 21 June as well as 26 October 1915.

After lots of measures, the Sufi *Sahib* successfully disembarked the next day, on 16 June 2015 and went to stay with Noormamode Nooraya *Sahib* and on that day itself a first group of Ahmadi Muslims faithfully took the *bai'ah* at the hands of Sufi *Sahib* at the residence of Muhammad Azim Sooltangos *Sahib* in Highlands, Phoenix.

WORKS OF HAZRAT SUFI GHULAM MUHAMMAD SAHIB IN MAURITIUS

Hazrat Sufi Ghulam Muhammad *Sahib* was very active in *tabligh* from June 1915 to April 1917. He went to visit mosques – about sixteen out of some forty, and in the year 1916, he went to the Jummah Mosque. He was accompanied by *Ashab* N. Nooraya, M. Abdur Rahim Jamalkhan, M. Sadarally, and A. Monaf Sookia.

The **Maulana Abdulla Rashid Nawab** (died on 20 June 1951) was the Imam of the Jummah Mosque. He had a conversation with the Hazrat Sufi *Sahib* and they fixed a rendez-vous for a profound dialogue between the two. This dialogue was organised by Dr Hassen Sakir, who was a board member of the Council of Government as he wanted the dialogue to happen between the two scholars of religion. The rendez-vous was fixed the third week of the month of June 1916. Therefore, the Sufi *Sahib* accompanied by Dr. Hassen Cassim Nourmamode Sakir and Noormamode Nooraya *Sahib* went to the Jummah Mosque for the grand dialogue on the fixed date. What is astonishing is that the Imam of the Jummah Mosque retracted at the last moment and sent a message that he shall not be able to have a dialogue with the Sufi *Sahib* as he was resting. He moreover stated that he shall fix another date in writing for his debate/dialogue with the Sufi *Sahib*. Some times later, the police force asked Hazrat Sufi Ghulam Muhammad *Sahib* not to go and meet the Maulana A. Rashid Nawab. The latter would later on write a hate poem against Ahmadiyyat, dissuading people from entering the fold of the new Divine Manifestation of the age.



Over time, the relations between the Ahmadis and non-Ahmadis became more and more difficult. Despite the difficulties in delivering the message of Islam Ahmadiyyat, yet the Sufi *Sahib* strived hard to come to a compromise with the authorities, to seek permission to hold public meetings to preach the message. In this respect, he succeeded in holding several debates and dialogues with the Muslim scholars of that time. ***A few memorable dates:***

- ◆ In August 1915, he had a dialogue with a Maulvi of the Rose-Hill mosque by the name of Ayatullah, as well as ‘Major’ Atchia who did not yet become Ahmadi at that time.
- ◆ In 1916, a debate was held between him and Miajee Yusuf of Saint-Pierre.
- ◆ On 24 April 1918, there was a dialogue between Maulana Abdulla Rasheed and the Sufi *Sahib* at the ‘Major’ Atchia’s place.

Hazrat Sufi Ghulam Muhammad *Sahib* made several public conferences in Rose-Hill and in other regions of the island.

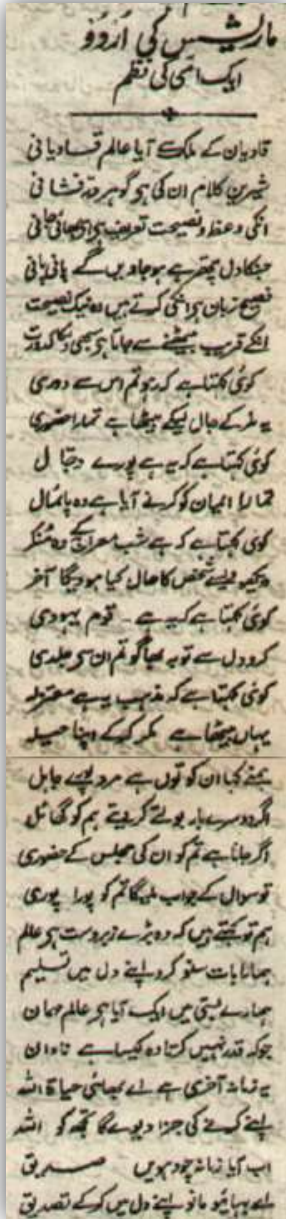
- ◆ In Port-Louis, a M. Cadinouche put his house to the disposition of the Sufi *Sahib*.
- ◆ He also initiated *tabligh* in a wedding in Medine at the place of M. Cadam Rassoul.
- ◆ In Montagne Blanche he made his *tabligh* at Sahid Hossen’s place.



Mauritius Ki Urdu: Ek Ummi Ki Nazm: This poem appeared in the *Al-Fazl* paper (India) on 07 October 1915 after the first Missionary in Mauritius, Hazrat Maulvi Ghulam Muhammad B.A wrote to the Head of the Ahmadiyya Movement, Hazrat Khalifatul-Massih II ^(ra) to inform him about the devotion of the Ahmadi Muslims in Mauritius and their humility and respect they showed towards him (the Sufi *Sahib*) as their guide. As an example he cited the humble effort of a fishmonger, *Mian* Abdullah who was harsh at first towards the message of Ahmadiyyat, but after remaining in the company of the Sufi *Sahib* for about two hours, his heart melted and he became a fervent Ahmadi. To show his emotions upon accepting the new Divine Manifestation in Mauritius, though illiterate, he tried to compose an Urdu Poem in the honour of the advent of the Hazrat Sufi Sahib and the message of Ahmadiyyat in Mauritius.

MAURITIUS KI URDU: Ek Ummi ki Nazm

(Written by a devout Mauritian Ahmadi: Mian Abdullah – 1915)



TRANSLATION:

The Urdu of Mauritius: The Poem of a Humble (Illiterate) person

A Scholar from Qadian has come,
With sweet words and Shining like a Star;
His preaching is really extraordinary,
And can turn the hardest of hearts into Water.
His is an eloquent tongue,
Highlighting the beauty of his advices;
Sitting in his company (Oh brothers) can wash away all the dirt of your heart;

People say to stay away from him;
But yet he has a net (to draw people to him);
People say he is an anti-Christ (Dajjal) who has come to destroy your faith;
People say that he does not believe in the "Miraj";
People say that he is a Jew (non-believer) and that one must stay away from him;
People say he is taking another route and one must not follow him;

I declare that these people are crazy to say such ignorant things;
Had I said this twice, they would have surely beaten me;
If you go to his assembly, you shall get your answer completely;
He is surely a great scholar,
So come to him and see for yourselves;
He is a guest who has come to our settlement;
The one who disrespects him is really an ignorant one;
My brothers, this era is the last era (for you) and all that you shall do,
A reward you shall obtain,
The 14th Century has already come,
So brothers,
Come to accept it.

(Al Fazl Newspaper – 07 October 1915)

OPPOSITION OF THE NON-AHMADI AGAINST THE AHMADI MUSLIMS

At the start of the year 1917, the Bhunnoo family converted to Ahmadiyyat and this unleashed a major outcry throughout the island. There was a man from the Bhunnoo family who was among the leaders of the Saint-Pierre Mosques and he invited all the Ahmadi Muslims on 03 February 1917 and it was this invite which caused a major rift and resentment between the non-Ahmadi and the Ahmadi. In March of the same year, three people of Saint-Pierre converted to Islam Ahmadiyyat. They are: M. Roshun Ali Bhunnoo, Ghulam Nabee Bhugeloo and Mehdi Hossen Zeadally.

When they entered the Saint-Pierre Mosque, they found therein a great number of non-Ahmadi reunited and thus hot discussions ensued and this ended in a fight and the non-Ahmadi even issued death threats. One of the Ahmadi, Ghulam Bhugeloo *Sahib* had his arm fractured. As for the other two, R. Bhunnoo *Sahib* was saved by a friend and as for M. Hossen *Sahib*, he succeeded in fleeing the premises on time. After that major fight, the authorities warned the *Ashab* Hazrat Sufi Ghulam Muhammad, Noormamode Nooraya and Roshun Ali Bhunnoo that these were times of war and thus advised them not to go to any other mosque except for the Rose-Hill Mosque.

THE SECOND MISSIONARY MAULVI OBEIDULLAH SAHIB

With the passage of time, more Muslim families of Saint-Pierre intergrated the *Silsila* Ahmadiyya and the Ahmadi Muslims felt the need for another missionary to give a helping hand to the Sufi Ghulam Muhammad *Sahib* to guide the caravan of Ahmadiyyat in Mauritius. Thus, Hazrat Maulvi Obeidullah *Sahib*, son of Hafiz Ghulam Rassoul Wazirabadi, a companion of the Promised Messiah ^(as) was sent to Mauritius. Upon reaching Mauritius, he worked very hard for the Mauritian *Jamaat* but he did not live long and died on 04 December 1923 and was buried in the Pailles Cemetery. He was the first Indian Ahmadi Missionary who was martyred in a foreign land (Mauritius) while still serving the Community of the Promised Messiah ^(as). After his death, his noble father, Hafiz Ghulam Rassoul *Sahib* came to Mauritius to take his widow and children back to India.

THE ROSE-HILL MOSQUE

In 1874, Ibrahim Suleiman Atchia *Sahib* accompanied by another Muslim by the name of Ismael Jeewa went to accomplish the Hajj. It was during his stay in Arabia that he first learnt that the time was ripe for the advent of the Promised Messiah.

After his trip to Mecca for the Hajj, Ibrahim Suleiman Atchia *Sahib*, who was one of the prominent Muslims and traders who helped in collecting money, and himself provided large sums of money for the renovation of the Rose-Hill Mosque, went to become one of its first *Mutawwali* (President) and it was under his leadership that the Muslims gained ascendancy in the early days. Later on, he went to buy two portions of land adjacent of the existing Mosque land and he spent approximately Rs.15,000 out of a total of Rs.20,000 for these purchases, and the constructions and renovations these entailed.

It was that Mosque which Noormamode Nooraya *Sahib* used to attend everyday without fault to discharge his duties as a pious *Mussalli* to His *Rab* (Allah), and he did not miss to do his *tabligh*, so much so, that little by little many Muslims' hearts opened to the message of Ahmadiyyat and they ultimately became Ahmadi Muslims.

When Hafiz Ghulam Muhammad *Sahib* came to Mauritius, the next day at dawn N. Nooraya *Sahib* took him to the Rose-Hill Mosque (*Prince des Galles St*) for the Morning Prayer. They met Al-Hajj Ibrahim Sulliman Atchia *Sahib* and Miajee Ahmad, the Imam in the mosque. They all said their prayers behind the Sufi *Sahib*.

At first, the first Ahmadi used to do their *Salat* (prayers) separately within the Mosque but gradually, the Mosque's officiating (permanent) Imam, Miajee Ahmad became convinced about the truthfulness of Ahmadiyyat (he became an Ahmadi) and gave carte blanche to Hazrat Sufi Ghulam Muhammad *Sahib* to officiate as Imam of the whole congregation (Ahmadis and non-Ahmadis), from March 1916 till the Miajee Ahmad's death.



The Sufi Ghulam Muhammad B.A. and Maulvi Obeidullah (on the right of the Sufi Sahib), the first two Ahmadi Muslim Missionaries amongst Mauritian Ahmadis in front of the Rose-Hill Sunni Mosque. The photo under comment was taken after an Eid prayer in 1918.

TENSION BETWEEN THE SUNNI MUSLIMS AND THE AHMADI MUSLIMS

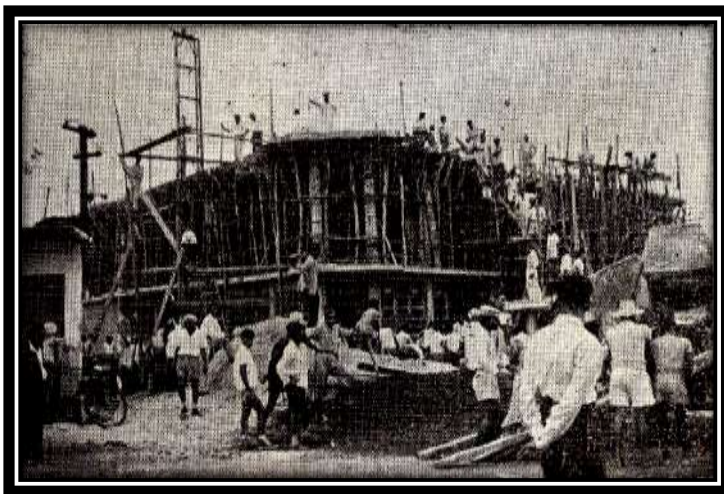
Due to the marvellous ways that the teachings of the Promised Messiah and the identity of the *Silsila* Ahmadiyya were being shaped in Mauritius, the opponents of Ahmadiyyat became livid and frantic. They wanted the Ahmadis out of the Rose-Hill Mosque. They did not want the message of Ahmadiyyat to have anymore influence on the Muslims in Mauritius. Thus they devised a malicious plan to take back the mosque in their custody and to compel the Ahmadis out.

Therefore, these non-Ahmadis – *Sunni Muslims* – as one united force lodged a complaint on 06 September 1918 to declare that the members of the Ahmadiyya Group/Sect should not come to pray in the mosque, either individually or in congregation behind the Imam of their choice. This case went on in the Supreme Court for some years (ending on 19 November 1920) before the final judgement came in which the judge gave judgement in favour of the plaintiffs (the non-Ahmadis) so as to preserve peace in a place of worship. In execution of that judgement the Ahmadis left the Rose Hill Sunni mosque, and as they had no prayer-house of their own, they were deeply worried. But this was indeed a blessing in disguise, for then renewed with courage, this ultimatum gave the Ahmadi Muslims in Mauritius the courage and determination to work hard and contribute towards the purchase of the land at: Edward VII Street, Rose-Hill. And by the grace of Allah, the Ahmadis of the time worked tirelessly to build their own mosque and gave it the name: *Darus-Salaam* (The House of Peace).

May God Almighty reward the Ahmadis of those days and give them a good place in heaven, especially to Al-Hajj Amode Ibrahim “*Major*” Atchia, for they solved this difficult problem and bought that plot of land where the mosque now stands today.

THE DARUS SALAAM MOSQUE

The doors of a House of God always remain open for all worshippers. The House of God is open for the adoration of God. Any person, to whatever religion, whatever denomination, whatever race, whatever caste, whatever colour, whatever country he may belong, can enter the Darus Salaam at any time of the day or the night if he wants to worship his Creator and Maker, the one and only true God. There is no need for



him to ask for permission from anybody. It is true that the Ahmadi Muslims have built this mosque, but they are not its proprietors; they are simply its servants. It is not the exclusive property of any family however rich or “honourable” they may be in the *Jamaat* – but is in fact the contributions of all Ahmadis. All Ahmadi Muslims and the administration should be its keepers. It is their duty to keep it neat and clean, to repair it, to bear expenses for its upkeep so that those who come to pray may do so in peace and tranquility of mind.

The Darus Salaam is a House of God. Its doors should always be open to all human beings as the Ahmadiyya Movement in Mauritius was meant to cease the hostilities encountered because of mischiefs of some non-Ahmadi Muslims to prevent worshippers of God to worship God. History should not repeat itself when now, a century later believers of God and in the time of a new Chosen Messenger of God who has come in none other than Mauritius to revive the teachings of God and bring about peace among humanity for the pleasure of God. Whoever wants is free to come to any House of God and pray God Almighty at any time he likes which conforms to the Quranic principles and commandments.

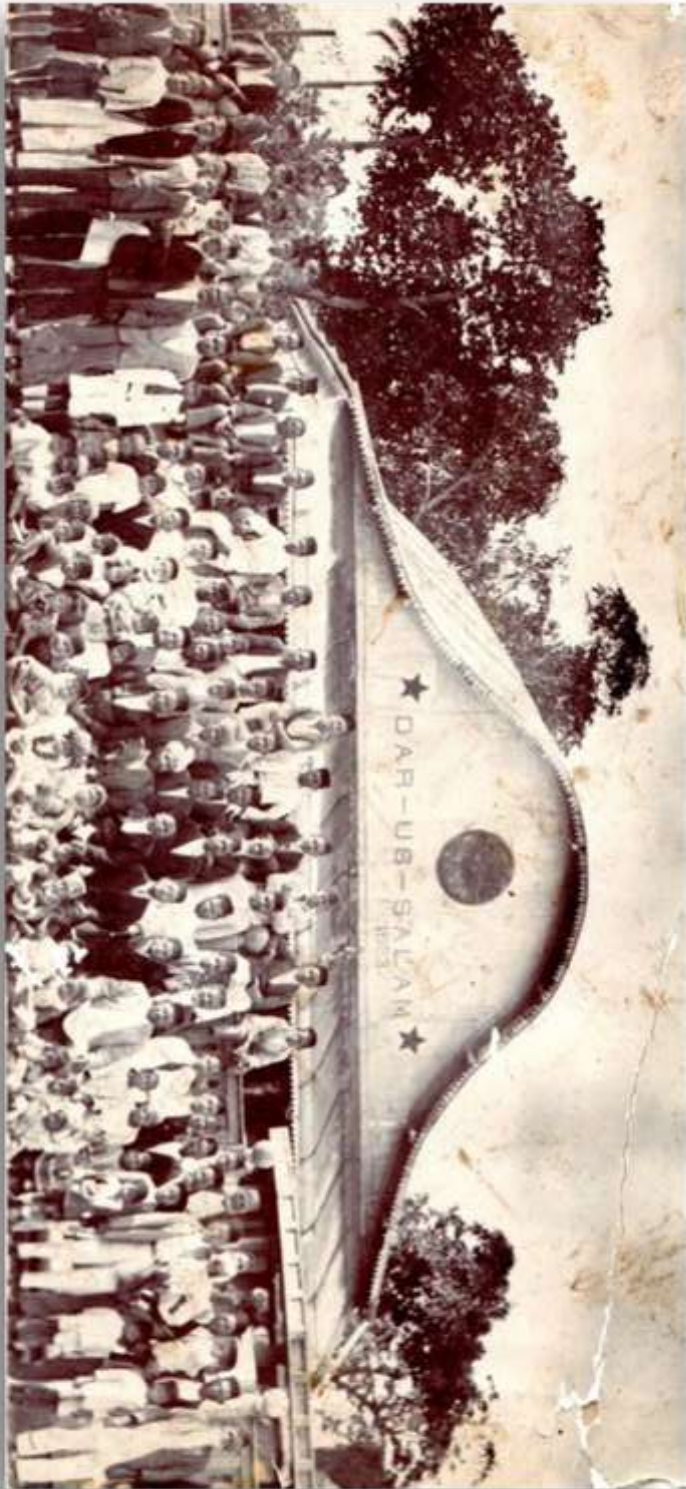
The action in the Supreme Court to eject the Ahmadis from the Rose Hill Sunni mosque was brought in the month of September. Only he who has been subject to tyrannical oppressions can understand the position of a weak and small group of people who, for no valid reason, were not allowed to worship in a House of God. But this handful of men, who stood on true

principles and who knew how to bear misfortunes patiently and how to overcome difficulties bravely, and who had complete trust in God built in a very short time a mosque of their own called the *Darus Salaam*, which means a House of peace because it is a House of God.

The acquisition of a land in the name of Ahmadiyyat meant that registration of a society in that name should be done, based on the laws/ordinances of 1874 and it was in this way that “*The Ahmadiyya Association of Mauritius*” was registered in 1923. The construction of the Mosque on the purchased land materialised that same year. At that time, the number of Ahmadi Muslims ranged from 300 to 400, including men, women and children. The construction of the Mosque materialised through the efforts and sacrifices of some of these sincere men, women and children (around 225) and at that time, the mosque was made with wood, and straw. *Alhamdulillah*, my maternal grandfather ***Hazrat Yusuf (Issoop) Allybux** and his brothers Soobhan and Roshan who accepted Ahmadiyyat before the departure of the Sufi *Sahib* also gave a helping hand towards the materialisation of this noble work.

The Darus Salaam mosque was thus built in 1923, in the time of the Hazrat Sufi Hafiz Ghulam Muhammad *Sahib*, B.A and an extension has been made in the time of Hazrat Hafiz Jamal *Sahib*, the third Ahmadiyya Muslim Missionary sent to Mauritius by Hazrat Mirza Bashiruddin Mahmud Ahmad ^(ra), Khalifatul-Massih II. In 1960, a cyclone named Carol blew away the roof and badly damaged the general structure. The *Jamaat* had to spend about Rs. 10,000 to repair it completely without changing its shape. In 1961, it was decided to pull down the Darus Salaam building and to replace it by a storeyed concrete building. Work started on 26 August 1961 after the “*Yaum-un-Nabi*” celebrations and was stopped on 12 April 1962. By the grace of God Almighty, as my father, **Salim Azim** was in the timber trade and owned a Sawmill in Port-Louis, he provided all the types and dimensions of woods necessary for the construction of the mosque. Along with my two big brothers, my father spent days and nights along with the other sincere Ahmadi Muslims of the time to build the Mosque.

* **Note:** Very often names are wrongly written on documents by the authorities, thus handicapping a meaning which should have been right according to the name given by parents. For example: Noormamode Noorooya which is in fact Noor Muhammad Nooraya; Solim Auzim/Azim – Salim Azim. Ajrattee Soop Aullybux/Allybux – Hazrat Yusuf (Issoop) Ali Baksh etc.



A group photo of the Hafiz Jamai Ahmad Sahib among the Ahmadi Muslims of Mauritius before the old Darus Salaam Mosque.

THE THIRD MISSIONARY, HAFIZ JAMAL AHMAD *SAHIB*



Hafiz Jamal Ahmad
Third Ahmadiyya Missionary in
Mauritius

After the departure of the Sufi Ghulam Muhammad *Sahib*, the community remained without a missionary for some 15 months and in 1928 another companion of the Promised Messiah ^(as), Hazrat Hafiz Jamal Ahmad *Sahib* (around 36 years old) was sent to Mauritius as missionary. He came on 27 July 1928 at the

Port Louis and He was granted permission to land on 29 July 1928 after Roshan Ali Bhunnoo *Sahib* paid a sum of Rs.30,000 as surety.

Hazrat Hafiz Jamal Ahmad *Sahib*, prolific writer/poet and dream interpreter was a great personality and he published hundreds of pamphlets which he distributed in all four corners of the island. He used a sort of hand-printing roller to make copies of the literatures to this end. People from different religious communities and even the non-Ahmadi Muslims used to come to him for advice, especially important advices about religion.

He did countless sacrifices for the cause of truth and even encountered danger when confronted with the non-Ahmadis who got more aggressive day after day. An eye-witness once reported that in one of his *tabligh* encounters, the people to whom he was preaching were wild and were bent on harming him when they suddenly got scared off.

Hazrat Hafiz Jamal Ahmad Sahib was the first missionary of Mauritius hailing from India who got the express order from the Khalifatul-Masih II and Musleh Ma'ud Hazrat Mirza Bashiruddin Mahmud Ahmad ^(ra) to dedicate his whole life for the work of the Jamaat in a foreign land. He received this order when he requested that his whole family be sent with him to Mauritius, and by the grace of Allah, he honoured his word until his last breath, bringing Mauritius to great heights of spiritual success. May Allah be pleased with him and all the sincere missionaries and Dai-illallah (Callers to Allah) who have dedicated their lives to spread the Divine Message in Mauritius. Ameen.

Upon enquiry, they reported to have seen one/two wild lions ready to pounce on them from behind the Hafiz *Sahib*. This account reminds us of the blessed sign in the times of the Holy Prophet Muhammad ^(pbuh) when Abu Jahl saw two fuming camels behind the Prophet of Allah ^(pbuh) and got frightened!

THE MAULANA ALEEM SIDDIQUI & THE ROSE-BELLE DEBATE



Once, in Rose-Belle there was a great controversy between the Arya Samajists and the Muslims. At that time, the **Maulana Muhammad Abdul Aleem Siddiqui** hailing from Meerut City (India) was in Mauritius (December 1928) for a few days in order to eradicate Ahmadiyyat from the island. It was Abdul Razzaq Muhammad, one of the Muslims in the political arena in Mauritius who invited him to come to Mauritius.

In order to defend themselves from the (spiritual) attacks of the Arya Samajists, the Muslims of Rose-Belle approached the Maulana Siddiqui to defend the cause of Islam but the Maulana refused flatly to do so. Then the Muslims thought that it was the honour of Islam which was at stake and upon hard reflection they saw that only Hafiz Jamal Ahmad *Sahib* could do this feat as he was a man of calibre and great orator and preacher. Thus, they turned to Hazrat Hafiz Jamal Ahmad *Sahib* who verily came forward fearlessly in this spiritual battlefield and refuted all arguments of the Arya Samajists in a debate which lasted about three days. At last, Hafiz Jamal Ahmad *Sahib* was proclaimed Champion of Islam.

THE INSTITUTION OF THE SEERAT-UN-NABI ^(PBUH)

It was the Hafiz Jamal Ahmad *Sahib*, the *Mujahid* who instituted the *Seerat-un-Nabi* ^(pbuh) – Life of the Holy Prophet ^(pbuh) Celebrations – for the first time in Mauritius. At that time there were no *Yaum-un-Nabi* or *Milad-un-Nabi* celebrated by the other Muslim denominations. It was the Jamaat Ahmadiyya who initially instituted the *Seerat-un-Nabi* ^(pbuh) to honour the life and works of our beloved prophet Hazrat Muhammad ^(pbuh) and to defend his honour vis-à-vis the critics on him and Islam by people of various other religions.

Unfortunately today's Muslims, instead of honouring the mission of the Holy Prophet ^(pbuh), are doing everything against the spirit of Islam. Instead of honouring the Seal of all prophets, they have twisted the *Seerat-un-Nabi* ^(pbuh) to their own fabrication of what is called: *Yaum-un-Nabi* and *Milad-un-Nabi* with the celebration of the birthday of the Holy Prophet Muhammad ^(pbuh) and adding all sorts of bad innovations to the teachings of Islam. For e.g. processions, *Mawlood* etc. Those innovations have gone from bad to worst, especially in our present era (1436 Hijri).

PLOTS TO STOP THE PROGRESS OF THE *SILSILA* AHMADIYYA IN MAURITIUS

During his third visit to Mauritius in March-April 1939, the Maulana Siddiqui did not miss an opportunity to sully the Ahmadiyya Community even more than before. At that time, he used the private radio, which cost a lot of money for his hate propaganda. Such speeches were relayed by radio from the Jumma Mosque. The Ahmadi Muslims of the time were very humble and poor and they did not have the means to publish their refutation, but after a lot of struggle and sacrifice they assembled enough funds for a proper refutation by the same means: radio. But due to the plots of the non-Ahmadis, in collaboration with Abdul Razzaq Muhammad, the police came and stopped the Hafiz Jamal Ahmad *Sahib* from speaking on the subject of religion and refutation, and as these were times of war, Hazrat Hafiz *Sahib* had to comply with those instructions and change the subject of his radio program.

Despite all the evil plots of the Maulana Siddiqui to restrict the propagation of the teachings of Islam Ahmadiyyat in Mauritius, but God Almighty (Allah) did not let his plans be fruitful. Despite all persecutions and boycotts the Ahmadiyya Movement in Islam gained its own identity and ground to blossom in the land of Mauritius, such land which God Almighty nearly a century later chose to bless it with the presence of His Elect, from the divine waters. Man plans but the plan of God is best. Through the efforts of the first Ahmadis and missionaries, including the Hafiz Jamal Ahmad *Sahib*, the Ahmadiyya community spread in the different regions of the island, such as Montagne Blanche, Saint-pierre and Triolet.

DEMISE OF HAFIZ JAMAL AHMAD SAHIB

Hazrat Hafiz Jamal *Sahib*'s works and dedication until his death shall ever remain engraved in the minds of all Ahmadis who value the sacrifices of the spiritual elites of the Jamaat Ahmadiyya in Mauritius. My parents and grand-parents used to extol the great works he did for the cause of truth which Islam Ahmadiyyat represent. To fulfil his duties as a true son of Islam Ahmadiyyat he did not hesitate to travel long distances on foot to preach the message of the Promised Messiah ^(as). He was fearless of all trials, and attempts to his life which the opponents of Ahmadiyyat tried to do. My parents and other eye witnesses reported how a humble a life he led; sometimes there were not enough food for him and his family members, yet from the little they had, they lived on it, and from what little they had, they sacrificed, all because of the spirit of sacrifice which the Hafiz Jamal Ahmad had and inculcated to his near family and *Jamaat* members.

When his children reached marriageable age the Hafiz Jamal *Sahib* requested the permission from the Khalifatul Massih II ^(ra) to return to India but he was told to remain in Mauritius as per the oath he took. He died on Tuesday 27 December 1949 and he was buried at the cemetery of Circonstance in Saint-Pierre. On his death, the second caliph of the Movement Hazrat Mirza Bashiruddin Mahmud Ahmad ^(ra) said: ***“Blessed is that land where one as supremely resolute and pious as him is buried”***.



The First Six Ahmadiyya Mosques in Mauritius

1. *Dar-us-Salam* Mosque at Rose-Hill (Central Mosque) founded in 1923; re-erected in 1961-63.
2. *Rizwan* Mosque at Petit-Verger, Saint-Pierre founded in 1939; re-erected in 1959.
3. *Mubarak* Mosque at Montagne Blanche founded in 1943; re-erected in 1960.
4. Ahmadia Mosque at Triolet founded in 1943; re-erected in 1960.
5. *Fazl* Mosque at Phoenix founded in 1959.
6. Ahmadia Mosque at Pailles founded in 1959.

THE PROBLEM INVOLVING THE FOURTH MISSIONARY HAFIZ BASHIRUDDIN OBEIDULLAH *SAHIB* AND THE COMING OF THE FIFTH MISSIONARY MAULANA FAZL ILAHI BASHIR *SAHIB*



Maulana Fazl Ilahi Bashir
Fifth Ahmadiyya Missionary
In Mauritius

After the death of the Hafiz Jamal Ahmad *Sahib*, Mauritius remained nearly 18 months without a missionary. It was only on 26 July 1951 that the new missionary Hafiz Bashiruddin Obeidullah, the son of late Maulvi Obeidullah (Second missionary in Mauritius) came to Mauritius. According to the little knowledge I have on the subject, the visit of Hafiz Bashiruddin Obeidullah *Sahib* was very difficult as he got some problems with some of the local Ahmadis, especially the “Managing Committee” of the Ahmadiyya Muslim Association. In the aftermath of the problem, he had to leave the Darus Salaam Mosque and stay in a private house far away from the mosque, but the majority of the Ahmadis decided to follow his lead.

Therefore the mainstream Ahmadiyya headquarters sent the Maulana Fazl Ilahi Bashir to replace Hafiz Bashiruddin Obeidullah *Sahib*. Maulana Fazl *Sahib* reached Mauritius on 02 February 1955 and Hafiz Bashiruddin Obeidullah *Sahib* left Mauritius on 03 April 1955.

Maulana Fazl Ilahi Bashir came to the Darus Salaam Mosque on 24 April 1955. Despite his arrival, the faction of Ahmadis who were against the administration of the Hafiz Bashiruddin Obeidullah *Sahib* remained aloof to him and the matter even went to court, the civilian court and afterwards the Supreme Court. He came out victorious by the grace of Allah in each case and despite measures taken to deport him, he remained in Mauritius and continued with his missionary works. The whole dispute was finally settled by the Supreme Court on 11 November 1960 in favour of the supporters of the missionary Fazl Ilahi Bashir. Following the Supreme Court judgement, a new free election was held on 11 January 1961.

INITIATIVES OF THE MAULANA FAZL ILAHI BASHIR

Along with the tiring efforts he put in extinguishing the fire which acted as a wall of separation between the two groups of Ahmadis in Mauritius, Maulana Fazl Ilahi Bashir continued with his missionary works and did not lose courage. He held great debates with the Sunni Mullahs and scholars and he also refuted them through books which he wrote and published in French such as: *“La Mort de Jésus Christ”* (The Death of Jesus Christ), *“La Véracité du Messie Promis”* (The Veracity of the Promised Messiah) and *“L’Apostolat en Islam”* (Prophethood in Islam).



M.M.S Mani, Commissioner of India in Mauritius during a program organised in his honour by the Ahmadiyya Muslim Association in Montagne Blanche.

Left to Right: Respected Late Maqdoom Hasheem Khan, Maulana Fazl Ilahi Bashir, Al-Hajj Osman Peerun, the Commissioner, and Al-Hajj Abdus Sattar Sookia.

THE AHMADIYYA YOUTH FOOTBALL TEAM

I recall my father Salim Azim relating to me that sometimes he used to accompany the Maulana Fazl Ilahi Bashir wherever he went. The Maulana liked sport, especially football and he formed a football team composed of the youths of the Ahmadiyya Community, and this team went on to become popular in Mauritius. If the football team 'Ahmadiyya Youth' made lots of progress, it was thanks to Maulana Fazl Ilahi Bashir *Sahib*. Unfortunately, some members of the team who formed part of one same family showed themselves arrogant towards him so much that this hurt him a lot and he said that as long as there are such kinds of people/families who control the team, therefore the latter won't make any progress.



A Goal for the Ahmadiyya Youth Team

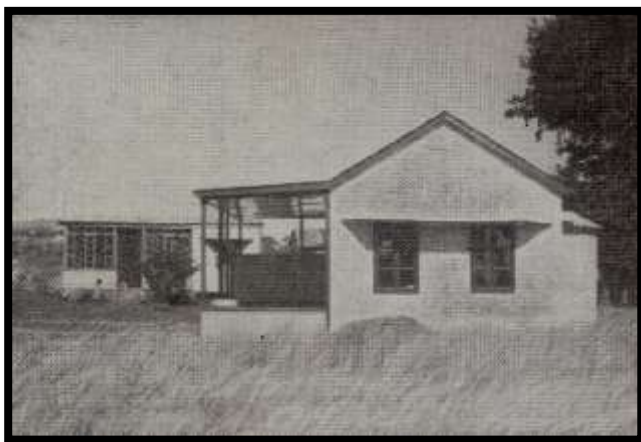
“The Ahmadiyya Youth Football Team” shone with splendour in 1965 and 1966. In the Crown Cup tournament in 1965, the ‘Ahmadiyya Youth’ team four times came to a draw against the ‘Peacock Circle’ team and the two teams had to share the trophy, each team keeping the Crown Cup throughout the year 1967. The Vice President of the Urban Board of Beau Bassin/Rose Hill praised the ‘Ahmadiyya Youth’ team in his speech at the time of handing the Crown Cup. 53 teams participated in the tournament.

MAULANA FAZL ILAHI BASHIR & THE CONSTRUCTION OF OTHER MOSQUES

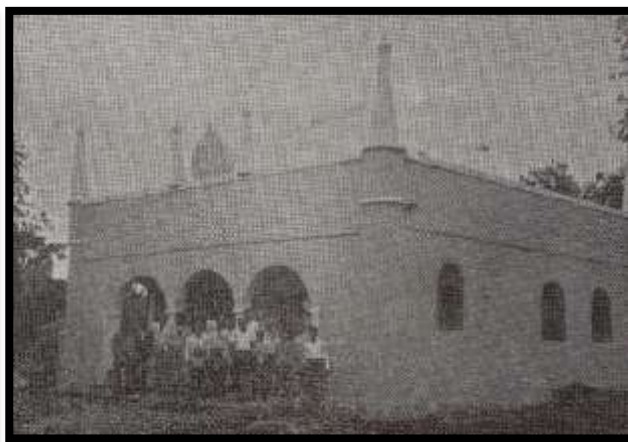


The Maulana Fazl also saw to the construction of the **Phoenix "Fazl" Mosque** which was possible through the generosity of the Soobhan family of Rose-Hill. My father, Salim Azim also contributed in this mosque construction by giving some of the materials needed such as woods etc. The Maulana *Sahib* also saw to the construction of the Montagne Blanche (built with concrete),

Triolet and Pailles (both built with woods and iron sheets) mosques, and later on (after the settlement of the dispute among the Ahmadis) the Maulana Fazl Ilahi Bashir left Mauritius on 13 January 1961.



The Pailles Mosque



The Mt. Blanche "Mubarak" Mosque

MAULANA ISMAEL MUNIR SAHIB AND THE RETURN OF MAULANA FAZL ILAHI BASHIR SAHIB

Before the departure of the Maulana Fazl Ilahi Bashir *Sahib*, another missionary came to replace him. The new missionary was Maulana Muhammad Ismail Munir *Sahib*. It is during his time in Mauritius that the Darus Salaam Mosque at Rose-Hill was re-erected. The works for the re-construction began on 03 September 1961. The initial amount to start this important project amounted to Rs.1500, with the intention that its ground floor having also place for offices and a big hall to convert into classes for secondary school/college use (Fazl-e-Umar College inaugurated on 16 January 1962) and also for programs such as Ijtema, conferences and weddings, whereas the first storey was exclusively MOSQUE.



From what I have learnt, the Maulana Munir could not see the Darus Salaam construction finish, and it was Maulana Fazl Ilahi Bashir who came to continue its supervision upon his come back to Mauritius in June 1962. Maulana Ismail Munir *Sahib* had to go back as his wife was seriously ill and he left Mauritius for Rabwah on 27 July 1962.

The *Silsila* Ahmadiyya Mauritius as planted by Noormamode Nooraya *Sahib* has over the passed years evolved, with many other missionaries coming, and many of them along with the devout and sincere Ahmadis of Mauritius leading the Ahmadiyya Community to new heights.



The Maulana Muhammad Ismail Munir (second from right to left), Missionari-in-Charge during a programme in the Darus Salaam Mosque on the occasion of Seerat-un-Nabi ^(pbuh).

CONCLUSION

All praises belong to God Almighty to have enabled humble Ahmadi Muslims, our ancestors a century ago the means to establish the truthfulness of the *Silsila* Ahmadiyya as originally brought by the Promised Messiah ^(as) in Mauritius. The true efforts came through a single person who happened to glance at an announcement which introduced Ahmadiyyat to the world. And this man, Noormamode Nooraya *Sahib* (*May Allah give him a lofty place in the Jannat-ul-Firdaus*), the true pioneer of Ahmadiyyat in Mauritius in the year 1907 caused the message of Allah and His Messiah ^(as) to reach the Muslims and even non-Muslims in Mauritius so that with these great efforts, Mauritius received a new lease of life in the Silver age of a Divine Manifestation and in the time of a *Musleh Ma'ud* (Promised Reformer) who sacrificed his life for the cause of Allah. If we are honest, we need to specify that it is now 108 years (in year 2015), i.e., more than a century, that the *Silsila* Ahmadiyya was brought to Mauritius with a fervent believer convincing others of the truthfulness of the Divine Manifestation of the age which prevailed in India and England at the time.

About the Author:

MUNIR A. AZIM is a servant of God Almighty who, since the year 2000 began receiving Divine Revelations. Despite originating from a modest family, God elevated him to the glorious status of Leader of the Believers, Reviver of Faith, Caliph of God, Reformer, Messenger and Prophet of God ever since the year 2001. His is a divine mission: To call all humanity towards the Worship of One Unique and Supreme God (Allah). His advent is in conformity with the Words of the Last Law-Bearing Book (the Holy Quran), the words of the Holy Prophet of Islam (Noble Muhammad ^(pbuh) ~ peace be upon him), and the Promised Messiah (Respected Mirza Ghulam Ahmad of Qadian ^(as) ~ upon him be peace). Indeed God Almighty has vouchsafed him hundreds of revelations and among them, God has told him: *“Arise & Create a New World”*

For this mission, Allah elevated him with a Spiritual Community ~ **Jamaat UI Sahih Al Islam** whose task is to see that all messages of God are propagated round the world.

FULL-FLEDGED MAURITIAN AHMADI MISSIONARY HONoured IN HIS PREACHING INITIATIVES

AN OVERVIEW OF HIS PREACHING JOURNEY

(1987-2000)

Hazrat Munir A. Azim ^(atba), once humble member and employee of the Ahmadiyya Muslim Association worked tirelessly for the Ahmadiyya Muslim Association from 1987-2000, primarily as driver, then driver-dispatching clerk and as from 1990, on his own initiative *(for he loved preaching the message of the Promised Messiah since a child)* he went for 15 days to Reunion Island to preach the message of Islam and to give the good news of the advent of the Promised Messiah Hazrat Mirza Ghulam Ahmad ^(as) to the people there. By the grace of Allah, through his humble efforts six persons were convinced of the truthfulness of the message and they integrated the Ahmadiyya Community in Islam. In the aftermath of the unexpected success of the preaching done in Reunion Island, and after receiving the felicitations and approval of the fourth caliph of the Jamaat Ahmadiyya (based in London, UK), the Mauritian Ahmadiyya Jamaat with its Managing Committee decided to send him again to Reunion Island.

PREACHING THE MESSAGE OF ISLAM AHMADIYYAT AND ESTABLISHING THE COMMUNITY OFFICIALLY IN REUNION, RODRIGUES, MAYOTTE & SEYCHELLES ISLANDS

On 11 January 1991, the humble servant of Allah went to Reunion Island for three months, and during his stay there he was able by the mighty help of God to establish and register the Jamaat officially. He worked very hard as preacher, disregarding his own comforts to embrace the simplest mode of living so as to reach as many people as possible and delivering to them the message of Islam and Ahmadiyyat.

In 1993, the Jamaat decided to send him to Rodrigues and afterwards through correspondence which he had with a dynamic young man from Mayotte who was interested in the message of Ahmadiyyat, he was able to go there for the first time on 07 November 1997. By the great divine plan, he was thoroughly successful in his preaching and was able to establish and register the Jamaat Ahmadiyya in Mayotte. At that time, more than 25 people converted to

Ahmadiyyat through his humble effort. At the same time, the Jamaat in Mayotte was granted a portion of land by a convert to Islam Ahmadiyyat, late *Janab* Saleem Sidi.

In the year 1999, Hazrat Munir A. Azim ^(atba), the humble Mauritian Ahmadi Missionary who did not attend any missionary-forming school (*Jamiah*) came in contact with a Seychellois family and the latter invited him to Seychelles to give the message of Islam and Ahmadiyyat there. Thus, on 01 February 2000, he went for the first time to Seychelles for more than a month, and by the grace of Almighty God, he was fruitful in his task and established and officially registered the Jamaat there. These efforts and vows in the spiritual field prompted the head of the International Ahmadiyya Muslim Community in the year 2000 to mention his name and congratulate him for his work in the Seychelles in his annual report (during the spiritual convention: *Jalsa Salana*).

By the grace of Allah, through the humble works and dedication of the Caller to Almighty God (*Dai-Ilallah*) Munir A. Azim, the Ahmadiyya Muslim Community in Mauritius gained great honour at international level. Unfortunately, despite the living signs of God in the ability of Munir A. Azim to eloquently deliver the message of Islam and Ahmadiyyat to the people, and due to jealousy and plots to create problems for him in his preaching and position of honour which he had with the late fourth head of the Jamaat Ahmadiyya International, Munir A. Azim was expelled from the *Nizam-e-Jamaat* (administration of the Ahmadiyya Muslim Association) at the end of the year 2000 when he was still working for the community and only got to hear about his expulsion at the beginning of the year 2001 (01 January).

By that time, *due to the close connection he shared (and still sharing) with Almighty God*, God had already blessed him with His divine revelations. After hearing about this exceptional divine blessing on the humble person of Munir A. Azim, some mischievous people from the Managing Committee at that time sent false reports to the fourth caliph, and the repercussions were that **ONLY based on the fact that a human, muslim and member of the Ahmadiyya Community was receiving divine revelations**, Munir A. Azim (atba) great preacher and humble person was expelled from the community and has since then been victim of social boycott and persecutions.

MAURITIUS AND THE RISE OF A NEW DIVINE MANIFESTATION

With the passage of time, it is inevitable that there occur cracks in even the firmest of buildings. Likewise, religion requires from time to time someone from divine source who comes to revive the teachings of God Almighty and impart to mankind the righteous original teachings of the messengers and elects/reformers of God.

In the last fifty years or so, this is what happened to the Ahmadiyya Movement in Mauritius, as well as around the world, and this state of affairs includes also the other religions which have foregone the divine teachings in favour of worldly pursuits.

THE PRECARIOUS SITUATION OF THE WORLD

In this era, we are all witnessing the decline of the world in the fields of materialism and individual immorality. The epidemics of entertainment, wealth, and power have spread massively in man's heart. At the world level, the race for armaments and political games of high powers are amplifying, without diminishing under-development problems and starvation, monetary disorders, criminality and insecurity.

A profound analysis reveals that the roots of all these problems are found, in fact, in the absence of spirituality – in man's thoughts.

RE-ESTABLISHMENT OF THE RELATION MAN – GOD

To fill this spiritual gap, only one remedy is efficient: the returning back to the worship of only One God without giving Him any associates. This is the very essence of all religions. That was the main teachings of all past prophets from Abraham (a.s) to Muhammad ^(pbuh), via Moses and Jesus (peace be upon them). All Holy Books speak about only One God.

WHY SO MANY RELIGIONS?

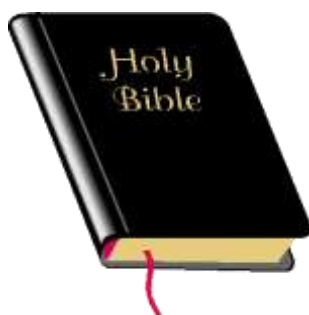
God sent many prophets in all parts of the world. Their messages varied according to their level of development respectively without being contradictory.

However, as it should be expected, these messages with times suffered from high degradation. The Holy Books, originally pure, suffered from interpolations. But principally, most of these people elevated their prophets to the rank of God. All these criteria explained the religious diversion which we can see nowadays.

THE UNITY OF ALL RELIGIONS

The state of multiple religions with discordant teachings is never everlasting. So, the divine plan had already foreseen that the time would come when only one religion and only one Holy Book should rule over the world. In this case, when the world had reached to such required development and when man, himself, attained to an optimum understanding, God gave rise to a universal prophet, and revealed a complete law through him. That prophet was Muhammad ^(pbuh) – (570 - 632 AD) and that law is the Holy Quran.

MUHAMMAD IN THE BIBLE



Moses and Jesus both prophetised the coming of Muhammad ^(pbuh). In the Ancient Testament, God told Moses: *"I will give rise among their brothers (not among themselves) a prophet like you, I will put My words into his mouth, and he will transmit all that I will command him to them. And if someone will not obey to My words which he will deliver in My name, he will have to account in front of Me..."* (Deuteronomy 18:18)

And from the Bible Jesus affirmed: *"God's kingdom will be taken away from you and will be given to another people (not Jews) bearer of fruits."* (Matthew, 21: 43)

Respectably, we ask all of you to ponder over these arguments. Jesus, the son of Mary was a holy man like all other prophets in the past.

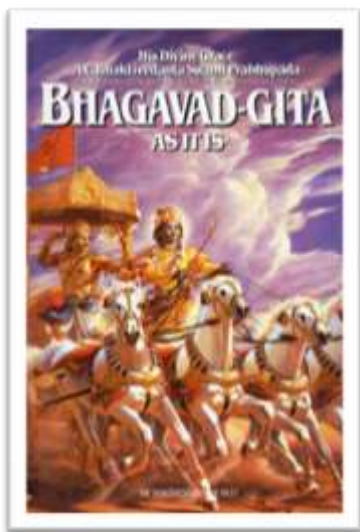
SECOND COMING OF JESUS

What about the second coming of Jesus?

This second coming was accomplished through Mirza Ghulam Ahmad (1835-1908). Remember that Jesus explained in his time, that the second coming of a prophet should not be taken literally.

Jean-Baptist he explained was really the second coming of Elijah whom the Jews were waiting for and are still waiting.

REAPPARITION OF A MESSENGER OF GOD IN THE BHAGAVAD GITA OF THE HINDUS



It is said: *“Whenever Faith will disappear and irreligion will be established in the world, I will be reincarnated. I have come to protect the just ones, to punish the sinners and to re-establish Faith.”* (Chapter 4 Bhagavad Gita)

In the same book (Chapter 12) we read: *“At the end of Kalyug, sins would be multiplied, Narainji would make his apparition to save religion. Numerous signs have been accomplished.”*

“My king, at the end of Kalyug (the time of darkness), innumerable sins would be committed, so Narainji (Krishna) will make his appearance on earth for the protection of Faith, as Kalangi – Avatar (Reformer).” (Shrimad Bhagwat Gita Askand 12, Pg. 623)

MANIFESTATION OF THE MESSIAH IN OTHER HINDU BOOKS

(1) Here is what is written by a great Hindu astrologer in a newspaper:

“Science research of astrology insists on this point, that in 1900 a new prophet for the whole humanity will make his apparition just like the Messiah did in his time.”
(Newspaper TRIBUNE 08.07.1899)

(2) ***“Kannawweyou at sinam torou girnite marteya. Naheha nou asiyya mahemanam iudrayan sowargini nant anshouh. Gadou satouwant”*** (Atharved, kand 20 sawkat 50, Mantras 1,2)

“Who is that man who will praise truth to boost the souls of men? Those who will praise, aren’t they the heirs of Paradise? Seekers of truth ask themselves about that Rishi (Prophet) who will illuminate the earth. O ye Messenger, the light, when will you come after our appeal to you, among the seekers of truth and reality?”

In these Mantras (verses), the arrival of a Rishi is announced. An appeal is addressed to him for the benefits of his blessings and for spiritual progress.

(3) Guru Baba Nanak had remarked:

“The Mughals (in India) will reign from 1578 to 1897 of the Bikram Era then a reformer will make his apparition.” (Janam Sakhi of Bhibala, Pg. 272)

“But the 20th Century is drawing near its end and the Hindus are still waiting”.

(4) Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself. (Shrimad Bagwat Gita, Adhiyae 4, 7-8)

IN ISLAMIC LITERATURE

- (i) The Holy Quran predicts a period of one thousand years when Islam will suffer a severe declination:

“He will plan His Ordinance from the heavens unto the earth, then will it go up to Him in a day the duration of which is a thousand years according as you reckon.” (Al Sajda 32: 6)



- (ii) The Holy Prophet ^(pbuh) predicted that the declination of Islam will start 300 years after his advent:

“The best century is the time in which I am living, then the second and the third also will be good; then falsehood will spread; Truth will disappear, cruelty, excess, differences and divergence will appear.”

- (iii) Hazrat Muhammad ^(pbuh) placed his hands on the shoulders of Salman Farsi (Salman the Persian) and said:

“Law kanal Imano mo' allaqau Bissourayya lana lahou rajoloun min haoulee”.

Even if faith had been hung to the farthest star, a man from the descendants of the Persian would have brought it back. (Bukhari, Kitabul Tafsir)

That is, when Faith will suffer a great decline on the surface of the earth, a man of Persian descent will bring it back firmly in man's heart.

- (iv) According to a Hadith, the Holy Prophet ^(pbuh) said:

“Rajulun min Ummati” - He will be a man from My community. (Hujjul Kerama pg. 362)

Hazrat Muhammad ^(pbuh) said:

“Al Mahdi min Itrati: The Mahdi will be from my ITRAT” (Kanzul Ummal, Vol.7, pg.186)

“**ITRAT**” as explained by Hazrat Abu Bakr Siddiq means, belief, as each believer belongs to the Itrat of Hazrat Muhammad ^(pbuh).

Muslims unanimously recognised that a Reformer should make his appearance during the last decade. From the time of the Holy Prophet ^(pbuh) till today, no Muslim expressed the contrary. Everyone agrees that a Reformer should come. And nowadays all Muslims are waiting for his appearance.

The words of God and of the Holy Prophet ^(pbuh) have already been accomplished and God gifted us the bliss to accept him. Glory be to Him.

(v) The Messiah Mirza Ghulam Ahmad ^(as) said:

“Time quotes the advent of the Messiah and no one else. If I did not proclaim, surely, some other one would have come.”

“The one who has the fear of God, only one sign suffices.” (Durr-e-Samin)

INVITATION

Do not wait infinitely. God is Everliving and He is manifesting Himself through His Messenger just to let know you know that He is Omnipresent (always present amongst you) and whoever wants to follow the right guidance of Allah will beneficiate the comfort of His Love.

We invite all of you to join us under the banner of the second Messiah (Hazrat Mirza G. Ahmad) and the Khalifatullah (Hazrat Munir A. Azim) of this era.

JAMAAT UL SAHIH AL ISLAM



After the advent of the second Messiah, in the time we are living now, God the Almighty has sent His Vicegerent on earth to perfect the world with the Unicity of God. God is an Everliving God who spoke to His servants in the past, who is still speaking with His chosen servant and who will speak to till the Day of Judgement as per His commandment.

Nowadays, we are living the hardest time of existence where immorality has wrapped the world and where people are being deviated from the existence of God, choosing a temporary world to a better and eternal life.

In the year 2001, in Mauritius God in His ultimate glory manifested Himself and covered one of His chosen servants, **Munir Ahmad Azim** with His Perfect Light, honouring him with divine revelation. In the year 2003, because of intensive persecutions, God ordained His chosen servant to set up his own community in the Most Perfect religion which is **ISLAM**, so as to reunite all people who have the fear of God in their heart and who want to follow the right path.

At the beginning of the year 2003 itself, God raised His chosen servant to the rank of “*Amir’ul Momeneen*” (the Chief of all believers) and on the 26 July and 06 December 2003, he had been honoured with the titles of *Hazrat* (His Excellence) and *Muhyi-ud-Din* (Reviver of Faith) respectively. On Friday 10 September 2010, on Eid-ul-Fitr, God Almighty elevated His Muhyi-ud-Din to the honour of *Massih Maud* (Promised Messiah) and *Mujaddid* (Reformer). And on 27 May 2008, God Almighty elevated his status further to that of *Khalifatullah* (Caliph of Allah).

After much trial from the **AHMADIYYA MUSLIM ASSOCIATION** (*born 1923*) and the **JAMAAT AHMADIYYA AL MOUSLEMEEN** (*born 2003*), the **JAMAAT UL SAHIH AL ISLAM** was created in December 2007 (and officially registered with the authorities on 10 March 2008) and God Himself chose this name for all those who want to follow the right guidance and abide by it.

THE DIVINE MANIFESTATION IN MAURITIUS

ACTIVITIES

National & International

BREEZING THROUGH THE IMAGES OF PAST YEARS

(2001-2015)

**PROCLAMATIONS OF THE HUMBLE SERVANT OF ALLAH IN THE BUDDING DIVINE
MANIFESTATION IN MAURITIUS: HAZRAT, MUHYI-UD-DIN, MASSIH MAUD/MUJADDID**



INTERFAITH CONFERENCES



HISTORICAL EID-UL-FITR 04 NOVEMBER 2005: BROADCASTED ON TV FIVE TIMES (IN ENGLISH, FRENCH, CREOLE & HINDI/URDU), ANGERING THE OTHER MAURITIAN MUSLIM MULLAHS...



IJTEMAS, JALSA SALANAS ETC.



DJAWHARAT-OUL-KAMAL & SIRAJ MAKIN FUNCTIONS



JAMAAT LOGO DESIGNED BY LATE SEID AHMAD (MAY ALLAH BE PLEASED WITH HIM)



SOCIAL WORKS & PROGRAMMES



JAMAAT UL SAHIH AL ISLAM INTERNATIONAL



Rodrigues & Mayotte



The Comoros & Maldives



United Arab Emirates, Madagascar, Reunion & Kerala (India)