

BASHSHAAR



A TRI-ANNUAL PUBLICATION OF AHMADIYYA ANJUMAN ISHAAT-I-ISLAM
(LAHORE) SYDNEY AUSTRALIA INC.

PO Box 604, Blacktown
NSW, AUSTRALIA 2148

Volume 3: Number 3

September – December 2007

Editor : Muhammad Ameen Sahu Khan
Email : sahlukhan08@yahoo.com

EID-UL-FITR MUBARAK

Message from

**PROFESSOR DR. ABDUL
KARIM SAEED PASHA**
Ameer & President

The Worldwide Lahore Ahmadiyya Jamaat

"Dear Brothers and Sisters
Assalaam-o-Alaikum Wa Rahmatullahi Wa Barakaato Hoo.

I Wish You All a Very Happy Eid ul Fitr.

Muslims all over the world will be celebrating Eid ul Fitr, the festival which follows the completion of the month of fasting, Ramadan. We undertake fasting every year and the reason as stated in the Holy Qur'an is four fold, namely: • ".....so that you may guard against evil" (2: 183) • So that you are reminded that this is the month ".....in which the Qur'an was revealed" (2: 185) • ".....that you should exalt the greatness of Allah for having guided you and that you may give thanks" (2: 185) • ".....so they should hear My call and believe in Me that they may walk in the right way" (2: 186) We have completed the fasting as prescribed by Allah and today express our happiness (Eid in Arabic means recurring happiness) and gratitude to Him. This gratitude is due to Him for His having given us healthy lives and minds, to enable us to endure the physical strain of restricting ourselves from eating and drinking and refraining from other temptations and sins. This obviously has given us all the confidence of being able to endure hunger and thirst; and develop sympathy for the feelings of the deprived ones; and for some it may have improved

their health especially if this ill health was a result of excess of food and irregular eating habits. Some may consider this an achievement but this is not the yardstick by which we should judge the success of our fasting.

The criteria for success established by the Qur'an are based on the four aims of fasting I have cited. We have to ask ourselves the following questions before we can say we have a good reason to celebrate Eid: • Did we guard against all evil during this month? • Did we in the real sense honour the revelation of the Holy Qur'an, that is, read it and from then on aspire to lead our lives under its light and guidance? • Did we exalt and thank Allah for having provided us the Guidance through His Prophet, may peace and blessings of Allah be upon him? • Did we utilise the month to pray and humble ourselves before Allah? • Do we find ourselves closer to Him; and our faith in Him stronger than it was before this Blessed Month? • Did we adopt the "right way", the path where we find ourselves doing all that Allah loves us to do and shunning all that He forbids us to do? If the answer to all these questions is 'yes' then there is a very good reason to celebrate this day and in the spiritual sense say "this day is Eid". This is a day of happiness and we pray that this will be a day that will recur in our lives every day and every moment'. The day of course is likely to recur if we continue this self-assessment by asking ourselves the same six questions every day and remain determined to improve ourselves each day of our lives.

Dear Brothers and Sisters, I pray to Allah Almighty that He grants us all the strength to walk on the right path for the rest of our lives in such a way that we practice our faith and not just profess it. I pray that Allah helps us continue the journey towards the achievement of our spiritual goal i.e. nearness to Allah who says in the Holy Qur'an: "*And when My servants ask thee concerning Me, surely I am nigh. I answer the prayer of the suppliant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way*" (Holy Qur'an 2:186), Aameen

**MESSAGE FROM
BROTHER SADR-UD-
DEAN SAHU KHAN
PRESIDENT
AHMADIYYA ANJUMAN
ISHAAT-I-ISLAM (LAHORE)
SYDNEY**

Assalaam Aleikum Wa Rahmatullah Wa Barakatahu.

I wish to extend Eid Mubarak to you all. May Allah Almighty in His infinite mercy accept all our fasting and prayers. Aameen After the spiritual exercise during this Holy Month I am sure we will continue with our 'practices' which we all carried out in the spirit and purpose for fasting. Needless to stress that we should also be prepared to and will forgive each other for whatever faults we may have had. In this context I thought it relevant to remind ourselves when Lady Ayesha (rta) once asked the Holy Prophet (pbuh) what *do'a* (supplication) she should make if she ever experienced that extraordinary Night of Grandeur, and this is the prayer he gave to her:

"O Allah! Thou art the Forgiving and thou lovest forgiveness, so please forgive me."

To be able to be forgiven by Allah Almighty, we should first of all be prepared, from the bottom of our hearts, to forgive each other. Remember to be forgiven, you must or at the very least try to forgive. If we are not prepared to forgive another human being, how can we in all sincerity ask for forgiveness from Allah Almighty.

Further if we have any animosity or ill feeling or spite against each other we should get rid of the same. Allah Almighty in chapter 59 verse 10 of the Holy Qur'an says:

"And those who come after them say: Our Lord, forgive us and our brethren who had precedence of us in faith, and leave no spite in our hearts towards those who believe. Our Lord, surely Thou art Kind, Merciful."

May Allah Almighty accept all our doa and give us the courage, health, wealth and the wisdom to carry on with the propagation of Islam.

Once again, Eid Mubarak to you all.
Wassalaam.

**BASHSHAAR
(Bringer of Glad Tidings)
Layout & Design: Farhaz Khan**

**Message from
BROTHER SHAUKAT ALI
AAII Regional Co-ordinator
(Asia & Pacific)**

In the name of Allah, the Beneficent, the Merciful.

Assalamu Aleikum wa Rahmatullahe wa Barakatahu

Alhamdulillah, we have come to the end of another month of Ramadan and we hope and pray that, as usual, it has been a very fruitful and beneficial spiritual experience. Allah SWT tells us ***"And certainly We created man, and We know what his mind suggests to him – and We are nearer to him than his life-vein"*** (50:16)

We are surely feeling closer to our Creator during the Holy month of Ramadan than the rest of the year. While we are still in the elevated spiritual state, let us once again pledge to preserve and promote the Anjuman's motto i.e. ***"to hold the Religion above the world"*** and our aim ***"to take the Message of the Holy Quran to the farthest corners of the world."***

For the members of Ahmadiyya Anjuman Ishaat Islam (Lahore) and for those who receive this message the most convenient and cheapest means to implement our aims in this day and age is to promote the Anjuman's website: www.aaiil.org. For the information of those who may not be familiar with our website, we have hundreds of books, articles, messages, audio recordings etc. for the benefit of the readers. Additional materials are being uploaded almost every day. For instance, during September 2007 alone a hundred books and articles have been uploaded and in the first ten days of October the Webmaster has already uploaded about 50 articles and books including Hazrat Ameer's Eid-ul Fitr Message. Many people around the world are already benefiting from the site and we should facilitate its utilization to the maximum extent. You may be surprised to note that in one day about a fortnight ago there were over 53,000 hits within 24 hours. In the first ten days of October there have been on an average over 30,000 hits a day and over 6,000 copies of the Holy Qur'an have been downloaded within the last ten days. On an average over 5,000 copies of the Religion of Islam are being downloaded monthly.

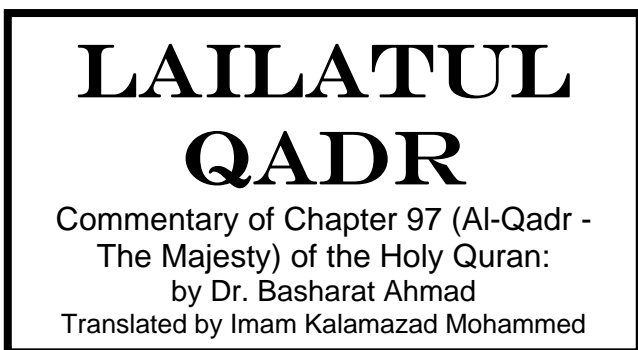
These are no mean achievements and every opportunity must be taken to promote further use of our website so that more and more people get the true and pure teachings of Islam and the Holy Prophet Muhammad, peace and blessings of Allah be upon him. Please pass on the website to all your relatives and friends and this will be your great

Jihad. Kindly note that Hazrat Ameer, Prof. Dr. Abdul Karim Saeed Pasha, has requested all of us to try and make it possible for as many of the citizens of the world to know about the Lahore Ahmadiyya Movement by May 2008, the 100th anniversary of the death of Masih Mauood, Hazrat Mirza Ghulam Ahmad. You can assist in this noble project by promoting the website to the maximum extent possible so that they obtain the true status and achievements of the *Mujaddid* of the 14th Century Hijri.

May the Compassionate and Merciful Allah accept our sacrifices during the month of Ramadan and grant us the wisdom and resilience to continue to retain the spirit of Ramadan throughout the year – *aameen*.

Baarakallaahu lanaa wa lakum fil Quraannil Azeem, wa nafaanaa wa eeyaakum bilaayaati wazzikril Hakeem, innhoo taalaaa Jawaadun Kareemun Malikun Barrur Raoofur Raheem, aameen.
(May Allah bless us all in the Glorious Quran and may He let us benefit by the Signs and the wise remembrance. Verily, Allah the Almighty is Generous, Affectionate, Master, Benign, Compassionate and Merciful)

EID MUBARAK
Wassalam



Inna anzalnahu fi lailatul-Qadr

In this chapter, *Al Qadr*, it is stated that the period when the Holy Quran was being revealed was a time of great blessings and the reward for worship, righteous actions and other efforts for the sake of religion that could be attained at that time cannot be paralleled in any other age.

The pronoun *hu* (it) in *anzalnahu* (We revealed it) refers to the revelation of the Holy Quran on the **Night of Majesty**. Elsewhere in the Holy Quran it is mentioned: ***The month of Ramadhan is that in which the Quran was revealed (2:185)***. This tells us that the Night of Majesty is in the month of *Ramadhan*. According to the Holy Prophet (pbuh), it is one of the odd nights of the last ten days of Ramadhan [the 9th

month of the Islamic/lunar calendar], that is, it is either the 21st, 23rd, 25th, 27th or 29th night. Another report puts it as one of these nights – either the 25th, 27th or 29th night.

It has been called the **Night of Majesty** because it is a night of great majesty and honour and which man should value with total respect and reverence. There is no doubt that the night in which the Holy Quran was revealed – an extra-ordinary gift and an incomparable book of guidance to mankind – should be regarded with the highest honour and respect. This night receives its eminence from the fact that the Holy Quran was revealed in it and the anniversary of the revelation of the Holy Quran on this night has been laid down for all times as a night of great blessings and honour, so that every year when that night comes, Allah opens the doors of His mercy and blessings for His servants. This is not just a mere anniversary, for just as the rivers of Allah's mercy gushed forth on that sublime night when the first revelation of the Holy Quran came, so too, the same thing obtains every year on that particular night when Allah showers His mercy and blessings on the hearts of all those who endeavour to seek His grace.

Sometimes an objection is made that the whole Quran was not revealed on that night. The answer to that is that the word *Quran* has been used in reference to the entire Quran or to a part of it or even to a single verse as we read: *When the Quran is being recited, listen to it (7:204)*. Here the whole Quran cannot be meant, but we are commanded to listen attentively when a part or a verse of the Quran is being recited. Thus, when it is said that the Quran was revealed on that night of Majesty, it does not necessarily mean that the whole of the Quran should have been revealed. Even if one verse was revealed, the statement would still have been true – that the Quran was revealed on the Night of Majesty. The fact remains that the revelation of the Holy Quran extended over a period of twenty-three years, and its verses were revealed in various places on different occasions. But that night when the first verses of the Holy Quran were revealed will always be considered as the night on which the Quran was sent. The reason for this is that before that night there was no Quran on earth.

Wa-ma-adraka-ma-lailatul-Qadr, Lailatul-Qadri-khairum-min-alfi-shahr

And what will make thee comprehend what the Night of Majesty is? The Night of Majesty is better than a thousand months.

In other words, to perform worship and do acts of righteousness on that night will bring to the believer more reward than he would get in a thousand

months. Here the word *thousand* is used to signify a very large number, and what is meant is that countless blessings will accrue to the devotee if he fulfils the conditions. It is recorded that in the month of Ramadhan, the Holy Prophet (pbuh) was extremely generous and at night he engaged in extra devotional prayers, especially in the last ten nights when his worship reached the topmost peak of perfection. In the latter part of the night he used to read ten *rakahs* (cycles) of prayer in twos and then add one *rakah* (cycle) called *witr*, thus making the whole prayer an odd number, that is, eleven *rakahs* (cycles) in all. People normally read three *rakahs* (cycles) of prayer (*witr*) in the latter part of the night.

The Holy Prophet (pbuh) used to read eleven *rakahs* (cycles) of prayer called the **Tahajjud** prayer. This name was given to it because *tahajjud* means *getting up from sleep*. So the prayer that people read after rising up from sleep is called *Tahajjud*. But if a person should stay awake all night and keep on performing prayer throughout, that prayer according to the definition of the *Shar'iah* (Law) cannot be called *Tahajjud*. So the eleven *rakahs* (cycles) of prayers that the Holy Prophet (pbuh) used to read in the latter half of the night was called *Tahajjud*, because he used to read them after waking up from sleep, and he used to add the *witr* prayer so as to make the number an odd one. This is the prayer that is called **Tarawih** in the month of Ramadhan, because after every two *rakahs* (cycles) of the prayer a short rest is permitted, and it is because of this short rest that this prayer is named *Tarawih*. Thus, the *Tarawih* prayer in the month of Ramadhan is really the *Tahajjud* prayer, and not an additional or separate one, and for ease and convenience it is read in an earlier part of the night rather than in the latter part. To read twenty *rakahs* (cycles) of *Tarawih* prayer with three *witr* added, making a total of twenty-three *rakahs* (cycles), is not in accordance with the *Sunnah* of our Holy Prophet Muhammad (pbuh). This came about because **in the time of the Caliph Umar (rta)**, people were sitting one night in the *masjid* and engaging in idle talk. The Caliph passed by them and asked them what they were doing. On receiving the reply that they were just enjoying some small talk, he asked a *hafiz* (person who knows the Quran by heart) to gather the people into a congregation and lead them in twenty *rakahs* (cycles) of supererogatory prayer. The idea was that the whole Quran should be read in the *Tarawih* prayer during the month of Ramadhan. This then became the accepted practice, but this was not the custom of the Companions (rta) of the Holy Prophet (pbuh).

As regards the **Night of Majesty, Lady Ayesha (rta)** once asked the Holy Prophet (pbuh) what *du'a* (supplication) she should make if she ever experienced that extraordinary Night of Grandeur, and this is the prayer he gave to her:

"O Allah! Thou art the Forgiving and thou lovest forgiveness, so please forgive me."

Tanazzalul-mala- 'ikatu-wur-ruhu-fiha-bi- 'idhni-Rabbihim-min-kulli-amr.

Salamun-hiya-hatta-matla- 'il-fajr.

The angels and the Spirit descend on it by the permission of their Lord for every affair. Peace! It is till the rising of the morning.

Here many people infer from the expression ***min kulli amr (for every affair)*** that on this night all decisions for the following year regarding the administration and other affairs of the world are determined. This deduction is not correct. *Kul* (every) is a relative word, and its application depends on the context or the situation and covers only such matters that are under discussion. For example, if on the occasion of a feast it is said that all the people have arrived, it cannot mean that all the people in the world are present there. What it means, in fact, is that all the invited guests are present. Similarly, when Prophet Noah (pbuh) was given the following command in the chapter *Hud*: *We (Allah) said: 'Carry in it two of all things, a pair'*, it did not mean that he had to take a pair of all the animals on earth, but the order extended only to those animals that he would need later on. So here the expression ***min kulli amr (for every affair)*** does not refer to all the affairs of the world, but only to such spiritual blessings and favours which are pertinent to that glorious and honourable night on which the Holy Quran was revealed.

Ar-Ruh (The Spirit) refers to those angels who descend with the word of Allah on the hearts of the righteous, infusing them with spiritual life. That is why they are called *The Spirit*.

The word ***salam*** means peace and freedom from every kind of fear or anxiety. In other words, everything that descends on that night is aimed towards the physical and spiritual blessings of man. Thus, if we study the Holy Quran which was revealed on that night of Majesty, we shall discover that it contains a message of complete peace, the chief objective of which is to save man from sin and evil, trials and tribulations, and make him attain a life of peace and tranquillity.

Therefore, if a person derives the benefit of this night and through worship and strenuous efforts towards goodness, he makes his heart worthy of spiritual blessings, then it is inevitable that the angels will bring divine communication and spiritual blessings to his heart with such force that his soul shall be freed from the straight-jacket of sins and shall enter the sanctuary of peace.

The question arises as to why the angels descend only on the heart of man. The fact is that it is always the heart of man which receives Divine

communication and spiritual blessings through angels, as has been mentioned concerning the Holy Quran itself:

Say: Whoever is an enemy to Gabriel – for surely he revealed it to thy heart by Allah’s command (2:97).

This verse proves that it is the hearts of righteous people that receive spiritual blessings and Divine communications **through the agency of angels**, through whom Allah inspires righteousness. However, those people whose hearts are closed to spiritual blessings and who are under the sway of satanic forces will find it impossible to receive angelic inspiration.

The literal meaning of *hatta matla’il fajr (until the morning)* is that the spiritual blessings of that grand night extend till dawn. However, it also conveys a deeper meaning and that is, that the peace and blessings that descend on the heart of man on that night continue till the darkness of evil dissipates, and heavenly light suffuses the heart.

Lailatul-qadr is generally known as one of the odd nights of the last ten nights of Ramadhan on which the Holy Quran was revealed. But it has a deeper significance for it refers to the period of the prophethood of Prophet Muhammad (pbuh) when the Quran was revealed. This period is called **night** because at that time the whole world was shrouded in darkness, misguidance and unbelief. It is also called **Al Qadr (The Majesty)** because the Holy Quran, that extraordinary heavenly book of Divine guidance, was sent down to man, and the Prophet Muhammad (pbuh), that incomparable guide, was appointed on that night. There can be no doubt, therefore, that our Prophet’s time was greater than a thousand months and superior to all other ages. The blessings that came to a believer for worship and religious service in that age cannot be had in any succeeding age. In this regard, the Holy Prophet (pbuh) himself said that the recompense for giving a handful of barley in that period far exceeded the reward one would get in a later age for giving a heap of gold as large as Mount Uhud. This is because at a time of great need a little assistance merits greater reward than great help later on when the need is not demanding.

In our Holy Prophet’s time, Islam was faced with such monumental difficulties and calamities that the extent of the need for sacrifices by way of wealth and lives is beyond description. So the reward for the selfless service of those who sacrificed their lives and property for Islam in that precarious time, and never swerved an inch from the path of Allah, cannot be attained by those who came after when Islam had triumphed in the world and Muslims had at their command great wealth and power.

Our Prophet’s lifetime was the time when the angels and the spirit were descending on earth – on the one hand, the Holy Quran was being revealed, and on the

other hand, the hearts of the believers were being suffused with spiritual life. For every act of sacrifice and selflessness there flowed a constant stream of assistance and support – angels descended, faith was revived and strengthened, hearts were invested with spiritual power – and even in the midst of all these dangers, the message of peace was silently working its way into the hearts of people to such an extent that eventually the dark cloud of unbelief was lifted, and the divine light of guidance spread its glorious rays all over the world.

The expression *a thousand months* embodies a subtle meaning – one thousand months amounts to almost eight-three years. Now, our **Holy Prophet** has said that **at the turn of every century a mujaddid (reformer) will appear for the revival of the religion of Islam**. As every *mujaddid* is a *khalifah* (successor) of our Holy Prophet (pbuh), therefore, his age is like a facsimile or reflection of the Prophet’s age, and bears a strong connection with it. And the seventeen years that make up the complete century bear superiority over the remaining eighty-three years, just as the Prophet’s age enjoyed supremacy over all other eras. In other words, a *mujaddid’s* dispensation extends on the average over a period of seventeen years and the remaining eighty-three years, are deprived, as it were, of a *mujaddid*. What a wonderful coincidence it is, therefore, that the **Mujaddid and Promised Messiah of our century, Hazrat Mirza Ghulam Ahmad**, claimed to have received revelation for thirty years, but his claim to being the Promised Messiah amounted to exactly seventeen years!

As the time of the appearance of a *mujaddid* is a trying time for religion, and there is a crying demand for religious service, therefore the reward for worship and good actions in this period is correspondingly greater than in any other age, more so because sacrifice of wealth and lives is called for. **This is the time of the mujaddid of the fourteenth century** when Islam is beset by all kinds of dangers and attacks. There is a preponderance of false creeds and the darkness of irreligion and misguidance has overspread the earth. Therefore, for this reason, the descent of Allah’s angels and His communications are respectively much more numerous and more powerful now than in the time of any other *mujaddid* and so, too, the deeper knowledge of the Holy Quran and the inspired truths that have been revealed. Furthermore, **the magnitude of blessings for divine service and sacrifice for religion in this age** will never be equalled in later times when the darkness of misguidance will have been dissipated, thus allowing the sun of Islam to rise from the West and shed its rays over the whole world. Our Holy Prophet Muhammad (pbuh) himself has said in relation to this present age, that a sincere *sajdah* (prostration) to Allah now will be worth more than

years of worship in another era. Thus, in this period of godlessness, to put religion above the world and to sacrifice wealth and lives for Islam in these invaluable times, and to devote oneself to the worship of Allah in this atheistic age, will bring to the sincere devotee more blessings than what people will receive in later times, when the need for sacrifices for Islam will not exist and when the Oneness of Allah and true knowledge of Him will be prevalent throughout the world.

**DR ABDUL
HABIB
SAHU-KHAN**
M.B.E., M.B., Ch.B (N.Z)
08 June 1918 – 29 August 2007

As advised in the last issue of Bashshaar, we produce below an eulogy of the late Dr Abdul Habib Sahu Khan by his only daughter Mrs Nur Jehan Alam.

“Insert photo here”

The passing away of Dr Abdul Habib Sahu-Khan on 29th August, 2007 in Sydney marked the end of an era for not only the Sahu-Khan family but also the Jamaat. He was a true statesman who helped lay the foundations of a more equitable society in Fiji, was a founding member of the Jamaat in Sydney as well as provided service to the communities in Fiji and Australia.

Dr Sahu Khan was born on 8th June, 1918 in Suva Fiji. After completing his primary and high school education in various schools in Fiji, he went to New Zealand to finish his education in 1934. On arrival he found that he was required to complete a further two years of high schooling

before he would be allowed to join the University. He completed the course in nine months and was accepted at the Otago University Medical School, Dunedin.

When the Second World War was declared, he joined the New Zealand Armed Services Medical Corps, firmly believing that if New Zealand was good enough for his education then it was worth fighting for it. He joined the forces without any financial reward and when the war had ended, the NZ Government awarded him with two Service Medals. After working in many large Public Hospitals, such as Wellington, Waikato, Rotorua, Greenlane and Auckland Public, he returned to Fiji by the end of September 1946.

On 6th October 1946 he was given a multiracial Public welcome in the Suva City Town Hall, which was packed to full capacity and overflowing. In his speech he invited the audience to help make Fiji a true “Pearl of the Pacific” and started his “Service to Mankind” program in Suva. He was the first Fiji born Indian to have qualified as a doctor and returned to Fiji to practice.

From early childhood Dr Sahu-Khan worshipped God and dedicated himself to serve Mankind – an objective he always said that he achieved only reasonably in comparison to his aim. He never accepted any financial reward for his services to the people and only charged the equivalent of 75 cents for his consultations, which he gave freely and without costs to the poor, and the elderly. The drugs that were not available for treatment of patients, he either ordered them from Sydney or made them from basic ingredients imported from overseas and then distributed them at cost, or gave away to those who could not afford them.

Without payment of any kind he was appointed a part-time lecturer and an external examiner to the senior medical students of the Fiji Medical School. With the Late Sir Albert Parker, the original owner of Fiji Times and Herald, as President of the Samabula Anti Tuberculosis Committee, Dr Sahu-Khan started a campaign which focussed on road and gutter cleanliness and tarsealing of dusty roads, particularly around villages and densely populated regions. The campaign also involved alerting people about indiscriminate coughing and spitting anywhere to prevent the spread of tuberculosis.

Later on, Dr Sahu-Khan was appointed Chairman of the Board of Elderly and Destitute, which focussed on issues relating to their wellbeing and interests. Similar to the rest of the services, this was unpaid.

When Dr Sahu-Khan moved to Lautoka in 1952, this provided greater opportunities for his services to the community. He was elected the President of the Former Students of Natabua High School.

He was appointed as Chairman of the Board of Governors by the Government for the eleven years until he left Fiji for Australia. He was appointed by the Government as a member of the Western Education Council as well as to the Central Education Advisory Council for Fiji.

Through the medical practice Dr Sahu-Khan saw a tremendous need for a society that would cater for the crippled children and disabled people. He formed the Crippled Children’s Society, encouraged the Governor

General to become the Patron and the Society's Charity Fund soon began to swell. Dr Sahu-Khan's wife, Mrs Chand Bibi Sahu-Khan was always at his side, helping around the countryside assessing needs of those who were suffering but could not help themselves without a guide, sowing the benefits of the society and helping charitable workers. Every Wednesday free consultation and treatment was available for these needy people. The greatest and first need was to get a hostel to board the children arriving from distant places for medical attention. This was soon rectified through the help of the Government, the CSR Company and the generosity of the people. The Society's branches began springing like mushrooms everywhere. Even those who were adamant and half-hearted about the success were now seen as foremost amongst the helpers. The success of the Society became known everywhere and letters and literature began flooding in to guide and help. Some members of the Auckland Rotary Club 292 acting as sponsors arrived at Nadi airport and the Lautoka Rotary Club was born. Dr Sahu-Khan declined the post of President of the Club, but accepted the post of Chairman of Community Services.

He helped physically and financially the people of Rifle Range at Lautoka to lay water reticulations for drinking and washing. The people responded by providing all the labour and with their hard-earned money the pipes and hydrants were bought. Dr Sahu-Khan arranged for the Government Engineer to supervise the work and the project was completed in record time. Eventually the Government bought the project from the Committee which Dr Sahu-Khan had formed under the Chairmanship of the Western Commissioner. The money was returned to the people who refused to accept it, but asked the Commissioner to hold it in trust until Dr Sahu-Khan had ensured that a kindergarten was built for their children. The building of the kindergarten was achieved through the assistance of the Manager of CSR Co Ltd, Dr Sahu-Khan managed to get two acres of land which the Company levelled and prepared without any cost to the people.

The Government appointed Dr Sahu-Khan as the only non-government medical advisor for the construction of Lautoka Hospital, which cost over six million (6,000,000) pounds. He was also appointed as a member of the Fiji Legislative Council Finance Committee.

When the Government spent three hundred thousand (300,000) pounds each for Ratu Kandavu Levu School and Veiuto School and laid aside only fifteen thousand (15,000) pounds for the Natabua High School, it made him very upset that questions of race should be displayed in this day and age. He vented his feelings about the matter and raised so much of a hue and cry, that the reverberations reached London, the Centre of Colonial Government. Within two weeks Dr Sahu-Khan was advised that the Colonial Development and Welfare Fund in London had voted to give 214,000 pounds and that the Fiji Government would meet the balance to make up the 300,000 pounds. The Fiji Government came in and provided 11 or 12 acres of land near Lautoka Hospital and Dr Sahu-Khan ensured that the foundations were laid without delay. A school at Natabua, miles away from the centre of Lautoka, catering for only 10-12 Indian students ended up as a multiracial High School for over 600 students with first class graduate teachers and the highest pass-marks than any other school.

Dr Sahu-Khan was once a student at that school prior to going to NZ to further his education.

Her Majesty, Queen Elizabeth II appointed Dr Sahu-Khan to the Legislative Council for a consecutive total period of nine (9) years until he relocated to Sydney, Australia. Amongst his other projects for the service to the community, Dr Sahu-Khan initiated the construction of the public Western Region Library, which is located in Lautoka.

During his medical rounds near the CSR Lines, he found 143 children not attending schools due to the lack of classrooms and teachers. A meeting of parents was urgently called and Dr Sahu-Khan helped place some students in various other schools. With tremendous voluntary assistance from two retired Indian teachers, the balance of the children was placed in a newly founded Lautoka Primary School. The lessons commenced under a mango tree. Through Christian Neilsen & Gammon, builders of the Lautoka Wharf, Dr Sahu-Khan managed to contact their London Head Office and sub-lease two of the vacant adjoining houses. He then rushed to Suva, met the Director Lands and Sir Robert Munro who was the Chairman of Fiji Broadcasting Commission and with their sympathetic support managed to get four and one half acres of land for the construction of a permanent Lautoka Primary School. He formed a school committee, placed the school children in temporary "school" houses and made a public appeal for help. The plans were drawn, committee members became earnestly involved and through their and the public's assistance bulldozers, donations of building materials, money and workmen came pouring in. The school that began with a handful of students under a mango tree ended up admitting 900 students when it opened its doors for admission.

Representatives of the Lautoka business community wanted to hold a Ramleela Fair. They sought the assistance of Dr Sahu-Khan and after his consultations with the Government and Lautoka Town Council, the first Ramleela Fair was held where the Lautoka Markets and Bus Terminal now stands.

There was no Crematorium for the people in Lautoka and with Dr Sahu-Khan's help the Government constructed a small bridge over a river and hence the Crematorium in the Lovu area was built.

In 1959 Dr Sahu-Khan was sent with two other representatives from Fiji to attend the South Pacific Conference at Rabaul in Papua New Guinea. Disappointed by the agenda to bring financial assistance to these twenty-one attending nations, his inspiration brought out the idea to have South Pacific games every three or four years. HRH Tui Pelehake, the Minister for Health and second son of HRH Queen Salote of Tonga, immediately seconded his motion. At the Plenary session everyone voted heartily in favour because they realised that it was most important to gather peoples of various nations together and through the Games peace and understanding will follow the economic growth. After much more essential hard work, the first Games were held in Suva, Fiji in Aug-September 1963. A delighted Dr Sahu-Khan was present for the opening of the Games. The idea of the Games not only brought happiness, peace

and trade but also economic assistance to the member nations. The South Pacific Economic Conference may be also a result of this idea. After forty years, in 2003 Dr and Mrs Sahu-Khan's attended the 10th South Pacific Games held in Fiji as honoured guests. The games are held every four years and coincidentally at the time of Dr Sahu-Khan's death, the South Pacific Games were being held in the Solomon Islands. All athletes, officials, spectators and others involved with the games observed a minute's silence for the passing of the founder of the South Pacific Games.

In 1962 Dr Sahu-Khan was awarded the Medal of the British Empire by Her Majesty personally and both he and his wife were invited to dine with her Majesty twice during her visit to Fiji.

Later that year Sir H Downer, the Liberal Minister for Immigration for Australia and father of the previous Foreign Minister, Alexander Downer, invited Dr Sahu-Khan and his family to become citizens of Australia. He accepted the invitation and left Fiji on 6th October 1963 to settle permanently in Sydney.

After settling the family on arrival in Australia, Dr and Mrs Sahu-Khan became involved in the community activities. Dr Sahu-Khan set up a private medical practice in 1963, again giving generously of his time and energy to elderly people. He became involved in a fledgling Muslim community in Sydney, helping fund-raise for the first mosque in Sydney. He served on the board for the Surry Hills Mosque for several years and assisted in the activities surrounding the building of the Lakemba Mosque.

Although Dr Sahu-Khan performed heart surgery, his first love was general medicine. To ease hardship for his patients he set up the proto-type of what became known as a medical centre. His practice included x-ray as well as physiotherapy and radio therapy and was targeted towards preventative medicine. He was a great believer in fixing the problem rather than just treating the symptoms

When the need for a Jamaat to be formed in Australia became apparent in the late 1980s, Dr and Mrs Sahu-Khan opened their home up for meetings and functions and have continued to support activities despite ill health to the current day.

Dr Sahu-Khan was heavily involved in inter-faith activity, even before it became "fashionable".

He appeared on Television, was interviewed on radio and even was invited to present to a special meeting of Roman Catholic bishops in Sydney.

Since a very early age Dr Sahu-Khan was interested not just in Islam but all other religions.

In all his spare time, he devoted himself to the study of Islam and comparative religions and as such was a valuable resource to the community. His demise has meant a significant loss to all, not just his family.

Sadly in the past few years due to ill health, Dr Sahu-Khan could not contribute to the community at the level to which he wanted. However, he continued to practice medicine at a limited level and promote service to mankind and unity of humanity. In his own way he was still helping people to the last days of his life. As a tribute to him people from many walks of life, religions and nationalities attended his funeral service, held on 1st September, 2007.

He is survived by his wife, friend and partner of sixty years, Mrs Chand Bibi Sahu-Khan, four sons, one daughter and eight grandchildren.

I write this as a small tribute to my father. Words cannot do justice to this great human being. He was a private, humble and deeply religious man who greatly loved his family and friends, His love of God meant that he went out of his way to help others of all ages, from all walks of life, from all beliefs and from all parts of the world. He lived and died by his creed, "Services to Mankind Above Self".

May Allah grant him a permanent place amongst the favoured in Paradise, amen.

Nur Jehan Alam
12/12/2007

This issue of BASHSHAAR

(Bringer of Glad Tidings)

is sponsored by

MRS NUR JEHAN ALAM

In cherished memory of her loving husband

MOHAMMAD BASHIR ALAM

and her beloved father

DR ABDUL HABIB SAHU KHAN, M.B.E; M.B; Ch.B