



BIOGRAPHY OF
Hadrat Moulana
BASHIR AHMAD
DIWAN SAHIB
rahimahullah

Taken from the Urdu book "Islaahi Bayaanat"

Original Urdu Biography by *Master Muhammad Ali*

English translation, summarised, footnotes and additions by
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Translators Preface

حامداً و مصلياً و مسلماً

In the Name of Allah, the Most Gracious, the Most Merciful

The following is a concise biography of my beloved grandfather Hadrat Maulana Bashir Ahmad Diwan Sahib *rahimahullah*. The information has been taken from the Urdu book “Islaahi Bayanat”.

The original Urdu book is a compilation of various lectures which my respected grandfather had delivered over a period of time in Fiji and New Zealand. *InshaAllah* with the help of Allah Ta’ala (in the near future) these lectures will also be translated into English.

The book “Islaahi Bayanat” commences with the priceless gems of great giants and luminaries such as Shaikhul Hadeeth Hadrat Maulana Mufti Ahmad Khanpoori Sahib *hafidhahullah* and Shaikhul Hadeeth Hadrat Mufti Abbaas Sahib Bismillah Dhabeli Sahib *hafidhahullah*.

The biography in your hands has been taken from the writings of Master Muhammad Ali, a student of Hadrat Maulana Bashir Ahmad Diwan Sahib *rahimahullah*. May Allah Ta’ala reward him tremendously for gathering all these scattered pearls.

May Allah Ta’ala reward Hadrat Qari Abdul Haq Diwan Sahib *rahimahullah* and Mufti Dabeer Aalam bin Ishaq Qasmi Sahib *damat barakatuhu* who were both instrumental in composing and publishing the Urdu book.

The following is only an abridged translation and therefore several sections have been omitted and others were summarised. To make the article more-reader friendly, an idiomatic translation was adopted in many places. I have added footnotes wherever necessary and also added the final section in the book.

May Allah Ta’ala reward my Uncle Rashid Ahmad Diwan and my honourable colleague Hadrat Maulana Muhammad Rayhaan Diwan Sahib *damat barakatuhu* and my respected brother Ustaadh Muhammad Ashfaaq Motara for editing the following English translation.¹

¹ The first edition.

May Allah Ta'ala accept this small effort and may Allah Ta'ala keep my parents, wife, children, family and Asatizah-e-Kiram with Afiyat in this world and the hereafter. Ameen.

Ahqar Muhammad Irshad Motara

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Introduction

Dear brothers! Indeed, the arrival of Hadrat Maulana Bashir Ahmad Diwan Sahib *rahimahullah* to Fiji is a very great blessing of Allah Ta'ala.

We express our gratitude to Allah Ta'ala that out of his grace and mercy, He had sent Ustaadh-e-Muhtaram to us (the people of Fiji).

Hadrat Maulana *rahimahullah* had served the Deen of Allah Ta'ala in Fiji with great sacrifice for approximately forty-five years.

Dear readers, Allah Ta'ala mentions in the Noble Qur'an:

واما بنعمة ربك فحدث

And mention the blessings of your Lord.

وقليل من عبادي الشكور

A few of my slaves are grateful.

In accordance with the above verses, I am expressing my gratitude to Allah Ta'ala that this lowly slave, Master Muhammad Ali, has been granted this auspicious opportunity to present in front of you a concise biography of Ustaadh-e-Muhtaram Maulana Bashir Ahmad Diwan Sahib *rahimahullah*.

The Diwan family

The Diwan family hails from the village of Lajpore, which is situated twelve Miles from Surat, which is a well-known city in Gujarat, India. Lajpore is predominantly inhabited by Muslims, and a famous family that hails from this town is the Diwans. Many great and high-ranking Ulama and Huffadh belong to this family, from amongst them was a very pious saint by the name of Hadrat Shah Sufi Suleiman Diwan *Rahimahullah (born 1803, passed away 1924)*. He was well known as Sufi Sahib and was regarded as one of the great pious Awliyaa of Gujarat. Together with this, he was known to be a person of Karamaat².

From this very same family, another Alim by the name of Hadrat Maulana Yusuf Diwan sahib *Rahimahullah (born 1885, passed away 1937)* was born. He was also well known in Gujarat for his knowledge and piety. He had spent his life in the service of Deen. He was engaged in teaching at the Madaris (Islamic Institutions) of Gujarat, together with making Tableegh (propagating the message of Deen).

Allah Ta'ala had granted Maulana Muhammad Yusuf *Rahimahullah* five sons. Alhamdulillah, all five were Ulama and were well known for their services to the Deen. The eldest of the five was Hadrat Maulana Hakeem Abdul Hay Diwan *Rahimahullah (born 1908, passed away 1936)*. He had completed his studies in the famous Islamic institute Jamiah Islamia Dabhel. He was the student of great giants such as Hadrat Allamah Sayyid Anwar Shah Kashmiri *Rahimahullah* and Shaikhul Islam Hadrat Maulana Shabbir Ahmad Uthmani *Rahimahullah*. Furthermore, he had qualified in the field of Herbal Medicine from the city of Lucknow from the Tayyibah College. Hadrat Maulana Bashir Ahmad Diwan Sahib *Rahimahullah* was the son of Hadrat Maulana Hakeem Abdul Hay Diwan *Rahimahullah*.

² Karamat; A miracle which takes place on the hands of a pious person who is not a Messenger.

Birth

Hadrat Maulana Bashir Ahmad Diwan *Rahimahullah* was born in the year 1350 Hijri, corresponding to September 1931, in the village of Lajpore. In the year 1936, when he was at the age of five, his

beloved father had left this worldly abode. *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ*

Thereafter, he remained in the care of his mother. At a very tender age, he had a burning desire to seek the knowledge of Deen. He had learnt the basics of the Noble Qur'an, Arabic, Urdu, Persian and Gujarati at his local Islamic Madrasah in Lajpore. After the completion of the above elementary subjects, it was decided that he further his education in secular knowledge. His hometown did not provide any facilities for him to further his studies in secular studies; therefore, he was enrolled at a school that was situated three miles from Lajpore near the Sachin rail station. However, he was not interested in seeking a secular education, therefore, he refused to continue his studies after two to three weeks. In reality, Allah Ta'ala had destined that he was to serve the Deen of Allah Ta'ala; therefore, he had a natural aversion to secular studies.

Quest for Islamic knowledge

In the year 1946, Hadrat enrolled in the famous Islamic institute Jamiah Islamiah Ta'leem-ud-Deen Dhabel. He remained there for six years, during which he studied Arabic, Islamic Jurisprudence, Tafseer and Hadeeth, etc. He was fortunate to study under great luminaries such as:

Hadrat Maulana Muhammad Akalwaya Sahib *Rahimahullah*, Hadrat Maulana Shams-ud-Deen Barodawi Sahib *Rahimahullah*, Hadrat Maulana Muhammad Malik Khandelwi Sahib *Rahimahullah*, Hadrat Maulana Abdul Jabbar A'zami Sahib *Rahimahullah*³, Hadrat Maulana Abdul Rawf Pesharwi Sahib *Rahimahullah*, Hadrat Maulana Fadhul Rahman Pesharwi Sahib *Rahimahullah*, Hadrat Maulana Qadhi Athar Mubarak Puri Sahib *Rahimahullah*, Hadrat Maulana Abdul Quddus Rumi Ilai Aa'baadi Sahib *Rahimahullah*.

³ Hadrat Moulana Bashir Ahmad Diwan Sahib *rahimahullah* would mention that he would travel with Hadrat Abdul Jabbar A'zami Sahib *Rahimahullah* in his student days, and he would deliver bayans in his presence. Thereafter, his respected Ustaadh would advise him accordingly. Perhaps this may be one of the reasons why Hadrat *rahimahullah* was such an amazing orator.

After completion of his studies in Dhabel, he enrolled in the world-famous institute Darul Uloom Deoband for the final year; the Daura Hadeeth. The enrollment exams were known to be very difficult; however, it was the grace of Allah Ta'ala that in the year 1951, Darul Uloom had accepted him.⁴

Teachers at Darul Uloom Deoband

Hadrat was extremely fortunate to study Saheeh Bukhari and Jaami-ul Tirmidhi under the great personality, Shaikh-ul Arab wal Ajam, Shaikhul Islam Hadrat Maulana Sayyid Hussain Ahmad Madani *Rahimahullah*.⁵ Shaikhul Islam *Rahimahullah* had taught for approximately fifteen years at Masjid Nabawi by the Rauda (the blessed grave of Hadrat Nabi *Sallallahu alai wa salam*). The Arab Ulama and students would participate in his lectures on Tafseer and Hadeeth.

⁴ Hadrat Maulana I'zaaz Ali Sahib *Rahimahullah* had taken my respected grandfather's Hidayah exams. Hadrat *rahimahullah* would mention that Moulana I'zaaz Sahib *rahimahullah* had possessed a lot of awe. Hadrat *rahimahullah* had mentioned that in Deoband they would post the exam results on a board which all the students could see. Hadrat *rahimahullah* acquired top marks and came out first. Hadrat Moulana Ibrahim Balyawi *rahimahullah* had taught Hadrat *rahimahullah* Saheeh Muslim.

Hadrat *rahimahullah* would also mention that when he went by train to study, a Jinn had accompanied him in the form of a human. The ticket collector was unable to see this companion of Hadrat *rahimahullah*, and he informed Hadrat *rahimahullah* at a later stage why this was so. Hadrat *rahimahullah* would also mention that many Jinn would attend the class of Hadrat Shaikhul Islam Moulana Husain Ahmad Madani *rahimahullah*; however, Hadrat Madani *rahimahullah* would inform them that they should not expose themselves in their original form. Hadrat *rahimahullah* was extremely fortunate to be one of the last students of Hadrat Shaikhul Islam *rahimahullah*, and we were extremely fortunate to see that blessed person whose eyes had fallen on such amazing personalities.

⁵ Hadrat *rahimahullah* would frequently mention that Hadrat Shaikhul Islam *Rahimahullah* would arrive in the late hours of the night to teach Saheeh Bukhari. This was due to Hadrat Shaikhul Islam *Rahimahullah's* extensive journeys and responsibilities. Despite this, the students would always be eagerly anticipating for his arrival and his lessons. He would mention that Hadrat's *Lehja* (accent) whilst reading the Arabic text was that of an Arab (due to his years of teaching in Masjid Nabawi). Books would be stacked in front of him, and he would mention different quotations from these books from his memory. Hadrat *rahimahullah* would frequently mention the incident of Hakeemul Islam Qari Tayyib Sahib *rahimahullah* migrating to Pakistan and returning back to Deoband due to the Tawajjuh of Hadrat Shaikhul Islam Hadrat Sayyid Moulana Husain Ahmad Madani *rahimahullah*. Also, Hadrat *rahimahullah* would frequently mention the incident of Hadrat Shaikhul Islam *rahimahullah* going to the Khanqah of Hadrat Hakeemul Ummat Moulana Ashraf Ali Thanwi *rahimahullah* late at night. Hadrat Shaikhul Islam *rahimahullah* slept outside on the ground by the entrance of the Khanqah due to the guidelines of the Khanqah (that the doors of the Khanqah are closed at a certain time). When Hadrat Thanwi *rahimahullah* saw Hadrat Madani *rahimahullah* in the morning, he was shocked, and said that he should have informed him when he had arrived. Hadrat Madani *rahimahullah* replied that he did not inform Hadrat Thanwi *rahimahullah* due to the rule of the Khanqah. Hadrat Thanwi *rahimahullah* said that he was an exception to the rule. He would mention this incident to show the love and respect the Akabireen had for each other.

Hadrat had also learnt under Hadrat Maulana Ibraheem Balyawi Sahib *Rahimahullah*, Hadrat Maulana I'zaaz Ali Sahib *Rahimahullah*, Hadrat Maulana Fakhr-ul-Hasan Sahib *Rahimahullah*, Hadrat Maulana Mufti Mehdi Hasan Sahib *Rahimahullah*.⁶

Teaching and Propagation

Hadrat had completed his studies and acquired his Sanad in the year 1371 A.H. in the month of Sha'baan, which corresponds to the year 1952 in January. He was twenty-one years of age at that time. Thereafter, he returned to his hometown and commenced teaching at the very same primary Madrasah which he studied at. Together with the responsibility of teaching, he would also lead the Salaah at the Jaami Masjid, and he was actively involved in propagating the Deen. He remained in the service of Deen in his local town from the year 1952 to 1956.

⁶ My respected grandfather had spent time with Hadrat Maulana Mufti Mehdi Hasan Sahib *Rahimahullah* after the completion of the Alim class. He was also fortunate to sit in the company (or see) many other great Akabireen such as Hadrat Maulana Muhammad Yusuf Khandelwi, Hadrat Mufti Muhammad Shafee Sahib, Hadrat Maulana Manzoor Nu'mani Sahib, Hadrat Shaikhul Hadeeth Maulana Muhammad Zakariyah Sahib, Moulana In'aamul Hasan Sahib, Mufti Abdur Raheem Lajpouri Sahib *Rahimahumullah* etc. He was also the classmate of Hadrat Maulana Umar Palanpoori *Rahimahullah* and in the same era as Hadrat Maulana Anzar Shah Kashmiri *Rahimahullah* in his student days. He also met Hadrat Moulana Ihtishamul Haq Thanwi *rahimahullah* when he came to Fiji. Hadrat Moulana Ihtishamul Haq *rahimahullah* had mentioned that it is extremely difficult to find someone like Hadrat *rahimahullah*. It is like searching for someone with a lantern in the darkness of the night.

After completion, Hadrat *rahimahullah* approached Hakeemul Islam Qari Muhammad Tayyib Sahib *rahimahullah* for his Sanad/certificate. Hakeemul Islam Qari Muhammad Tayyib Sahib *rahimahullah* replied to Hadrat *rahimahullah* that your "being" is your Sanad, and if you go somewhere and they demand your Sanad, then we will send it to you.

Hadrat *rahimahullah* would also mention that Hadrat Moulana Manzoor Nu'mani *rahimahullah* and Hadrat Moulana Abul Hasan Ali Nadwi *rahimahullah* would attend the class of Hadrat Shaikhul Islam *rahimahullah*. However, to avoid Hadrat Shaikhul Islam *rahimahullah* noticing them, they would sit at the back of the class and hide behind the other students. As soon as Hadrat Shaikhul Islam *rahimahullah* would notice them, he would express his displeasure due to his humility. Hadrat *rahimahullah* was also instrumental in calling Hadrat Shaikhul Islam *rahimahullah* to Lajpore, and as far as I can recall, Hadrat *rahimahullah* was the one who called Hadrat Shaikhul Islam *rahimahullah* to the stage to speak.

Hadrat *rahimahullah* would always say that his era in Deoband was a golden era. Hadrat Shaikhul Islam *rahimahullah* would wear extremely simple clothes, and simplicity was found in all the Asatizah-e-Kiraam. The Roohaniyat and the high spiritual state of the Asatizah-e-Kiraam were amazing, and he would mention that to find such personalities in our times is extremely difficult. Once I had enquired from him who he considers in this era as an Alim of high status, like the previous Akabireen. Hadrat *rahimahullah* replied by mentioning the name of Hadrat Shaikhul Hadeeth Mufti Ahmad Khanpoori *damat barakatuhu*.

Some brothers from South Africa and Madagascar sat in the company of Hadrat *rahimahullah* and listened to his lectures, (they were impressed by Hadrat *rahimahullah*) and this led to them making an effort to call Hadrat *rahimahullah* to South Africa and Madagascar, however, he was not able to acquire his Visa for South Africa and Madagascar and for this reason he remained in his home town.

Travel to Fiji

Muhtaram Haji Yusuf Dawood Sahib from Fiji had travelled to Lajpore, with his family and he was fortunate to sit in Hadrat's lectures. Hadrat *rahimahullah* was aware that he was from Fiji; however Haji Yusuf did not mention to Hadrat *rahimahullah* anything regarding Fiji. Haji Yusuf returned to Fiji and spoke with the leader of the Suva Muslim League about Hadrat *rahimahullah*. At that time, the Suva Muslim League needed a well capable Alim; however, they were very wary, as they had issues in the past with foreign scholars.

Haji Yusuf passed on the details and credentials of Hadrat *rahimahullah* to the Suva Muslim League. The Suva Muslim League was satisfied with Hadrat *rahimahullah*'s credentials and a letter was written to Hadrat *rahimahullah*. After receiving an answer from Hadrat *rahimahullah*, the Suva Muslim League was satisfied and decided to invite Hadrat *rahimahullah* to Fiji. As soon as Hadrat *rahimahullah* received his Visa, he began his preparations for his journey to Fiji.

Despite possessing no prior knowledge of Fiji and no family in Fiji, Hadrat *rahimahullah* commenced his journey in the year 1957 with his respected wife and his six-month-old daughter. Hadrat *rahimahullah* departed from Bombay by ship and endured the difficulties of the sixteen-day journey. Hadrat *rahimahullah* arrived in Sydney-Australia and took a flight to Nandi, Fiji.

Suva Muslim League welcomed Hadrat *rahimahullah* at the airport; however, due to the adverse weather, Hadrat *rahimahullah* temporarily resided at the house of Haji Yusuf Sahib. After staying with Haji Sahib for a few days, Hadrat *rahimahullah* went to Suva. In those days, the Masjid was made of wood and was very small. Hadrat *rahimahullah* would teach the Deen of Islam to the children, and initially, he was not given the responsibility of Imam. However, after some weeks, a pious man who would lead the Jumua prayers handed over the responsibility of Imam to Hadrat *rahimahullah*. Thereafter, Hadrat *rahimahullah* led the Salaah for forty-five years *Lillah* (without

taking any remuneration). Hadrat *rahimahullah* would lecture after Jumuah Salaah, and the number of the attendee's began to increase week by week until the Masjid became full.

Hadrat *rahimahullah* would go to the Suva Muslim School during the day (the school was situated around two and a half miles from the Masjid). Hadrat *rahimahullah* would take a Taxi or a bus, and he would teach the children Urdu and Arabic during the day. During the evenings, he would teach the children and adults in the Masjid.

Hadrat *rahimahullah* would also conduct Dars (class/program) of the Noble Qur'an fortnightly; people would attend these Duroos (classes/programs) with a lot of enthusiasm.

Suva Muslim League struggled to provide the monthly stipends/wages at its appointed time. Sometimes months would pass and Hadrat *rahimahullah* would not receive anything; however, Hadrat *rahimahullah* continued to serve the Deen diligently, and he would not mention his difficulties to anyone. Hadrat *rahimahullah* would take goods from a nearby Hindu Gujarati shop owner; the shop owner would happily give Hadrat *rahimahullah* whatever goods he required, and he would not ask for any payment. Thereafter, when Hadrat *rahimahullah* would receive his stipends, he would pay the shop owner. Hadrat *rahimahullah* would never take a loan from anyone, nor would he make his condition apparent to anyone.

Hadrat's humility in his lectures

Hadrat would mention the following poem in his lectures:

شکر ہے تیرا خدا یا میں تو اس و تا بل نہ تھا
تو نے اپنے دین کے لئے چنا میں تو اس و تا بل نہ تھا
اپنا دیوانہ بنایا میں تو اس و تا بل نہ تھا
حبزیرہ فہجی میں پہنچا یا میں تو اس و تا بل نہ تھا

All thanks to Allah Ta'ala, I was not worthy.

You have selected me for your Deen despite me not being worthy.

You have made me your Diwaana (madly in love with Allah Ta'ala) despite my not being worthy.

You have brought me to Fiji despite my not being worthy.

Hadrat's sweet and charming words

Hadrat *rahimahullah* had his first welcoming Jalsah after Maghrib in the year 1957. This Jalsah was very successful, and the members of the Suva Muslim League were satisfied that they had selected the correct person and had made the right decision. Hadrat *rahimahullah* would keep his town unified at all costs and would dispel disputes and disagreements with love and wisdom. He would spread the message of Deen from the Mimbar, lecture in the Jalsas and on radio Fiji, and sometimes he would go to people's homes and advise them. He would mention to the people virtues and apprehensions, he would explain with examples, and sometimes he would mention poems with love and affection.

Madrasah Nurul Islam

Hadrat *rahimahullah* taught for approximately twenty years at the Suva Muslim School, and in the evenings, he would teach in the Masjid. Thereafter, he thought of commencing a Madrasah which would be appropriate to the conditions of Fiji. Therefore, he made Mashwarah with the responsible brothers of the Fiji Muslim League and commenced Madrasah Nurul Islam in the Masjid in the year 1973. Many students from different areas enrolled at the Madrasah. The majority of the students were poor students. At that time, there were around ten to fifteen students who would reside on the ground floor of the Masjid. The Madrasah would take care of their needs, such as their food, etc and would also provide the students with copies of the Noble Qur'an and other Urdu books for free. The course was for four years, students would receive a certificate on completion, and they would be geared up with enough knowledge whereby they could take up the responsibility of Imamah and also teach children Arabic and Urdu. The Education Department of Fiji had recognised this certificate and would grant those who had qualified the opportunity to teach in schools. Till now, many students have qualified from Madrasah Nurul Islam, and they are teaching at various schools.

Construction of the Masjid

In the year 1963, Hadrat was appointed as the Chairman of the Masjid, and he travelled the length and width of Fiji to fundraise for the Masjid. In the year 1965 April, a very impressive Masjid was constructed. Thereafter, the property next to the Masjid was purchased, and an effort was made to make separate quarters for the Imam.

A property was purchased in New Caledonia, and Hadrat was called to perform the first Jumuah at the new property. Alhamdulillah, a Masjid has been constructed, and the effort of Da'wat and Tableegh is taking place.

In the year 1968, Hadrat *rahimahullah* contacted the elders of Markaz Nizam-ud-Deen and requested them to send a Jamaat to Fiji. Markaz Nizam-ud-Deen accepted his request, and a Jamaat from Zambia was sent. The Jamaat made tremendous sacrifices to spread the Deen of Islam in Fiji. The Jamaat consisted of five Gujarati individuals who were welcomed by Hadrat *rahimahullah* and some of the responsible brothers of the Fiji Muslim League at Nandi airport. From then onwards, every forty days, there would be an Ijtimaa at various locations. Hadrat would lecture in these Ijtimaa's, and there would be a spiritual atmosphere. Hadrat *rahimahullah* endured many difficulties in this path; certain Masajid had closed their doors to the Jamaat's and others would not allow them to conduct the Ta'leem, etc. However, Hadrat *rahimahullah* continued to unify the people with love and wisdom.

For a lengthy period, Hadrat *rahimahullah* remained as the Ameer of the Jamaat in Fiji. He also served as the chairman of the board of Islamic Affairs of the Fiji Muslim League for approximately forty years.

The end of a deceptive plan

When Ayatullah Khomeini took power over Iran, he began to send his scholars across the globe to propagate Shiaism. Some of their scholars travelled from New Zealand to Fiji, and they made an effort to take the Muslim brothers of Fiji to New Zealand in order to make Zhabah (sacrifice) of the animals there.

These Shia scholars would lecture in the Masajid in the English language, and people were becoming (negatively) influenced by these speeches. Initially, they did not touch on the Shiite belief; however, slowly but surely, their beliefs began to spread among the masses.

Hadrat *rahimahullah* was concerned that our Muslim brothers in Fiji should not become inclined towards their beliefs and be led astray. Coupled with this, another effort the Shiah made to spread their Shiaism was to encourage Muslim Fijian brothers to marry into Iranian families. During this time in the year 1984, the Iranian government invited the Ulama and Imams of different localities to take part in a conference. Hadrat *rahimahullah* regarded this to be an ideal opportunity for him to personally examine the beliefs of the Shias. On seeing the condition in Iran, Hadrat *rahimahullah* was extremely upset when he witnessed their incorrect beliefs. Hadrat *rahimahullah* consulted the Fiji Muslim League on this matter, and it was decided that the lectures of the Shia scholars in the Masajid will come to an end. Together with this, Hadrat *rahimahullah* explained to the masses the incorrect beliefs of the Shias, which *Alhamdulillah* led to the end of this Fitnah. ⁷

The revival of the Urdu language

When the Independence of Fiji drew near, some of the members of the Fiji Muslim League had inclined towards the idea that the Urdu language (which was taught in the Muslim schools) should be replaced with the local Fijian language. The reason for this was that if the local language was taught in the Muslim schools, then this would please the Fijian government, and the Muslims could acquire a seat in Parliament. A meeting was held (perhaps) in Nandi, and this issue was discussed; an announcement was made in the Fijian Times that the Urdu language would be replaced with the local language. Hadrat *rahimahullah* was extremely upset when he heard the news that the language of the Akabireen was being replaced with the local language. It was the day of Jum'ah, Hadrat *rahimahullah* delivered a powerful lecture against this movement. Allah Ta'ala caused Hadrat *rahimahullah's* pain and worry to echo across Fiji; many brothers supported Hadrat *rahimahullah*, and articles were written in the Fijian Times in support of Hadrat *rahimahullah*. Hadrat *rahimahullah* continued to lecture on this issue in various Masajid, and he had also written an article on the importance of the

⁷ Hadrat *Rahimahullah* was also instrumental in educating the masses with regard to the harms of the Qadiyanism, together with Hadrat Maulana Manzoor Chin'otwi *Rahimahullah* and Allamah Khalid Mahmood *Rahimahullah*.

Urdu language. Hadrat *rahimahullah* encouraged the Muslims to be strong and courageous, and he would frequently mention the statement of Sultan Tipu Shaheed *Rahimahullah*

“A single day of a Lion is greater than a hundred years of a fox”.

Hadrat *rahimahullah* was threatened and warned; however, he remained firm and kept his full reliance on Allah Ta’ala. Finally, the Fiji Muslim League held a special meeting at the Islamic school on this issue. The attendees were many, and Hadrat *rahimahullah* delivered a dynamic lecture. Takbeers (Allahu Akbar) echoed in the gathering, and it was decided by the Fiji Muslim League that the Urdu languages will remain in the Muslim schools.

The outcome of this sacrifice is evident today, whereby every Muslim school and college is teaching the Urdu and Arabic language and the government is also giving its full assistance.

The effort of spreading Islamic literature

The concern came in Hadrat’s heart that the books of our Ulama, which are in Urdu, Hindi and English, should be ordered from India and Pakistan and distributed to our Muslim brothers and sisters. He would sell these books at a very reasonable price to those who could afford them, and he would give them out for free to the poor and needy. In this way, the knowledge of Deen spread to the Muslim families. Many incorrect and non-Islamic practices were prevalent, such as the wearing of Saaris (A Hindu dress which would expose certain portions of the body), men would wear shorts and tie handkerchiefs on their heads rather than wearing the Topee. However, by this effort (of spreading the correct literature to the Muslim houses), the community gradually became educated and incorrect customs and innovations came to an end.

Hadrat’s family.

Allah Ta’ala had blessed Hadrat *rahimahullah* with one son, Rashid Ahmad Diwan Sahib, who has both Islamic and secular knowledge. He has written some books in the English language. One of the books that gained acceptance is the book “Basics of Muslim Worship”. Thousands of copies of this book were printed and sent to many places; it is also used in many Madrasahs and schools. Together with this, Hadrat’s son has recently compiled a book on Hajj in the English language.

Rashid Ahmad Diwan Sahib was also blessed with one son, Maulana Muhammad Rayhaan Sahib *damat barakatuhu*. Maulana Muhammad Rayhaan Sahib *damat barakatuhu* completed his studies of Deen at Madrasah Arabia Islamia, Azaadville, South Africa. Hadrat's other grandson, Muhammad Irshad Motara, has also studied at Madrasah Arabia Islamia, Azaadville, South Africa and both are presently engaged in the service of Deen. May Allah Ta'ala accept. Ameen.⁸

Hadrat's journey to New Zealand.

Hadrat was engaged in the service of Deen in Fiji from the year 1957 to 2002. However, the condition in Fiji began to worsen, and a Coup broke out, which led to a mass migration to New Zealand, Australia, Canada and America. Hadrat's children also migrated to New Zealand, which led to the migration of Hadrat *rahimahullah* to New Zealand.

In the year 2002, Hadrat *rahimahullah* went to the office of the Fiji Muslim League and with complete honesty and trustworthiness, presented all the accounts of the Madrasah to the President of the Fiji Muslim League. Hadrat *rahimahullah* said to the president, "Please look carefully into the accounts of the Madrasah, if there are any mistakes, then please inform me". The president responded, "How is this possible? Maulana Sahib! Till this day, the services which you have rendered with such sincerity and trustworthiness are an example in itself. We can't say anything with regards to you".

After the above conversation, Hadrat *rahimahullah* presented a sealed envelope to the President of the Fiji Muslim League, to which the President said, "If this is your resignation, then it is not accepted". Hadrat *rahimahullah* replied that this is not my resignation, but it is my leave, which I am taking for three months to visit my children. The President said that his leave will be accepted but not his resignation. He further said that if Hadrat *rahimahullah* did not return (back to Fiji), then the Madrasah, which he had worked on for twenty-five years, will close down. The president then said, "Many people have benefited from the Madrasah and no one will be able to run the Madrasah after you. We do not have any sincere and hardworking personality such as you".

⁸ Hadrat *Rahimahullah*'s other grandson, my elder brother Moualana Muhammad Ashfaq sahib, had commenced his Alimiyyah studies locally at Darul Uloom Arabia Islamia, New Zealand and completed his Alim course at Jamiah Islamia Ta'leemudeen Dhabel.

Hadrat *rahimahullah* has one son and three daughters. 4 grandsons and 11 granddaughters.

After returning from New Zealand, Hadrat had sent a letter (his resignation) to the Fiji Muslim League in which it was written, “It is the demand of my age and the request of my children that I spend my remaining days with them and continue to serve the Deen as much as possible. For this reason, I am grateful to you all and I present my resignation. Khuda Hafidh. Remember this lowly servant in your Duas”.

Thereafter, many families from Fiji migrated to New Zealand, and Hadrat *rahimahullah* continued to spread the message of Deen through lectures in the Masajid, homes and the radio.

Hadrat *rahimahullah* had performed Umrah twice and one Hajj.

Hadrat *rahimahullah* travelled to England to visit his relatives. He also spread the message of Deen in the various Masajid in the United Kingdom.

Hadrat *rahimahullah* travelled twice to Sydney, Brisbane and Melbourne in connection with Deen.

In the year 2013, Hadrat *rahimahullah* travelled to Canada and delivered many lectures at various Masajid.

Together with this, Hadrat *rahimahullah* on many occasions went to Fiji and lectured and was the special guest in the Darsa and Labasa annual Darul Uloom Jalsahs. ⁹

⁹ Hadrat *rahimahullah* also conducted the first-ever completion of Al-Hidayah in New Zealand and the completion of Mishkatul Masabeeh at Darul Uloom Arabia Islamia.

Hadrat *rahimahullah* conducted the Ifitah of Saheeh Bukhari at Masjid-e-Umar for the girl's Madrasah Darul Hidayah.

Hadrat *rahimahullah* conducted the completion of Mishkatul Masabeeh of the girl's at Madrasah Tarbiyatul Banaat (a girls Madrasah in Auckland) and also made the final Dua at the first completion of Saheeh Bukhari for the first batch of girls that had completed as Alimahs at Madrasah Tarbiyatul Banaat.

Hadrat *rahimahullah* was also a Trustee of the Auckland Islamic Trust.

Hadrat was also the President of the UCNZ (The Ulama Council of New Zealand).

Hadrat *rahimahullah* would regularly attend the Jalsahs and programs of various Masajid and Madaaris locally and abroad. He would regularly attend the annual Jalsahs of Baitul Mukarram and Madrasah Uthmaaniyah.

Hadrat *rahimahullah* would always perform his Salaah standing, even in his eighties and nineties, this includes his Taraweeh Salaah. He will be fondly remembered, praying on the left-hand side in Masjid-e-Umar with extreme devotion. It was always his habit to perform all his Nawafil (even when he was elderly), even if there was a Dawat, etc, then too, he was particular to perform his Nawafil and make Dua. Hadrat *rahimahullah* would make lengthy and powerful Duas. On one occasion, he had gifted me the Urdu book “Barakaat-e-Dua”, written by Moulana Ayyub Surti d.b, the method of how Dua should be made is mentioned in this book and this was definitely found in Hadrat *rahimahullah*. On many occasions

Hadrat's demise¹⁰

In the year 2022, Hadrat *rahimahullahs* respected wife passed away. This had a tremendous effect on Hadrat *rahimahullah*. Hadrat *rahimahullah* continued to frequent the Masjid; however, Hadrat *rahimahullah*'s health began to deteriorate. Hadrat *rahimahullah* was affected with Pneumonia in 2024 and was admitted to the Auckland hospital. Hadrat *rahimahullah* became extremely weak, however, even in this state, he continued to lecture whilst in the hospital bed, reciting Ayats of Qur'an and Ahadeeth. He had spent his life in lecturing, and now he was repeating these talks and advices whilst in such a critical state. The doctors were amazed to see him recover, and with the help of Allah Ta'ala, he was discharged and sent back home.

Hadrat *rahimahullah*'s health further deteriorated in 2025 and he was admitted again into the hospital at the end of August 2025. He remained in hospital for some weeks and was thereafter discharged and sent home. Hadrat *rahimahullah*'s son Muhtaram Rashid Ahmad, his respected wife and his family had made exceptional Khidmat of Hadrat *rahimahullah* during this time and also before this. Also, his granddaughter, the younger daughter of Uncle Ahmad Bhamji would always be prepared to serve Hadrat *rahimahullah*. Only Allah Ta'ala can reward them for their Khidmat.

Hadrat *rahimahullah*'s health further deteriorated, and on Yaumus Sabt (the night between Saturday and Sunday) on 13th Rabiuth Thani 1447, corresponding to the 5th of October 2025, at around 3.30 am, Hadrat *rahimahullah* peacefully closed his eyes, and this shining sun in the lives of so many people had set and left us in darkness.

انا لله وانا اليه رجعون

Hadrat *rahimahullah*'s Ghusl was conducted at Ponsonby Masjid by Muhtaram Rashid Ahmad Diwan, Moulana Muhammad Rayhan Diwan, Moulana Muhammad Ashfaaq and Musa Patel.

(I personally) have noticed, and I have heard from others as well, that Allah Ta'ala would bring on his tongue answers to questions before they were asked i.e., he was Sahibul Kashf.

Hadrat *rahimahullah* would always wear his white Kurta, white pants and white topee. This was the standard dress of Hadrat *rahimahullah*.

¹⁰ The following section is from the translator.

Hadrat *rahimahullah*'s Janazah took place on Sunday, 12.30 pm in the NZMA section at the Manukau Memorial Gardens in Auckland, and it was led by his grandson, Moulana Muhammad Rayhan Diwan sahib d.b. A very large gathering attended the Janazah, some estimate around 2500 people, which is considered a very large Janazah in New Zealand. The attendees were so many that there was no need to use spades to fill the grave, the hands of the attendees were sufficient.

Muhtaram Rashid Ahmad, Moulana Muhammad Rayhan sahib and Moulana Muhammad Ashfaaq sahib lowered Hadrat *rahimahullah* into the grave, and Moulana Muhammad Ashfaaq sahib recited the Ayats of Surah Baqarah by the graveside and made Dua.

The passing away of Hadrat *rahimahullah* is a great loss for the entire world, and especially for the people of New Zealand and Fiji. To find a personality with such amazing qualities in these times is extremely rare. Hadrat *rahimahullah* was an embodiment of love; whoever came in contact with him would love him, and they would always remember him. This was extremely unique about Hadrat *rahimahullah*.

Many have acquired Deeni benefit from Hadrat *rahimahullah*, either directly or indirectly. It is upon us now to carry on Hadrat *rahimahullah*'s mission and daily send Isaale-e-Thawaab to him (by at least reciting Surah Ikhlās thrice daily) and also visiting the graveyard frequently.

Alhamdulillah, the Diwan family has dedicated the living unit of Hadrat *rahimahullah* as a Madrasah and a centre for Islamic and Deeni work. This will be a means of continuous reward for Hadrat *rahimahullah* and his wife. The place has been named "Nurul Islam", in memory of the Madrasah Hadrat *rahimahullah* had established in Fiji.

May Allah Ta'ala accept Hadrat's efforts of Deen and grant Sabr-e-Jameel to all the family members and all those associated with Hadrat *rahimahullah*.

Ameen.

Muhammad Irshad Motara

22nd Rabiuth Thani 1447

14th October 2025

