

# Australia For Pakistanis

*The First Book on Pakistanis living in Australia*



*Where Cultures meet*

By Syed Atiq ul Hassan

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*Dedicated to my father*

My wife and children have always been very supportive and committed to my work, along with my brothers and sisters. I always keep my mother in my heart and mind after her sudden death in an accident in 1992. Nevertheless, I dedicate this book to my father, Syed Shafiq ul Hassan for whom I possess a deep love and great respect. I admire him as a great human being who has spent his entire life educating children and helping people without any personal gain. At the age of 65, despite his failing health, he continues his work in Hyderabad Sind Pakistan.

## *Preface*

My father told me that my forefathers migrated from Arab lands to Sumerkand and Bukhara (The Russian Muslim States) in 12th century, then to India in 16th century during the period of the Mughal Empire. My grandfather migrated to Pakistan in 1947 and I in turn to Australia in 1989.

People lost their roots, heritage, race, faith and culture when their elders did not write down their history. Their stories of truth became the tales of imagination.

This is the story of Pakistanis who migrated to Australia. As a Pakistani I have been involved in my community as a journalist and newspaper editor of the Tribune International. In the past 14 years I have seen my people transformed into an identifiable community. I've met people who still hold the history of the last 60 years in their memories. During my study of early Muslim settlers I discovered that a significant number of cameleers, labourers and hawkers were from that part of the sub-continent that later became Pakistan. When I interviewed their descendants they claimed to be from Pakistani rather than Indian descent.

Australia has provided me with many professional opportunities in the media. On the other hand, I owe everything that I am to Pakistan, my country of origin, which gave me my first identity. To repay a little of the debt to my native land and my current homeland I have decided to record the history of the Pakistanis in Australia, as told to me by the people themselves.

This book is aimed at Pakistanis living in Australia, Pakistanis who intend to come to Australia and anyone interested in learning more about this vibrant

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community. Most of the information has been collected through interviews and resources from Pakistani social and cultural societies. The book provides valuable information on the historical background of early immigrants; Pakistanis' involvement in social, religious, cultural and sporting activities; political groups; Islamic Centres; the working life of the Pakistani; the role of Pakistani media; days of celebrations as well as the personal stories of early Pakistani migrants.

The reader can use the book as a reference as it also provides statistics obtained from various government departments, along with valuable information on important offices, Islamic centres and prominent Pakistanis.

I have focused on the cities of Sydney, Wollongong, Melbourne, Brisbane, Adelaide, Perth and Canberra because the majority of Pakistanis live in these cities.

I hope that the reader will find this work both informative as well as enjoyable.



## *Acknowledgement*

As there is very little documentation on Pakistanis in Australia, I had to depend largely on individuals for information. In today's politicised world where people are hesitant to provide their stories, it was a challenge to gain the confidence of the subject. However, in view of the nature of the project, I feel great acknowledgment for those who trusted and supported me with their time, money and knowledge.

It is very hard to list the names of each individual who helped me with this book but I must mention at least those who shared their resources with me.

*From Sydney:* I am grateful to Mohammed Hanif, Commader Kunhi, Nusrat Pasha Afif, Nadeem Khan, Bill Khan, Mohammad Khalid, Dr. Ali Sarfraz, Qamar ul Aqmar Khan, Shabbir Ahmed, Haji Ashraf, Sofi Javed Iqbal, Choudhry Javed, Shoaib Hanif, Hafiz Shahid Iqbal, Namul Wakeel, Mohammad Shafiq Khan, Sound Creation, Flight 13 Travel Agency, AMC Finance, Department of Immigration and Multicultural Affairs, the Australian Bureau of Statistics, the NSW Births Deaths and Marriages Transcription Service, the Community Relations Commission, the State Library of NSW, Honourable Laurie Ferguson MP, Honourable John Hatzistergos MP and the Consul General of Pakistan.

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*From Adelaide:* Dr. Abul K.M. Farooque and Adelaide Migration Museum.

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My special thanks to my family, particularly my daughter Sarwat Hassan who spent days and nights with me correcting my usual spelling errors; and my son Sabeel ul Hassan who provided me his technical expertise in graphic designing and formatting. Last but not least, my thanks to my editor and proofreader Margaret Arena who provided me with professional advise throughout the writing of this book.

## Introduction

The Islamic Republic of Pakistan is unique on the world map as its creation was based on an ideological commitment to Islam. Pakistanis believe that Muslims are a separate nation, having their own civilization, customs, culture and faith.



*The above map shows the geographical location of Pakistan*

Pakistan, situated in South Asia has a glorious landscape. To the South, the beautiful coastline of the Arabian Sea is more than 1000km long. To the North is the spectacular range of snowy mountains that includes Karakoram, Himalayas, K-2 (Mt Godwin Austin) and Mt Everest, which separates Pakistan from China, and Russia from Afghanistan. In the middle lie the sandy deserts, desolate plateaus, fertile plains and dissected long and tropical upland. Pakistan shares its long eastern border with India and has China as its neighbour to the Northeast. Its Muslim history is strongly tied with Afghanistan and Iran on the Western border. This location in the middle of South East Asia gives Pakistan its strategic importance.

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*Hunza Valley in the Northern Frontier Province of Pakistan*

Stretched over 796,095 sq km and nearly four times of the size of the United Kingdom, Pakistan boasts some of the most beautiful places on earth: Gilgit, Hunza, Yasin, Chitral, Dir, Kaghan, Swat, Pankkora, Kunhar and part of Kashmir. The great highland borders the north-west with its beautiful snow-capped mountains, swaying pine forests and lush green valleys. Long rivers fertilize most of the land from the northern mountains before flowing into the Arabian Sea in the south.

Pakistan is a country of geographical extremes. It has the highest snowing mountains and the deepest seas, the largest deserts, and 150 days of uninterrupted heat.

Pakistan is a multicultural, multilingual, multi-ethnic and multi-sect country with 140 million people united as one nation under Islam. 95 % of the population are Muslims. Among the rest, Hindus and Christians are prominent. Its people come from different cultures and traditions and speak many languages: poetic Urdu; sweet Sindhi; powerful Punjabi; elegant Baloochi and classical Pushto which reflects the country's strong Persian roots. Between the modern, commercial and highly populated Karachi and the rich history of Lahore,

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Pakistan contains fascinating archaeological sites dating back a thousand years.

Contrary to popular belief, the people of Pakistan are moderate, open-minded, visionary and up to date with modern technology. Islam is the official religion but a religious-based party has never held power in the federal government. The army has been the principal ruling body; however, major political parties like the Muslim League (PML) and the Pakistan Peoples Party (PPP) with the alliance of smaller parties have also held power for short intervals.

Pakistan has stronger ties with China than India. It had three wars with neighbouring India on the core issue of Kashmir. Pakistan plays a leading role in the Muslim World and has an important part in world politics. Like the majority of Muslim states, Pakistan also maintains its alliance with the USA and is closely linked to Australia and Britain. However, since the terrorist attacks of September 11, 2001 in USA, Pakistan has been passing through a difficult period in dealing with Islamic hardliners and western powers.

Pakistanis living in Australia are largely regarded as peaceful and friendly and play an important part in this multicultural society. Pakistanis are generally identified by their traditional sport – cricket.

The Pakistani victory of the 1992 cricket world cup at the Melbourne Cricket Ground (MCG) on 25<sup>th</sup> of March 1992, marked Pakistani Australians as cricket loving people above all else. However, the history of Pakistanis is about more than cricket.

The historical links between Australia and Pakistan go back to the 19<sup>th</sup> century when the British Em-



*Imran Khan holding 1992 Cricket World Cup Trophy at MCG*

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pire ruled both the subcontinent and Australia. When the British rulers began building the infrastructure to open up the interior of Australia they looked for labourers from the Indian subcontinent.



*A Balooch Cameleer leading the Camel Train*

Most of the cameleers (camel drivers) and farmers brought to Australia in the mid 19<sup>th</sup> century came from Sind, Frontier, Baloochistan and Punjab, provinces of the Indian subcontinent which became part of Pakistan after 1947.

These cameleers were pioneers in the development of the Australian infrastructure. They were few in number compared to other ethnic groups but they made a substantial contribution to the future of the country. Most of them belonged to the then Indian armed forces, were very strong and well versed in breeding and training camels. Without them much of the development of the outback and inland Australia would have been very difficult. The construction of roads, tunnels, bridges, towns, mines, railways, fences and pastoral properties was successful largely because of their contributions. They discovered new routes across the country, assisting in the exploration of central Australia and other places. They were instrumental in laying the Overland Telegraphic Line that linked Australia with the outside world. They carried merchandise of all shapes and sizes on their camels.

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They were responsible for building the first mosque for the Muslim community. In doing so they brought Islam to Australia.



*Holland Park Mosque, Brisbane, QLD, built in 1908 by Muslims from Indian subcontinent. Pakistanis later rebuilt the Mosque in 1965*

During the period 1860 to 1930 an estimated three thousand people came to Australia from the northern parts of the Indian subcontinent. It is uncertain how many came from Afghanistan, Baloochistan, Punjab, Sind and the northern part of Pakistan. My research leads me to believe that a significant number came from Pakistan. Most of them knew Pushto, Sindhi, Urdu, Punjabi and other Indian languages, but only a handful could speak and write English well. They have left few records of their lives and activities in Australia.

Most of them were single men who went back home at the end of their three-year contracts. After Australian Federation, the Australian government's policy towards Asians changed dramatically. With the advent of the White Australia Policy their prospects were seriously hampered. They were not allowed to bring their women with them and on many occasions were forced to go back to their home. Only a few could renew their contracts, enter into business or marry.

Even those that married lived apart from the rest of the community. Many inland towns had three distinct sections, Europeans: Aborigines and Afghan or *Ghantown* (*Ghan derived from Afghanistan*). These Ghantowns were

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usually situated at the outskirts of main towns like Port Augusta, Lyndhurst, Hergott Springs (or Marree), Oodnadatta, and Tarcoola in South Australia. The oldest and most famous Ghantown in South Australia was Marree. It was known as “the little Asia”. At times as many as a thousand cameleers stopped there, and the mosque always had at least forty to fifty Muslims praying in it.



*Courtesy of State Library of South Australia*

*Bejah Darvesh a leading cameleer who came to Western Australia from Baloochistan in 1896*

Each Afghan town had its own leader. In Marree it was Bejah Darvesh. Bejah, decorated for his military service, came from Baluchistan and later took part in the Calvert Expedition of 1896. The expedition, led by Larry Wells explored the Great Sandy Desert in Western Australia. Bejah traveled the most perilous terrain with the help of a brass – boxed compass. The hill at the edge of Great Sandy Desert bears his name. When he returned he was given a tremendous reception at Adelaide and was invited to Government House for dinner. Bejah was a remarkable man who later became the Imam of the mosque and leader of the Muslim community of Marree.

After World War I the White Australia Policy was relaxed. Along with the large number of migrants arriving from Britain and Europe, there were people from Asian and Muslim countries like Turkey, the Middle East, the Far East and South East Asia. However, it wasn't until after World War II that large



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numbers of Muslims began to arrive in Australia. According to Australia's official figures, between 1947 and 1971 the Muslim population increased from 2704 to 22,311. European Muslims, mainly Turkish Cypriots, sought a new life in Australia. Lebanese migrants, many of whom were Muslims, began arriving in larger numbers after the outbreak of civil war in Lebanon in 1975.

During the 1950's and 1960's, a sizeable number of Asian students started to come to Australia under the Commonwealth Scholarship and Colombo Plan [1] schemes. Some of them were Pakistani students who settled mainly in New South Wales, Victoria and Canberra. From the 1960s and particularly with the Whitlam era in early 1970s more Asian migrants started to come to Australia. With the demise of the White Australia Policy in 1973, the flow of Pakistani professionals and students substantially increased.

In the last fifty years Anglo-Saxon Australia has been transformed into a multicultural society due to the flow of migration from every corner of the world including Muslim countries. Today Australia comprises people from more than 140 nations and encompasses the world's major languages, cultures, traditions and religions. Muslims play a vital role in today's diversified modern society.

The Australian census of 2001 revealed a remarkable rate of growth in Australia's Muslim population. The census listed 281,586 Australian Muslims compared to the 1996 figure of 200,885, about a 40% increase in five years. Of these, 11876 were Pakistani-born Australians. However, some Muslim organizations claim the number of Muslims in Australia is as high as 350,000 comprising people from more than sixty different countries. Unofficial sources claim that there are 15,000 to 20,000 Pakistanis living in Australia, with 50% of the population residing in Sydney.

The growing migration of Pakistanis in the last three decades has now made them an identifiable community. Significant numbers live in Sydney and Melbourne, however the community has also spread over into Western Australia,

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Northern Territory, South Australia, Queensland and to a lesser extent Tasmania. They can now be seen in most of the professions, businesses and sports. They take part in carnivals, festivals and multicultural events. Pakistanis are well-known doctors, lawyers, IT experts, scientists, and businessmen and work in various government departments. They take an interest in national and local politics and media activities. In a nutshell, Pakistanis are now a significant part of multicultural Australia. Urdu, the national language of Pakistan is officially recognized by most government departments. Translators are provided to Pakistanis who cannot speak English comfortably.

The history of Pakistani migrants can be categorised in three phases. The first phase was when the cameleers were brought by English rulers during 1860 to 1930. The second phase started after World War II when students and professionals started to arrive under the commonwealth scholarships and Colombo plan. The final and on going phase started since the white Australia policy was demolished in 1973.



*Pakistanis enjoying a cultural event in Sydney in 2001*

## CHAPTER ONE

# Tales of Migration

According to fragments of historical documents and the claims of the descendants of early immigrants, cameleers, farmers and unskilled labourers started to arrive in Australia from the Indian subcontinent from the mid to late 19<sup>th</sup> century. Between 1840 and 1870 the British authorities brought cameleers to open up the arid interior, build the infrastructure of the remote inland and fertilize the barren landscape. Farmers, hawkers and unskilled labourers also arrived by boat from India via Hong Kong and Singapore. The majority migrated from East Punjab, while a significant number of cameleers came from Baloochistan, Sind and the North Western Frontier provinces of Pakistan.



*Camel train at the Innamincka Hostel*

In 1859, the Burke and Wills expedition engaged a Victorian named George James Landells to procure camels and their drivers from the subcontinent to assist the explorers. Landells had served in the first Afghanistan-British War and was engaged in the trade of horses between Australia and India. He traveled to the areas which are now part of Pakistan and imported twenty-four camels and three cameleers – one from Baloochistan and two from the present day Pakistan. In Karachi they boarded the ship ‘Chinsurah’ and landed in Melbourne in June 1860. Among the three were Esan Khan and Dost

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Mahamet, both from the Northern Frontier part of the subcontinent. They too were ex-soldiers of the British Indian army. Under the leadership of Dost Mohamet (Mohammad), they contributed greatly to the expedition.



*Dost Mahomet grave, Burke and Wills Expedition 1860-62*

Impressed by the skills and usefulness of the cameleers, Thomas Elder, who owned extensive properties in South Australia began thinking of developing camel transport to service his outback stations.

In January 1866, his partner, Samuel Stuckery returned from Karachi, the largest city in Pakistan, with thirty-one cameleers and one hundred twenty four camels. They were recruited for one to three year contracts, with the option of extension. Among them were the brothers Faiz and Tagh Mohomet. In 1888 Elder released the brothers from their contracts and they established their own camel-carrying business in Marree. Their venture was successful, and in 1892 they expanded into Coolgardie and Port Hedland, two goldfield regions of Western Australia. Later their business became so successful that the brothers employed over a hundred cameleers to handle more than a thousand camels.

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Many cameleers stayed for longer periods than their contracts demanded, and some even settled in Australia permanently and started their own businesses. Many married local women, both Anglo-Saxon and Aboriginal, and had families. The majority of them were Muslims from Punjab, Sind, Baloochistan and Northern Western Frontier Province. It is not clear how the word 'Afghan' stuck to these early migrants. One reason may be that the majority of them came from the territory of Afghanistan and the remote areas of the Northern Frontier which is close to the Pakistani-Afghan border; it is likely that the early Australians could not differentiate between these different peoples.

Up until the 1870's and 1880's the immigrants were all living and working in various locations away from the big cities. These towns were sometimes known as *Ghantowns*. They were relatively isolated from mainstream Australian society and they had only occasional contact with Anglo Saxons. Most of their socialising was done with other Muslims.

According to the 1901 Australian census, there were six hundred cameleers in the country. Two hundred and forty of them were born in Afghanistan and the remainder hailed from the North Indian provinces which are now part of Pakistan.

The traces of those first Muslim cameleers can still be seen in Marree – a small town in the far north east of South Australia. The same Muslim cameleers also built Australia's first mosque there in 1861. In 1890 another major mosque was built in Adelaide, and another in Broken Hill, New South Wales, in 1891.



*Camel driver with train*

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In the introduction, I mentioned Bejah Darvesh, a Baloochi cameleer who is believed to have arrived in South Australia in the 1880's. Bejah accompanied L.S Wells on the 1896-7 Calvert expedition which explored the harsh country between Lake Way and the Fitzroy River. The area was so isolated and hot that two men died of thirst in the course of the trek. Bejah was among a small number of pioneers who developed the infrastructure of the interior of Australia. He built road and bridges, and laid telephone lines. In 1958 Bejah died but his name lives on in Bejah Hill in the Gibson Desert.

Mohammad Bux came to Perth in 1880 from Baloochistan. His grandson Sadiq Bux is one of the Trustees of the Perth Mosque and he was the first secretary of the Australian Pakistan Association established in 1954.



The Horn Expedition of 1894 recruited two cameleers Moosha Balooch and Guzzie Balooch. Immigration records of 1899 show that another cameleer Goadaci Balooch aged 36 came from Karachi that year.

It is be noted that in those days immigration documents or passport was not required, it is only after the 1897 Imported Labour Registry Act did immigration papers become necessary and after 1904 a passport became compulsory.

The camel trains of central Australia began to decline in the 1920's and 1930's. In 1929 the South Australian rail line was extended north from 'Oodnadatta to Alice Springs. The train on this line was called 'The Ghan'. Aeroplanes and cars began to take over much of the work that had previously been done by the hardy cameleers and their camels. As a result a large number of South Australian Muslims returned to their countries of origin. Those that remained

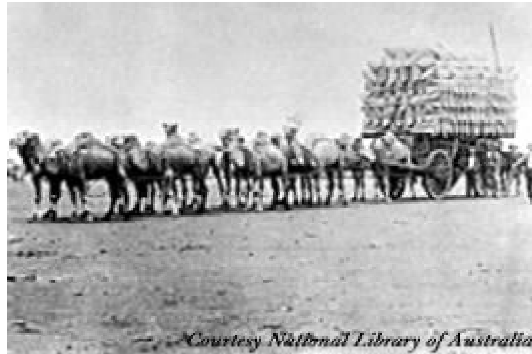
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sought work as hawkers, labourers and small property owners. Some men married and settled in the state. Quite a number of cameleers married Aboriginal women.

The Partition of the subcontinent in 1947 created India and Pakistan, and the people of both lands were reborn with new identities as Indians and Pakistanis. People from either side were able to choose to settle in Pakistan or India, which resulted in the migration of millions of people. Muslims moved from India to Pakistan and Hindus moved from Pakistan to India. After Partition, Muslims of the subcontinent who were living in various parts of the world settled in Pakistan, recognizing themselves as Pakistanis. When I met the descendants of those Muslims living in Australia, almost all of them introduced themselves as Pakistanis.

Syed Goolamdeen, a cameleer, was born in Baloochistan in the 1860's or 1870's. He arrived in Melbourne in 1901. After making his way to Adelaide by train, Syed met Gunney Khan, the head of the Islamic community who employed him on his camel train. For many years Syed worked on camel trains around Broken Hill. He bought some camels of his own and started working for himself, eventually owning a herd of approximately sixty camels. In the 1960's he lived in the Marree area.

In 1962 Syed recalled the era of the cameleers prior to World War II when there were fifty or sixty of them living in Marree's Ghan town. He explained that he had demolished the town's Mosque in 1956 because he was too crippled to care for it.



*Camel train transporting heavy goods*

In 1962 Syed recalled the era of the cameleers prior to World War II when there were fifty or sixty of them living in Marree's Ghan town. He explained

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that he had demolished the town's Mosque in 1956 because he was too crippled to care for it. The descendants of the cameleers tended to abandon their faith after their fathers' deaths. Today many descendants of the cameleers in South Australia's far north are rediscovering their heritage. On July 25, 2002 Fiona Sewell, a reporter from ABC television published the story of Janice Muhammed Tavner from Beltana, South Australia who is the granddaughter of a cameleer who came from Peshawar with a herd of camels on 11<sup>th</sup> of October 1870. From 1871-1872 he worked on the Overland Telegraph as a hawker of clothing then worked in the mines. He lived in Witchelina, 50km north of Lyndhurst in South Australia and travelled between Moomba in NSW and Queensland. With other cameleers he walked up and down the telegraph loading and unloading goods. He travelled seven days a week with few breaks from departure to destination. Janice's grandfather married a Scottish woman, Ruby Rita Stewart. She had two sisters who also married Afghans.



The historical roots between Pakistan and Australia are not only bonded because of those Pakistanis who migrated to Australia or due to their later generation who were born and very much part of today's Australia but it also went back to those Englishmen who were born in those part of subcontinent who became Pakistan, in 1947, and the later generation of those English families moved to Australia.

*Laurie Ferguson, MP*

Hon Laurie Ferguson a well known politician in Australia, existing Federal member of Parliament (for Reid) and the Shadow Minister for Citizenship & Multicultural Affairs disclosed me that William Krause, who eventually became a church missionary in London served in the British forces in India for nine years and number of his children were born India. One of William's his daughter Mary Langdon Krause, who was born in Rawalpindi on 14<sup>th</sup> of April, 1860, was the grandmother of Laurie Ferguson. It is believed that Mary Langdon Krause may have died in Pakistan as her husband re-



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married in Plymouth on 18<sup>th</sup> of September, 1863.

The huge flow of immigrants from Pakistan in the last twenty or so years has re-established the links of these early Pakistanis with the subcontinent. Many of them had almost lost their cultural and religious connection with their homeland. Others maintained their distinctive Indian culture and strong Islamic faith, despite becoming part of Anglo society.

### *Mohammad Hanif*

I was surprised to hear from Mohammad Hanif that he was the first child from the subcontinent to immigrate to Australia. It was hard to believe that he arrived 67 years ago, as he has maintained his traditional Muslim lifestyle and practices. A well-mannered and eloquent man he was dressed in a formal suit, hat and tie. He continues to take a keen interest in Pakistani affairs. One Sunday morning in his strong Aussie accent Hanif told me about his life. This is the incredible story of his migration to Australia.



*Hanif at the age of 10 at Canaiba  
Public School in 1936*

In 1936, when he was a boy of just ten Mohammad Hanif came to Australia with his father, Mohammed Aulia. He spent his teenage years in the quiet town of Lismore, NSW. As the only Indian child in the town, he felt lonely with only his father for company. In 1946 they moved back to India. After Partition in 1947 he moved to Pakistan with his family. He spent about 38 years in Pakistan and came back to Australia in 1987. Since then Hanif has endured setbacks and hardship at the hands of the Australian Immigration Department. At one point, the Department refused to accept him and his family as Australian citizens.

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According to Hanif his father, Mohammed Aulia first arrived in Australia in 1895. One of Aulia's friends from his hometown *Haji Sher Mohammad* had been to Australia before 1884 on a three-year contract as a cameleer. In those early days people were forced to endure the journey of several months in order to find work. They planned to come to Australia for few years, save money and buy a home and agricultural land back in their hometowns. Hanif said that his father, Mohammad Aulia, left India with this dream in mind.

Mohammed Aulia was from the small village of *Kotlee* in the district of Jallandar in East Punjab. Haji Sher Mohammad used to tell Aulia impressive stories about Australia. In 1894 he packed his bag, organised some money and boarded on ship to find his fortune. He left behind his father, mother and younger brothers and sister and initially headed for Hong Kong with the hope of making some money for his journey to Sydney.

In Hong Kong, Aulia found a job in a factory as a security officer with other Indian Muslims. In 1895 he arrived in Sydney with these friends. There he met Imam Din and Abdullah whose address had been given to him by Sher Mohammad before he left India. They were living in Redfern near the centre of Sydney, and ran a warehouse-cum-boarding house. Large Australian warehouses sold haberdashery on credit to Imam and Abdullah and other small-scale Indian wholesalers. They in turn supplied their countrymen with goods to hawk around the country, again on credit. The hawkers sold work shirts and trousers, boots, fabric, dishcloths, safety pins, sewing needles, sweets and many other items to their people in isolated country areas.

Aulia and his companions stayed with Imam Din for about a year. He then moved to Bently situated on the north coast close to Lismore, where he worked for the Armstrong family who ran cattle. Aulia was assigned a job at their homestead recording and collecting money from the Indian farmers who were leasing Armstrong's large area of land in Bungabee. There he met another Muslim, Mohammad Shadi from Jallander, East Punjab India.

In 1906, Mohammad Aulia went back to India leaving Shadi in Bungabee to look after his affairs. He returned to Australia every four or five years. On

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his visit in 1927, Aulia and Shadi bought forty acres of land at five pounds an acre from the Armstrong family planning to start their own banana plantation. At that time, there were significant numbers of Indian farmers who were growing bananas and vegetables which were transported by freight train to Flemington and Haymarket in Sydney.

Around 1920, the Australian Government started to allow entry into Australia to the families of Indian expatriates. The men were able to sponsor their brothers and sons but they could only stay for three years. Aulia sent for his younger brother Fateh Mohammad to work on his land.

Aulia always worried about his son Mohammad Hanif, whose mother had died in childbirth. On his return from India in 1936, Aulia brought him to Australia. Mohammad Hanif clearly remembers those early days in Sydney. He was only 10 years old and for him, it was like being born again. A new land, new people, new language, everything was strange and unknown except his father. He was overwhelmed with the novelty of it and cannot define in words how he felt or what he thought at that time. He still remembers when his father took him to Canaiba Public School in 1936. He was the only Indian child, and his early school days were difficult.

He said he will never forget being surrounded by other children on his first day at school. They stared with surprise at his skin. Hanif said he was so nervous that he cried. His father wanted to take him home and bring him back the next day. The teachers, especially his class teacher, Miss Molen, gave him so much love and encouragement that he eventually fit in with the other children. Hanif remembers his very kind and caring neighbour Mrs. Fredrick who gave him a bath, changed his clothes and got him ready for school every day. He started at Lismore High School but could not continue as his father became ill and Hanif had to look after the banana plantation.

Though Mohammad Hanif was very young he still remembers World War II. According to him people were not allowed to listen to German and Japanese radio stations. The Indians however used to secretly listen to find out how the war was affecting their homeland.

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In 1946 at the age of twenty Mohammad Hanif went back to India with his father. He still has his first passport issued to him that year.

The passenger list of the ship 'Madura' which arrived at Calcutta on 17<sup>th</sup> September 1946 lists the names of 68 men, 6 boys, 7 women and 3 girls, a total of 84. From their names, it can be seen that 26 were Muslims. Aulia and Hanif were among them.



*Mohammad Hanif at age of 20*

*Following is the names of those passengers:.*

1. Ata M. Khan, male, age 75, Retired
2. Ramzan M. Khan, male, age 26, Retired
3. Saber Ali Khan, male, age 25, Retired
4. Hashmat Ali Khan, male, age 34, Store Keeper
5. Goram Fajula, Female, age 25, Home duties
6. Meharah Ali Khan, male (child) age 6
7. Gajoorah Begum Khan, Female (child) age 2 ½
8. Mohamed Ollia (Mohammad Aulia), Male, age 70, Labourer
9. Abdul Aziz, Male, age 30, Labourer
10. Mohamed Hanif, Male, age 20, Labourer
11. Ramat Ali Khan, Male, age 60, Labourer
12. Mohammad Peerbhai, Male, age 24, Lascar
13. Mohammad Deen, Male, age 24, Gardner
14. Soudagar Noor Allum, Male, age 49, Oilman
15. Sattar Mohammad Nathoo, Male, age 41, Oilman
16. Mohammad Sharif, Male, age 20, Oilman

### *Australia for Pakistanis*

17. Rahamallee Noorudin, Male, age 27, Oilman
18. Sadaghar Habibulla, Male, age 29, 1/P.W
19. Yacoob Ememdeen, Male, age 49, 3/P.W
20. Mohammad Hasson Jamal, Male, age 47, 2/P.W
21. Hayat Allee Ellamdeen, Male, age 52, Tindal
22. Goolam Rasool, Male, age 41, Tindal
23. Hasson Akbar Allee, Male, age 52, Oilman
24. Essa Oomer, Male, age 45, Lascar
25. Allufdeen Mohammed Hasson, Male, age 45, 1/P.W
26. Nizamdeen Mureed, Male, age 61, 1/P.W

Hanif always regrets the loss of his diary during Partition. In 1947, he migrated to Pakistan and settled in Gogra, in the district of Toba Tek Singh in Punjab. In 1952 the Australian Embassy in Karachi issued him with an Australian Passport. He always intended to come back to Australia but was prevented by financial and family responsibilities. When he renewed his passport in 1957 they granted him Australian citizenship he continued to renew his passport in 1967 and 1982.

In 1982, he applied for passports for his sons Tahir Hanif and Asif Hanif who were twelve and ten years old at that time. To his dismay the Australia Immigration Department refused him. However, the diplomatic missions in Karachi and Islamabad understood his status and helped him prepare to fight his case with the immigration authorities in Australia.

Even though he provided all documentary evidence the immigration department in Canberra asked him to surrender his Australian Passport. In 1987, the Australian Embassy in Islamabad gave him a visitor's visa on his Pakistani passport allowing him to visit Australia.

While telling his story he laughed and said that it was funny that an Australian citizen had to come to Australia as a visitor to fight for his rights as a citizen. After a three-year struggle with the Immigration Department in Sydney, he approached the Appeals Tribunal. Unfortunately, in December 1990, they turned down his application and he was given twenty-eight days to leave the

16. THE NORTHERN STAR, SATURDAY, AUGUST 17, 1991

# Mohammed can finally call Caniaba home

By JENNIFER SOMERVILLE

There will be celebrations at Caniaba soon when the family of one of the area's greatest fans arrives from Pakistan.

Mr Mohammed Hanif, 68, late last month won a 13-year battle he has waged with the Federal Government, based on his eligibility for citizenship.

Now he hopes to bring his wife and seven children to Australia.

He was born in India, but at the age of 10 joined his father who was a market gardener at Caniaba, near Lismore.

After attending the local public school and working on a nearby dairy farm he travelled back to India with his father in 1946 for an arranged marriage, planning to return within a year.

That was the wrong time to be on the sub-continent as political turmoil over the partition of India forced Mr Hanif, then 21, to flee as a refugee with his wife to the newly-created Pakistan.

They settled in a village where he supported his family by farming for 38 years, always determined to return to Australia where he still had an interest in land at Caniaba.

Under Australian Government legislation in 1949 he became entitled to Australian citizenship and his Australian passport was renewed in 1946, 1957, 1967 and 1980.

He was invited to social events at the Australian Consulate in Pakistan and was even given a postal vote in Federal elections.

But after trying to register two of his sons as Australian citizens in 1980, the Australian High Commission in Islamabad wrote to tell him he was not an Australian citizen and in 1984 it cancelled his passport.

Determined not to be beaten, Mr Han-



Mohammed Hanif hopes to bring his wife and seven children to Australia.

if finally arrived in Australia in 1987 on a Pakistani passport.

His old school friends at Caniaba rallied to support him, particularly when his application for permanent residency was turned down in 1991.

He has fought his case through the courts for the past six years, while not permitted to work, receive social welfare or Medicare or leave the country.

His right to citizenship has finally been acknowledged in the Federal Court by Justice Burchett, who ordered the Department of Immigration to pay costs.

For Mohammed Hanif, now waiting for the necessary paperwork to be completed so his family can be reunited, the kindness and generosity of friends means much.

"For four years I lived with Gordon and Doris Murphy at Caniaba," he said.

"They looked after me like family and I will always be grateful.

"Such a lot of people helped me during those years. Sandy Robertson helped me get a bank loan, which I repaid when my property at Caniaba was sold, and Mick Lewis used to help with transport to and from Caniaba."

Mr Hanif has always considered himself an Australian, especially when exiled in Pakistan for 38 years.



*Hanif's story was the main story in the media when he won his case in court*

### *Australia for Pakistanis*

country. He went to the federal court and finally on 30<sup>th</sup> July 1993 he won his case and was declared an Australian citizen backdated to 1946.

Hanif used to receive invitations to attend all sorts of events such as Anzac Day celebrations, even when he was living in Pakistan. He doesn't receive these anymore.

Currently, Mohammed Hanif lives in Lidcombe, NSW, with his four sons – Tahir Hanif, Asif Hanif, Shoaib Hanif, Awais Sarwar Hanif and three daughters - Nasreen, Saviah and Samina. One of his daughters lives in France while the other two live in Sydney. He is a trustee of the Pakistani Association of Australia. Despite his age he is a very active member of the Pakistani community along with his son Shoaib Hanif. Shoaib Hanif is running a successful business. He is the President of Pakistan Muslim League (Nawaz Group) of Australia and also an active social worker.



On 4<sup>th</sup> of October 2003 Hanif celebrated the first birthday of Zara - his granddaughter and daughter of his son Shoaib Hanif. The above picture shows the extended family members of Hanif's family at Zara's birthday.

***Jannat Deen***

Jannat Deen is 77 and lives in Brisbane. According to Jannat her grandfather Rahim Bux settled in Queensland in 1880. Rahim married an Australian woman named Elizabeth. Jannat's father, Shafi also married to an Australian named Kathleen. In 1948 Jannat married Ghulam Haider who had come to Australia in 1938. They lived in Naughton Gap, between Casino and Lismore in NSW. Ghulam worked as a sheet metal worker. Ghulam Haider was a long time friend of Mohammad Hanif until he died in 1989.

***Prominent Deen Family of Queensland***

The Deen surname is legendary and the oldest family name found in the history of early Muslim immigrants from the Indian subcontinent. According to members of the family I interviewed, most of their ancestors came from Jallendar in East Punjab India. They started to arrive in Australia in the early 20<sup>th</sup> century. They were either farmers or hawkers. Most of them arrived in Cairns, Queensland and New South Wales. Fazel Deen is a prominent member of the Deen family in Brisbane.

Sadiq Mohammed Deen came to Brisbane from Punjab, Pakistan. According to Sadiq he was born in the district of *Ferozpur*; on 28<sup>th</sup> January 1931 but moved to Pakistan in 1947 and settled in a town called *Patton Ki Mandi* near Lahore. In March 1949, his uncle Fazel an established member of the Deen family, brought him to Australia. Fazel also brought his youngest son Naseeb Deen and his daughter-in-law Hurmat Bibi.



*Fazel Deen in 1950's*



### *Australia for Pakistanis*

Fazel Deen was born in June 1898 in the village of *Mehron*, in the town of *Moga, Ferozpur* East Punjab India. In 1922 he came to Australia with his father, Fateh Deen. Fateh himself came to Australia in the late 1880s. According to Fazel's nephew Sadiq Mohammad, they sold drapery, hosiery, confectionary and jewellery including gems imported from India. In 1934, Fazel worked as a battery operator in the gold mines. He arranged to erect the first gold ore crushing battery on a site south of Mount Samuel adjacent to the Stuart Highway. Fazel became very successful businessman renown for his skills and his encouragement to apprentices. He gave a large wooden clock to George Darcy as a gift when George helped



*Naseeb Deen with wife Hurmat Bibi Deen and daughter Sultana Begum, in Brisbane 1949*

Fazel acquired water rights to the adjacent government bore and they gave him permission to charge one shilling per head of stock from passing drovers. The fee covered the cost of fuel to power the Lister engine which pumped the water into tanks and troughs. Fazel supplied the fuel which was transported to Birdum by sea and rail then trucked down in forty-four-gallon (200litre) drums to Tenant Creek. All perishables came by camel train from Alice Springs. Fazel also held an eight-hectare grazing lease to run five hundred goats, twenty head of cattle and some horses.



*Fazel Deen with Pakistani Students came under Colombo Plan in 1960's*

Fazel's eldest son Jagir came to Australia with Fazel in 1936 but returned to India in 1938. Later his other three sons Wazir, Noor and Nasib emigrated to Blackall, Qld and joined Fazel in his business. Fazel was known as a generous man, a good host, and a friend to many. He was a devout Muslim who neither smoked nor drank alcohol. He slaughtered his own meat in accordance with Halal [1] Islamic beliefs and observed prayer regularly. In 1944 he left Tenant Creek and moved to Brisbane, where he established restaurants. At one point, he was running ten restaurants in various parts of the city, as well as the Chelmsford Hotel in Southport, and a Holiday Inn on the Gold Coast. The Pakistani community held him in such high regard that they considered him their leader. Fazel was equally well known among the high-ranking government heads, politicians and federal members of parliaments. The Royal Geographical Society of Australia approved his membership because of his involvement in gold mines and battery operations.

*Australia for Pakistanis*

In his last days, Fazal resided at his family home in Wynnum until his death from a heart attack on 29 December 1963.

In 1969 Sadiq Deen married one of Fazal's daughters Nasib Bibi and had twin daughters. He established a furniture business in Brisbane which included a showroom and factory. His brother-in-law Wazir Deen was also his partner in the business. Sadiq's brother Ali Mohammad Deen started an earth moving equipment business.



*Sadiq in 1956 with his wife Nasib Bibi & nephew Jan Mohammad in Brisbane*

Sadiq Deen lives in Wishart, near Brisbane, Queensland with one of his daughters



***Abeda Deen and Nasim Akhtar***

I heard the fascinating story of the late Abeda Deen from her eldest daughter Naseem Akhtar and her husband who live in Liverpool (NSW) with their two children. In 1946 Mohammad Deen traveled to India and married Abeda. In 1949 Abeda was believed to be the first Pakistani woman who came to Sydney from Punjab Pakistan. She had her two-year-old daughter Naseem Akhtar with her.



*Abeda Deen in 1949*

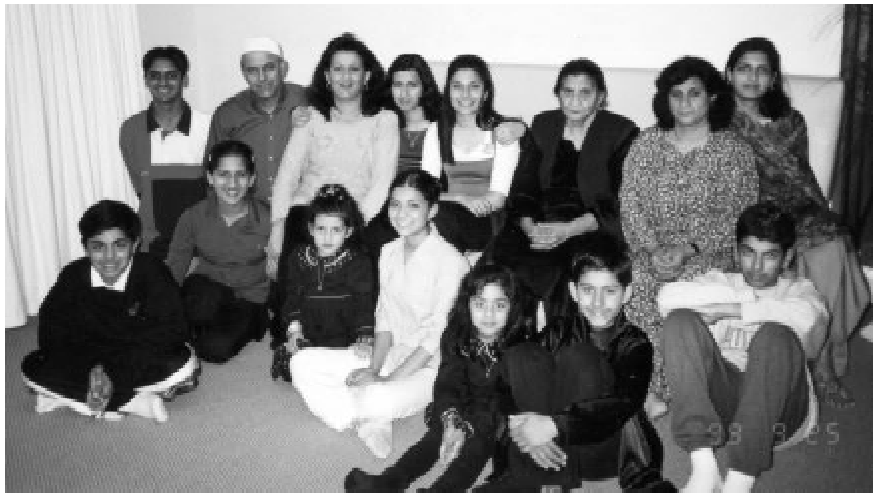
At that time, Abeda's uncle, Dawood who had arrived in Sydney in the 1920's, was running a mixed business in Moore St Liverpool. He gave Abeda a job at his shop and a home. According to Naseem,

Abeda's family was the first Pakistani/Indian family in the Liverpool area. At that time Liverpool was not developed and there were only one or two streets with houses. The locals used horse and cart, train and sometimes cars to travel between Sydney (city) and Liverpool. Fruit and vegetables, milk and bread were delivered to the area by horse and cart. Although the Australians were very friendly, Naseem said she had mammoth problems when she started school. Her classmates had never seen an Indian girl with black eyes, black hair and brown skin.

Naseem was a strange child to them and was at first treated differently. In time she was accepted by everyone and made some good friends. She remembers the teachers were nice and friendly. In those days, there was a strong focus on manners, respect and discipline. The students respected their teachers as they did their father and mother.

Naseem cannot speak Urdu but fluent and English with an Aussie accent. She said she never found the opportunity to learn Urdu as they spoke Punjabi

*Australia for Pakistanis*



*Abeda Deen with her children and grandchildren in 1999*

at home and English at school. According to Naseem, by the 1950's and 1960's there were still not many Pakistanis in Liverpool. Pakistani army and navy personnel used to come to Sydney for defense training. Abeda used to invite them to lunch and dinner so they could enjoy home cooked Halal food.

Naseem remembers there were a couple doctors and veterinary surgeons who came from Pakistan in the 1960's. A few families settled in Wollongong, Bulli and other towns. The only means of communications with Pakistan was letters. People would wait for the green envelope from the postman which was the sign of a letter from Pakistan. Naseem said as her mother, Abeda, could not read Urdu [2], she waited expectantly for her husband's return from work.



*Abeda Deen in 1999*

## *Tales of Migration*

Naseem still remembers all the family sitting together intently listening to her father as he read the letters. For many days after they would talk about the letter and the people in Pakistan.

Abeda was a countrywoman who could not speak, read or write Urdu, so English was a mystery language for her. She learnt to read the Quran when she was young, which was considered enough education for girls.

From this background Abeda entered a new world with people of different colour, dress language and culture. With great courage and patience this woman worked hard to learn English while she served in the shop all day, at the same time caring for her children. Her other four children, born in Sydney were Shameen, Tasleem, Yaseen and Soraya.

Abeda is no longer alive yet her extraordinary devotions and social work is still remembered by those whose parents received her help in establishing themselves in Sydney.

### ***Adalat Khan***

In 1891 Adalat Khan came to Sydney from Jallander East Punjab. In those days, the Indians who worked on ships were keen to find job opportunities in Sydney. They pronounced Sydney as 'Shydney'.

Adalat's grandson, Bill Khan is a well know figure in the Pakistani community. Bill, his wife Nighat and daughter Mazia spent some time with me at their residence in Green Valley near Liverpool and told me about their grandfather, parents and other family members.

Adalat was working on a ship as a porter. He wanted to live in Sydney so that he could make some money. In those days, migrants were not encouraged to work in NSW except running their own small businesses. Adalat and a few of his mates decided to move to another state, even though they didn't know anything about Australian geography. As interstate transport was infrequent and expensive, Adalat and about twelve others went on foot from Sydney to Melbourne. After months of enormous hardship and with only blankets, a few

### *Australia for Pakistanis*

clothes and personal items they arrived in Melbourne. Adalat Khan lived there for ten years where he worked as labourer until 1902 when he returned to India.

### *Shadi Khan*

It was common practice to bring back family members from Pakistan to Australia. According to Bill Khan, his grandfather brought one of his teenage grandsons Shadi Khan with him in 1903. Together they moved to Bulli NSW. In those days, unskilled migrants could only find job as labourers or hawkers.

### *Mushtaq Ahmed Khan*

In 1920, Shadi Khan went back to India. On his return in 1930, Shadi brought four distant relatives with him. Among them was Mushtaq Ahmed Khan, Bill's father who was about 11 years old at the time. Mushtaq, who was hard



*Mushtaq Ahmed Khan with wife Bismillah Begum and newly born daughter Kishwar (Margaret)*

## *Tales of Migration*

working and intelligent, started working with Shadi Khan in an ice factory selling ice blocks door to door on horse and cart. A few years later he worked as a hawker selling clothing and other items. During Partition in 1947, Mushtaq's parents and other family members migrated to Pakistan and settled in Chichawatni in Punjab. Mushtaq Khan went back in 1948 but this time to a newly born Pakistan. He wanted to settle permanently in his new Islamic country, as Mushtaq was a devout Muslim. In 1949 he married Bismillah Begum who was a simple but cultured person. Family debts forced Mushtaq to return to Australia for work.

Mushtaq Khan came back with his wife and lived for some time in Bulli NSW. In 1956 he moved to Coonamble NSW where he bought some land and started farming and cattle breeding. Mushtaq always did more than one job. He went house-to-house buying wool and selling it in the market. In 1964, he bought a large farm in Coonamble, and started cultivating wheat and farming cattle.

In 1950, Mushtaq and his wife became the parents of a baby girl. Mushtaq had four sons, Mehmood (Michael), Shahoot (Shane), Maqsood (Robert), Mehboob (Bill Khan) and Nadeem, followed by two more daughters Kishwar (Margaret) and Julie (Jennifer).

In 1967, there was a drought in the area causing Mushtaq to suffer a major loss in his farming business. He had a heart attack, became paralysed, and died in 1972.

According to Bill Khan, his father always helped people, particularly Muslim and Pakistanis, but he was equally popular among Australians who knew him as Mick. He was very active in his local community.



*Mushtaq A. Khan's grave*



### *Australia for Pakistanis*

In 1962 his interest in sports enabled him to become the NSW lawn bowls champion. Mushtaq was very kind and generous. His son believes this is why his last resting place is the only part of the cemetery that has green grass.

Today, Mushtaq's wife Bismillah Begum lives with her children and grandchildren in NSW.

As third generation Australians they are very much a part of mainstream society but their hearts always beat for Pakistan. They take part in all Pakistani community cultural, social and religious events.



*Bismillah Begum,  
September 2003*



*Mushtaq A. Khan's family*

### ***Bill Khan***

Bill Khan is much involved in the Pakistan community. He was born in 1957 in Coonamble (NSW) and grew up isolated from other Pakistanis. At present, he is one of the Trustees of Pakistan Association of Australia (Sydney). Urdu or Punjabi is very hard for Bill but he speaks English with a strong Aussie

### *Tales of Migration*

accent. He and his wife and daughter always take an interest in Pakistani community affairs and involve themselves in social activities. Very few people know his real name is Mehboob Ahmed Khan. According to Bill in the late 1950's, there were so few Muslim families you could count them on one hand. Their Muslim or Indian names were hard for locals to pronounce so most immigrants chose English names in addition to their original Muslim ones.



*Bill Khan his daughter Mazia and wife Nighat*

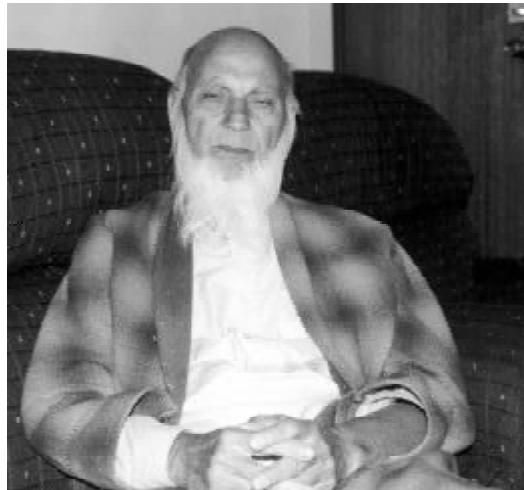
Bill's father died when he was only 15 years old, which forced him to start working while he was still at school. He worked as a Sales Manager for Moody Motors. In 1973, Bill's mother decided to move to Lidcombe in Sydney but Bill stayed in Coonamble on his own and worked for ANCO for a year in the sales department. Once his family moved to Liverpool in 1976, Bill joined them and started working for Pat Collins. In December 1978 Billy was married to Nighat who was from Pakistan. In 1980, Bill Khan began working

### *Australia for Pakistanis*

for Datsun as a spare parts manager. This was also the year he welcomed his only child into the world, his daughter Mazia and bought a house in Liverpool. In 1981, his wife introduced Bill Khan to Pakistan when he first visited the country with his family. During his stay, Bill was struck by the diversity of Pakistan. In 1982 he began his own business, operating a car yard, service station, selling spare parts and a workshop, until 1996 when he started a satellite communications business. Bill Khan is equally popular in Pakistani and Indian communities because of his generous and social nature.

### *Hashmat Ali Mohammad*

Hashmat Ali Mohammad was born in 1926 in town called 'Muhand' in Tehsil Nakoodar District Jallendar East Punjab, India and moved to Pakistan after 1947. In 1953 he came to Cairns Qld. His father Haji Barkat Ali had come in Australia in 1939 and his uncle Haji Fateh Mohammad in 1904. They landed in Cairns and settled there. At various times they worked as labourers, farmers and hawkers. According to Hashmat, his uncle Haji was among the last group of immigrants to enter Australia after the White Australia Policy.



*Hashmat Ali Mohammad,  
September 2003, Brisbane QLD*

Haji Fateh Mohammad married an Australian woman and they had four daughters. In 1937, Fateh Mohammad took his daughters to India and married them off. One of them Zaib-un-Nisa Muhammed, married Hashmat. Fateh Mohammad's wife was Australian and his daughters were brought up as Australians. Zaib-un-Nisa Muhammed did not stay in India and returned to Australia. In 1953 Hashmat joined his wife in Australia, but he didn't want to

## *Tales of Migration*

settle there. He made a few trips to Pakistan between 1953 and 1962. Relations with his family in Cairns became strained. Their more western lifestyle was an area of conflict. Then in 1965 when Hashmat returned from Pakistan he settled in Brisbane. He took on a number of labouring jobs and eventually opened a restaurant.

At that time, according to Hashmat, there were barely thirty or forty Pakistanis living in Queensland. They were mostly involved in farming, blue-collar jobs and transport. Holland Park Mosque was located in Brisbane. The Arain family, who became the Rain family and Deen family, were very prominent among Pakistanis.

Hashmat always enjoyed his business dealings with Australians. He said he learned a lot from Australians and they had the opportunity to understand his religion and culture.

Most of Hashmat's in-laws in Cairns do not maintain their religious and cultural practices as they have assimilated into western culture. He believes this has come about because their parents worked long hours and they didn't have time to teach their children about their religion, culture and history.

Hashmat has two sons, Fazal Rahim, a businessman who exports Halal meat to the Middle East, and Fazal Karim, an engineer. Both his sons are very close to their Islamic roots and take part in the social, cultural and religious activities of their community.

Hashmat now spends most of his time in Pakistan. In 1983 he had a heart attack which has restricted his involvement in his community. Despite this, he is running a free Islamic School and Medical Centre in his native town in Pakistan. Hashmat says that he wants to spend his remaining life in Pakistan so he can help the people of his town. He loves his own people and country, but above all his religion.

After the 1901 Immigration Restriction Act, known as the White Australia Policy people from the subcontinent were prevented from settling perma-

### *Australia for Pakistanis*

nently in Australia. This Act promoted generally hostile and unfavorable attitudes towards Asians. Consequently, the numbers of Pakistanis in Australia gradually declined and many returned to their homeland.

After World War II, Pakistani post-graduate students began coming to Australia under the commonwealth scholarships and Colombo Plan. During the 1950's professionals came for research or further education. Most of them were involved at the Waite Agricultural Research Institute, Flinders or Adelaide Universities. Deputations of technical experts were also exchanged between Pakistan and Australia under government, defence and private training programs. Many of them made Australia their permanent home

### *Mohammad Afif*

Mohammad Afif was born on 10<sup>th</sup> August 1912 in Daradun India. He migrated from Delhi to Karachi in 1947. He had two sons, Rafat Pasha and Nusrat Pasha, and two daughters Eifat Parveen and Nuzhat Parveen. In



*Afif at the Eid prayer at his home on 12<sup>th</sup> of September 1955*

### *Tales of Migration*

December 1948 he came to Australia as a member of the Pakistan diplomatic mission. As superintendent at the Pakistani High Commission Mohammad Afif served Pakistanis and the Muslim community for almost fifty years. His greatest contribution to his community is his vital role in the construction of Surrey Hill (King Faisal) Mosque in Sydney. Mohammad Afif died on 26<sup>th</sup> of March in Sydney at the age of eighty-seven.

His son Nusrat Pasha, an accountant who lives in Mosman Sydney provided me with the interesting details of Afif's priceless services to the Pakistani community.

According to Pasha, his father Afif was a religious person. He was a social and kind character who was always happy to help people. In 1948, when Afif came to Sydney, the office of the Pakistan High Commission and the Trade Commission were located in Mosman. So was the residence of the Pakistan



*Afif with Pakistani students in Sydney on 1<sup>st</sup> of January 1959*

### *Australia for Pakistanis*

Trade Commissioner, Mr. Rehman. Mr. Yusuf Haroon, who was from a very influential family in Pakistan, was the High Commissioner. He had served in many key positions in Pakistan including Governor of Sind.

In 1950, the diplomatic office moved to 115 Pitt Street Sydney and the residence of the High Commissioner moved to Dolton House, Wellington Street, Woolahra. At that time, according to Pasha, there were only about twenty or thirty Pakistani students and about twenty families in Sydney. There were few social and religious activities except for those organized by the Shah and Rehmatullah's families. Other events were organized by Yousuf Haroon, who was always involved in planning and organizing Pakistani gatherings, particularly the get-together on Eid [1]. In 1950, Yousuf Haroon established the Pakistan-Australia Association. He involved many influential Australians in the associations and obtained their help to run the association's affairs.

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## *Tales of Migration*

The Eid prayer was held originally at Afif's residence, but in 1950 it moved to Dalton House, the Haroon's residence. For a while Eid pray was also held at the office of the High Commissioner in Pitt Street.

In 1952, Yousuf Haroon was replaced by Hafiz-ur-Rehman a cousin of the then Prime Minister Mohammad Ali Bogra. From then things changed at the embassy. The new High Commissioner was a different character and seemed to be not as interested in socializing with Pakistanis. Some conflict arose between Afif and the High Commissioner. Eventually, in 1954, Afif was removed from his position and asked to go back to Pakistan. He chose to stay in Australia and took on a more active role in the religious activities of the Muslim community.



*A Islamic seminar organized in Sydney on 12<sup>th</sup> of August, 1962*

In 1976, under Afif's leadership the Islamic Society laid the foundation of the King Faisal Mosque in Surry Hills. A year later Afif left the Islamic Association and spent the rest of his life on Islamic activities, reading Islamic literature and delivering lectures to Muslims.



*Australia for Pakistanis*

*Commander Ali Kunhi Mailanja*

Commander Ali Kunhi Mailanja, known as Commander Kunhi, is a senior and well-known member of the Pakistani community. According to other Pakistanis and the Commander himself, he was the person who initiated and established the Pakistan Association. Commander Kunhi has many interesting stories of his long and interesting life. He was the founder and first President of Muslim Students Federation of Madras before Partition in 1947. He migrated to Pakistan in 1947 and remained settled in Karachi until he moved to Sydney in 1970.



*Commander Kunhi in 1970*



*Commander Kunhi in the first PIA office in Sydney in 1970*

Beside his professional responsibilities, he was involved in politics in Pakistan. He was in the Pakistan Navy serving as commander when he resigned in 1958. In 1948 he was honoured by a visit from the founder of Pakistan, Quaid-e-Azam Mohammad Ali Jinnah in Karachi. He was the Chairman from his constituency (in Karachi) in Basic Democracy [4] in Auyub Khan's government and had a close relationship with Zulfikar Ali Bhutto. When Benazir Bhutto (former Prime Minister of Pakistan) visited Sydney as a student in the early 1970s, she stayed at his home for about four days.

In 1970, the Pakistani government decided to establish an office of Pakistan International Airlines (PIA) in Sydney. Commander Kunhi was assigned the job in Sydney as Regional Manager for PIA. He rented premises in Castlereagh Street and employed two staff members, a secretary and an accountant.



*Commander Kunhi in 1998*

In his early days in Australia he worked hard to arrange social gatherings for Pakistanis and looked after many individuals. At that time Indian students and elders actively ran the India League in Sydney.

Commander Kunhi also spent time in religious activities. He worked very closely with the late Afif in the establishment and maintenance of the King

### *Australia for Pakistanis*

Faisal Mosque. He used to deliver Friday's Sermon and lead (*Imamat [5]*) the Friday's Prayer (*Namaz [6]*). At the age of 75 he is still very active and has strong memories of his early life. He spends most of his time studying literature, writing books and delivering lectures on religion, Muslims, politics and history.

A handful of professionals came to Australia in 1950's and 1960's but a new and significant phase of migration began after 1967 when restrictions on non-European immigration were relaxed. In 1973 the White Australia Policy was abolished and there was another stream of migrants from Pakistan. Unlike their predecessors, these migrants were mostly highly educated and came from the middle and upper-middle classes. According to the 1981 Australian census there were about 2776 people who reported their birthplace as Pakistan. According to the 1996 census, the numbers residing in Australia had increased to 8358, of which 4872 were male and 3489 were females. As these numbers did not include the Australian-born children of Pakistanis the actual size of the Pakistani community in 1996 was likely to be larger.

Unofficial estimates of Pakistani social organizations in Australia put the number of Pakistanis in Australia at 15 to 20 thousand. More than 80% live in Sydney and Melbourne.

The 2001 census of the Australian Bureau of Statistics show that until August 2001, there were 12,636 Pakistanis living in Australia. Among those 7298 were in New South Wales, 2694 in Victoria, 1050 in Queensland, 341 in South Australia, 706 in Western Australia, 54 in Tasmania, 133 in Northern Territory, 357 in Canberra and 3 are not listed under any State. (*The detail statistics, in tables, from 2001 census of Australian Bureau of Statistics have been shown in chapter 3*).

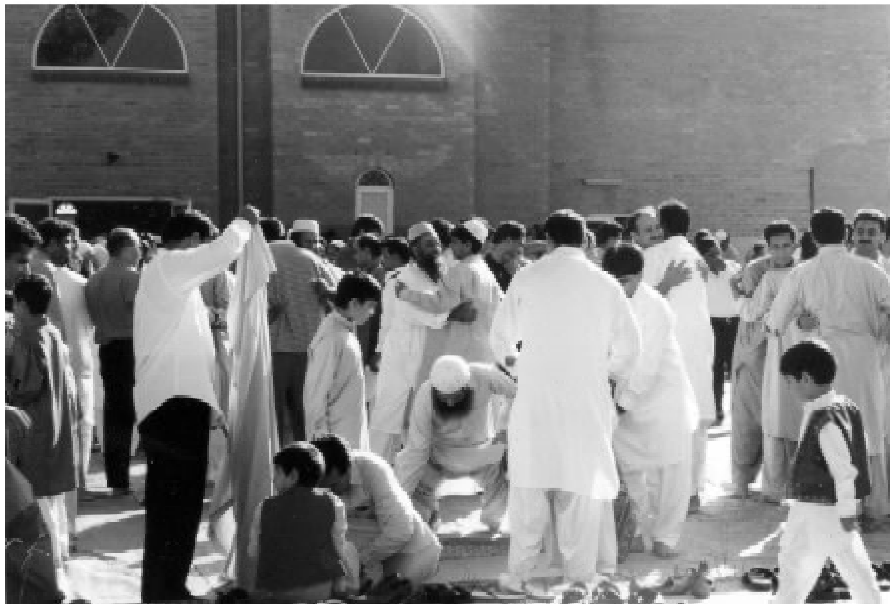
The diversity of Pakistanis within their community can be seen with respect to their involvement into religious, cultural and social engagements.

## CHAPTER TWO

# Religious, Cultural and Social groups and their Activities

The size of the Pakistani community has grown significantly in the last two decades, particularly in Sydney and Melbourne. Pakistanis are increasingly involved in various cultural, religious and social activities. Today, the diversity of modern Pakistan is reflected in the diversified multicultural Australia.

The majority of Pakistanis are devout and practicing Muslims. Many of them are involved in Islamic activities especially looking after the affairs of the mosques. Ramadan [1], Eids [2], Eid Milad-un-Nabi [3] and Quran Khani [4] and Pakistani's national days celebrations are the common events of the Pakistani community. House-warmings, children's birthdays and other social



*Pakistanis meeting each other after Eid prayer at Rooty Hill  
(King Abdul Aziz) Mosque, Rooty Hill NSW in 2000*

### *Australia for Pakistanis*

gatherings bring Pakistani families together and keep the community cohesive. All these activities, both spontaneous and organised help to preserve and strengthen the cultural, religious and social values of Pakistanis. Islam and the Islamic centres have played a major role in allowing Pakistanis to enhance their relations with Muslims of other nationalities. They also help to promote the interests of Pakistani Australians in multicultural Australia.

Generally, there are four types of organizations involved in the community – religious, social, literary and political.

In addition to Islamic societies who mainly look after Islamic centres, mosques and schools, there are Pakistanis working as missionaries, either independently or as representatives of their particular religious group. Tablighee [5] groups work to motivate people to practice their religion. They hold regular small meetings and have a large annual gathering of 500 to 3000 people. They meet in Mosques and oragnasie, Islamic lectures, forums, seminars and gatherings like Eid Milad-un-Nabi.



*Pakistani children taking part in a multicultural festival  
in Lakemba NSW in 2001*

Social associations provide opportunities for the community to celebrate the national days of Pakistan, as well as cultural and sporting events. Individuals organise concerts sometimes inviting artists, actors and singers from Paki-

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stan. However, mostly community life is centred around religious and national day celebrations. In almost every major city there is at least one association that organises regular festivities. These associations provide Pakistanis with the opportunity to interact with the broader Muslim community and other Australians.

These days Pakistanis take part in carnivals and festivals organised by the State government or Councils in various localities. They have stalls at community festivals, selling Pakistani food, Henna [6], the imported garments, manchester, machinery and tools.

Pakistanis are not found in Australian politics but they are active in representing and promoting their parties' within the Pakistani community. These organisations arrange functions in the honour of their respective party heads

when they visit Australia, and mark major political developments in Pakistan.

Intellectuals, poets, writers and journalist also contribute to the community. Literary societies hold occasional poetry gatherings (Mushairas [7]), sometimes inviting well know poets from Pakistan and India. They also organise big events like Mushairas. Pakistani journalists run community newspapers in Urdu and English.

In Pakistan, English is the official language alongside Urdu and a compulsory subject in primary and secondary curriculum. Pakistanis' ability to understand English makes it relatively easy for new immigrants to settle in Australia. However, the majority of Pakistanis prefer to maintain their traditional religious and cultural heritage. As the community grows in number, their Pakistani identity becomes stronger. Concerts, festivals, Mushaira(s), Independence and Pakistan day functions, political rallies and demonstrations, Pakistani newspapers, Urdu radio programmes and private gatherings, support this. All these activities play a crucial part in keeping the people together and helping them maintain a strong bond to their heritage and homeland.

At informal social gatherings, there is a common theme among the gathered

### *Australia for Pakistanis*

men, women and children. Women are often found discussing the latest Pakistani fashions, marriages and family-based issues. Young people have the chance to socialise among themselves and enjoy a good game of tennis-ball cricket. Men can be heard discussing future business plans, the Pakistan situation or politics. In whatever way, Pakistanis of every age always keep themselves linked to their homeland. Satellite television, viewing Pakistani entertainment programs on video, the Internet and cheap phone calls have brought Pakistanis even closer to Pakistan. The community doesn't feel as lonely and far from Pakistan as they used to just twenty years ago.

## *Religious, Cultural and Social groups and their Activities*

### **Sydney**

Of all the cities of Australia Sydney has always attracted the largest number of migrants. It is the largest commercial centre and there are more business and employment opportunities.

Today Sydney has the largest Pakistanis population in Australia. According to the 2001 census, 7,298 Pakistanis live in New South Wales. However, community organizations estimate the figure to be as high as 15,000.

In 1950, Yousuf Haroon the then Pakistani High Commissioner established the Pakistan-Australian Association. Haroon was a very sociable person and had excellent people skills. He was interested in people of all nationalities. He involved some Australians in the Association and tried to raise the profile of Pakistanis with Australia at large. At that time Pakistanis were few in numbers. It is difficult to acknowledge everyone who had a hand in the development of the community. Some of the more prominent individuals are: Dr. Ali Sarfraz, Dr. Mr. Qamar ul Aqmar Khan, Akram Hassan, Dr. Madni, Dr. Ghulam Akbar Khan, Dr. Badar Qadri, Dr. Kirmani, Dr. Ahasan Ullah, Dr. Siddiqui, Dr. Amjad, Dr. Warsi, Dr. Askari, Dr. Lakhani, Late Amir Bux, Dr. Rao Khan, Shabbir Ahmed, Dr. Aman ullah, Mateen Abbas. These people come to mind because of their active involvement in local Pakistani affairs and organisations in the 1970's and 1980's.

In the last twenty years, Pakistanis have become a well-established and identifiable community in Sydney.

Pakistanis can be found in all walks of life. They are doctors, lawyers, computer specialists, government employees, travel agents, taxi drivers and operators, security officers, tradesmen, import/exporters and shopkeepers. They own medium to large size businesses such as driving schools, taxi training schools, security services, carpet showrooms, car workshops and dealerships, grocery stores, video shops and clothes shops. First generation Australians are entering into new professions such as law, medicine, journalism, teaching and management.



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Now, there are many social, religious and political groups and associations representing the community. Pakistani newspapers in Urdu and English and community radio programs in Urdu and Punjabi are running. Seniors and religious elders are leading religious groups that hold various religious events. The community associations organize Pakistan's national day functions. There are groups that represent political Pakistan's political parties. Pakistani youth are running musical groups. Local Pakistani performers, singers, comedians, and actors take part in concerts and provide entertainment to Pakistani families. All these groups and their activities keep the Pakistanis close to each other and to Pakistan.

Pakistanis haven't confined themselves to a particular area of Sydney. The majority long established Pakistanis live in the expensive northern suburbs, while the more recently arrived migrants live in such western suburbs as Lakemba, Wiley Park, Punchbowl, Bankstown, Auburn, Liverpool, Casula, Campbelltown, Blacktown and Rooty Hill. These are the areas populated by earlier Muslims from Lebanon, Egypt, Jordan, Palestine, Syria, Iraq, Iran, Afghanistan, Turkey, Indonesia, India, Fiji, Bangladesh, Malaysia, Yemen and South Africa. Their communities have established mosques, Islamic centres, Islamic schools, Halal restaurants and butchers.

Lakemba is the most highly populated Muslim area. The largest mosque, Islamic centre and Women's Association are situated there. In addition there are three or four smaller places of worship (Musallah [8]). In 2000, a new Islamic Centre, Iqra Youth Welfare Centre was set up.

These organisations have attracted new Muslim migrants to the area who wish to maintain their Islamic culture, and be close to the mosque and Halal outlets. Lakemba is now the hub for new Pakistani migrants and the main business area for Pakistani small businessmen. Pakistani grocery stores are also the meeting point for the community. In the evening families congregate at the shops and meet their friends while they do their shopping.

Near Lakemba are Wiley Park, Punchbowl and Bankstown which are Muslim dominated suburbs of Sydney. Bankstown has a large Lebanese Muslim

### *Religious, Cultural and Social groups and their Activities*

community but there are also significant numbers of Bangladeshi and Pakistanis living there. The *Masjid-e-Abu Bakar* Mosque managed by the Lebanese community is also there.

Auburn, another suburb not far from Bankstown is where the majority of Turkish Muslims live. The beautiful Tripoli Mosque is there as well as many Turkish restaurants, Halal meat shops and grocery stores. There are significant numbers of Pakistanis living in both Auburn and Lidcombe.

Liverpool in the western suburbs is another major area where significant numbers of Pakistanis especially working class families live. The size of the Pakistani community in the western suburbs is continuously expanding. More and more Pakistanis are buying or building houses in new housing schemes in nearby suburbs like Green Valley, Casula, Hoxton Park, Preston and Minto. Most of them are associated with either the taxi or security business.

Blacktown, Rooty Hill, Penrith and its surrounding areas are outer western suburbs of Sydney where many Pakistani families have moved in the last few years. The Rooty Hill (*King Abdul Aziz*) Mosque – a prominent Mosque of NSW, built and run by Pakistanis, is also there. Many families are moving to Rooty Hill, Blacktown, Mount Druitt, St Clair and Quakers Hills. The movement to the western suburbs indicates that in the future these areas will have a large Muslim population, especially Pakistanis, Bangladeshi, Indonesians and African Muslims.

### **Religious Activities**

The roots of the development of Islamic centres and mosques in NSW can be established from early Muslim migrants from the Indian sub-continent. They built the first mosque in Broken Hill (NSW) in 1891, popularly known as the Northern Mosque. It had a corrugated iron pitched roof with an anteroom. There was a special place for ablutions. The anteroom was used sometime by the faithful to wait for prayer when the mosque was full. It was also used to prepare the dead for burial. The main prayer room was modestly decorated with pictures of Mecca and other holy Muslim places. The holy Quran

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and other religious books were kept wrapped in velvet covers in that room. This mosque of Broken Hill has been restored by the Broken Hill Historical Society and is a great tourist attraction. However, the present Pakistani community in NSW always takes part enthusiastically in the construction of Islamic Centres, mosques and Islamic schools in their local areas. Pakistanis have built two large well-known mosques in NSW.

### *Iqra Youth Welfare Centre*

In late 2000 a group of Pakistanis established Iqra Youth Welfare Centre with the purpose of focusing on Quranic teachings to young boys and girls. Three years later, there is a significant demand for classes, with about fifty boys and sixty girls receiving their Islamic education. The classes are conducted separately for each gender in the evening and on the weekends. Female scholars and teachers conduct lectures on various women's issues for women on every Wednesday, Saturday and Sunday.

The Centre is also being used for community religious events. Five times daily prayer services are held there. Hafiz Master Mohammad Qasim is the Imam for the prayers.

Mohammad Ijaz, Choudhry Ashfaq, Choudhry Nazir, Tariq Warraich, Khalid Warraich, Mohammad Ismail, Khalid Choudhry and Abdul Ghani are on the management committee.



*Iqra Youth Welfare Centre, Lakemba, Sydney*

## *Religious, Cultural and Social groups and their Activities*

### *Surrey Hill (King Faisal) Mosque*

Among the community elders, the late Mohammad Afif played a major role in the establishment of King Faisal Mosque in Surrey Hills, Sydney. Afif was President of the Islamic Society when they bought two houses on Commonwealth Street. Some portions of the house were rented out to generate funds, and turned the remaining space into a prayer hall.

At that time, there were more Turkish, Lebanese, Yugoslav and Indonesian Muslims than Pakistanis. They took a great interest in the establishment of the Islamic Society and raised funds for the Mosque. Before construction, the Society had hired the Irish National Hall in Surrey Hills for Eid prayer.

However, Afif and other

members of the Society started to feel the need for their own place of worship. Runnel Moorcroft and Partners, Architects and Planners were contracted to design the plan, which they completed on the 3<sup>rd</sup> of July 1973. In 1976 under the leadership of Afif, the Islamic Society laid the foundation of the King Faisal Mosque. The mosque was named after the then King of Saudi Arabia, Shah Faisal who provided a great deal of financial assistance. The first Eid Prayer was held in 1976. Today, King Faisal Mosque is the main Mosque in the Sydney centre area. It is a very beautiful three storey Mosque, with a separate area for women and good prayer facilities.



*Surrey Hill (King Faisal) Mosque, 2003*

*Australia for Pakistanis*

*Rooty Hill (King Abdul Aziz) Mosque*



*Rooty Hill(King Abdul Aziz) Mosque, 2003*

Another famous mosque, which was established by Pakistanis, is the Rooty Hill (*King Abdul Aziz*) Mosque situated in western Sydney. The Islamic Association of Western Sydney, established in 1982-83, was responsible for its construction. After many difficulties, the Mosque is now complete. Many Pakistanis were involved in raising funds and dealing with all the legalities during the long period from purchase of the land to the construction of the Mosque. Some of these people were Dr. Ghulam Akbar Khan, Qamar ul Aqmar Khan, Qutubuddin Siddiqui, Dr. Shuja Kirmani, Dr. Hafiz ur Rehman Sarwari, Moulana Nazir ul Hassan Thanvi, Abdul Shakoor, Abdul Sami, Mohammad Akram, Dr. Fazal ul Haque, Dr. Badar Qadri, Shahab Siddiqui, Aijaz Ahmed Khan and many others. Today, Rooty Hill is one of the largest Mosques in NSW. It can accommodate 1500 to 2000 people including about 250 women in the mezzanine.

In mid 1990's the Islamic Association of western Sydney laid down the foundation of the King Abdul Aziz College adjacent to the Mosque. In 2003 after many difficulties in raising the funds the management became successful to set up the college for primary school students.

At present about 350 children are enrolled at the school. They receive Islamic

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*Students performing Zuhur (Afternoon Prayer) in the School*

teachings as well as the standard education as required by the NSW Department of Education.

There are number of religious organisations whose focus is teaching the Quran and conducting seminars about the life of the Prophet Mohammad. Some individuals also provide regular classes for Quranic education and Islamic studies. Pakistanis are enthusiastically and devotedly involved in Islamic activities in the month of Ramadan and in Rabi-ul-Awal [16]. Iftar [17] parties are held at the house of every second family in the month of Ramadan. Similarly, many Eid Milad-un-Nabi functions are held in the month of Rabi-ul-Awanl.

#### *Mohammadi Welfare Association (MWA) of Australia*

Muslims from Pakistan, India, Burma, East Africa and various other parts of the world, united by the Urdu language and belonging to the Muslims of the Shia sect [29], felt the need for an organization that could accept their reli-

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*Molana Raza from Hyderabad, India,  
reciting during Ramadan at MWA community centre*



*Eid Prayer at MWA Granville Community Centre*

### *Religious, Cultural and Social groups and their Activities*

religious practices. Consequently the Muhammadi Welfare Association (MWA) was formed in Sydney in 1986.

Prior to the establishment of MWA, Muslims of the Shia sect in Sydney and Wollongong had their religious gatherings in private houses. At that time there were a few active members including Dr. Sultan Aly, S Zavar Hussain Shah, Zain Shareef, Sibtain Jafri, Abdul Hussein Aly, Chacha Marhoom, Sadiq (Burma), Kamil Kazmi and Shabbir Haider.

The first official activity of MWA was held in the month of Muharram in 1987 in Sydney in a school hall hired for the occasion. A religious preacher, Sibte Hassan, was invited from Pakistan to conduct religious activities. Over the next four or five years the MWA continued to hold its activities and events in various school halls.

In 1998, the MWA rented a house in Campsie. However, the center soon became popular and the MWA had to move into new premises in Granville. In June 1998 the first religious function took place at the new venue: Granville Community Centre, Rawson Street, Granville.

At the Granville centre, there is a big prayer hall where more people can be accommodated and can perform their religious duties more comfortably. Najam Sibtain Hasani is the resident Imam of the centre. He is an intellectual and religious scholar who is highly regarded in the community. He happens to be a very good Urdu poet. In addition to religious training, he has achieved a university degree in veterinary science.

Each year the MWA invites religious scholars from overseas particularly Pakistan to deliver lectures. In addition the MWA is involved in social welfare activities and conducts weekend classes for children.

#### *Dawat-e-Islami (Invitation to Islam)*

Dawat-e-Islami is a Pakistan based international Islamic organization that aims to promote the preaching of Islam according to Holy Quran and Sunnah



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[18]. Ameer-e-Ahlesunnat Abu Bilal Moulana Muhammad Ilyas Qadri established Dawat-e-Islami in 1980 in Karachi. In Sydney, the organisation has been working for more than ten years on such activities as monthly Islamic gatherings and free education on the Quran and Islamic teachings right across Sydney. It also organises regular Islamic gathering on the preaching of Prophet Mohammad (*PBUH* [9]). It arranges Mehfil-e-Eid Milad-un-Nabi [10] in the Islamic month of Rabi-ul-Awal.

### *Idara-e-Tanzeem ul Islam (Organisation of Islamic discipline)*

According to a founding member of Idara-e-Tanzeem ul Islam, the organization was established about 15 years ago. Idara-e-Tanzeem ul Islam organises Mehfil-e-Eid Milad-un-Nabi every year in the month of Rabi-ul-Awal usually in Liverpool. The Chairman of the organisation Mr. Aish Mohammad and the other members of the executive committee including Shabbir Ahmed, Choudhry Rafiq, Choudhry Mohammad Anwar, Mr. Ahmed Din, Mr. Khalid, and Mr. Nusrat Jonda have been taking part in organising these events since the group's inception.



*Mehfil-e-Eid Milad-un-Nabi in Liverpool, Sydney in 1999*

The organisation also provides free education on the Quran and Islamic studies. Most of their activities are held in the Liverpool area.

*Religious, Cultural and Social groups and their Activities*



*Pakistanis at Mehfil-e-Eid Milad-un-Nabi Function in Sydney in 1999*

*Mehfil-e-Eid Milad-un-Nabi for Women*

This is a religious gathering for women to celebrate the birth of the Prophet Mohammad and hear lectures on his life and teachings. Surraya Hassan has been organising Mehfil-e-Eid Milad-un-Nabi for women for the last five years.



*Pakistani women at the Mehfil-e-Eid Milad-un-Nabi in Lakemba*

### *Australia for Pakistanis*

Muslim women from the Pakistani, Indian and Bangladeshi communities take part in this annual Islamic gathering.

### *Taleem-ul-Quran (Education on Quran)*

Fourteen years ago there were few places where children could get basic education on the Quran and Islam in Sydney. Now, there are many private and community-based centres which provide free education, most of them



*Imam of Rooty Hill Mosque Shabir Ahmed and Ikram Ullah with their students at the award ceremony in November 2000*

run in the Mosques. However, some individual are also providing free education.

Mrs. Sartaj Ikramullah with the support of her husband Ikram ullah has been providing free education on the teachings of the Quran to women and children under the banner of Taleem-ul-Quran (Education on Quran) since 1989. Mrs. Sartaj started her Quranic classes from her two-bedroom apartment in Lakemba with only three students.

Today, she has about 100 students who come from various parts of Sydney in shifts. The community holds Mrs. Ikramullah in high regard for her commitment to the teachings of the Quran.

## *Religious, Cultural and Social groups and their Activities*

### **Welfare Work**

#### *Abdul Sattar Edhi International*

Abdul Sattar Edhi International is an internationally respected Pakistani welfare organisation. It provides free welfare services in such areas as health, drug rehabilitation, homeless shelters and women's refuges. Edhi International is a charity run by donations. It has offices in most of the cities and major towns of Pakistan. It is also represented in many other countries and plays an active role when victims of natural disasters need help.

In Australia, the branch office was established in 1988 when the founder of Edhi International Mr. Abdul Sattar Edhi visited Sydney. He nominated the representatives of Edhi International. They are: the president, Riaz Hussain Malik, the secretary, Pervaiz Buttar and the treasurer Zia Qureshi. They assist Edhi International by generating funds through donations and collecting Zakat [19], Fitra [20] and Qurbani [21] on Eid-ul-Azha [22].

#### *Haji Mohammad Ashraf Tajdin*

Haji Mohammad Ashraf was born on 12<sup>th</sup> of January 1943, in the small village of Bhurthanwala near Sialkot Punjab Pakistan. He was engaged in farm work until 1960, when he moved to Karachi and started working as a machine operator. In 1977, he contested the provincial election of the Punjab Assembly against the Pakistan Muslim League and became involved in the political and social affairs of his village. He then spent a few years in Saudi Arabia and Malaysia, where he practiced social work. In 1991 Ashraf arrived



*Haji Ashraf with Siddique Kanjo the secretary, Ministry of information Pakistan visited Sydney in 1997*

### *Australia for Pakistanis*

In September 2003, Haji Mohammad Ashraf announced the formation of a charity organisation named Human Global Network. According to him, the organization will serve the Pakistani community as well as others in need of welfare assistance. It will provide help to the detainees of detention centres, bury unclaimed bodies and provide financial help to the needy in Pakistan.

## Social Groups and their Activities

### *Pakistan Association of Australia*

The Pakistan Association of Australia (PAA) in Sydney has been running with occasional ups and downs for the last thirty years. The Association organises at least two functions a year, Pakistan Day [30] on the 23<sup>rd</sup> of March and Independence Day [31] on the 14<sup>th</sup> of August.

According to Commander Kunhi, he and some other Pakistanis felt that Pakistanis should have their own association so they could organize and promote their religious, cultural and social activities and celebrate their national events in a more appropriate manner. In the 1970's there were about 30 to 35 Pakistani families living in Sydney. Commander Kunhi said there were not many Pakistanis available to take an interest in running the association therefore it was very hard to fill all the positions on the committee.

In 1973 when Mumtaz Bhutto, the former Federal Minister for Communications visited Sydney the Association was just starting up. It staged a farewell party for Bhutto as one of its first functions. The High Commissioner would ask Commander Kunhi to help them arrange events designed to welcome politicians and other official guests from Pakistan. Kunhi's home was often used for the guest's accommodation, meetings and other gatherings.

In those early days when the community was small the PAA organised an annual dinner, generally held close to or on Independence Day. That used to be the only function of the year and people would wait expectantly for it. The function was marked by cultural shows and classical music.

In the early 1970's, the first election of the executive body of the PAA was

### *Religious, Cultural and Social groups and their Activities*

held. Professor Yousuf was elected as first President. Gradually other Pakistanis joined. Commander Kunhi could not recall all their names but he remembers Imtiaz Majeed and Iftekhhar Aziz were there. During that period M.E. Qureshi, Akhtar Malik, Dr. Rao Khan, Dr. Madni, Dr. Shabbir Haider, Riaz Malik, Dr. Akram Hassan, the late Dr. Shafqat, Mian Mumtaz, Bashir Malik, Shabbir Ahmed and Dr. Ali Sarfraz.

According to Mian Mumtaz, in 1989 a meeting of senior members of the community and the executive of the Association was held and a committee formed to develop the Association's constitution, with Mumtaz as its chairman.



*Children performing at Pakistan Independence Day function organised by PAA in 1999*

The other important year in the history of the PAA was 1998 when Dr. Ali Sarfraz was elected as President and Mohammad Asif Khan as General Secretary. Sarfraz and Khan brought changes with them. They ran a campaign to attract new comers, particularly students and brought many Pakistanis into the Association. As a result membership increased remarkably and numbered some thousands.

## *Australia for Pakistanis*

### *Pakistan Community Services of Australia (PCS)*

Established in 2001 the Pakistan Community Services of Australia (PCS) was formed to promote Pakistani culture and heritage within the Sydney Pakistani community. Founded by Syed Atiq ul Hassan, he and his wife Surraya Hassan and other Pakistanis such as, Pervez Khan, Junaid Khan, Samiullah, Mufeed Rashid, Aziz Usmani, Kamran Qadri, Asif Siddiqui, Munawar Naqvi, Saleem Yousuf, and Shafiq Khan run this social organisation voluntarily.



*Executive Committee of Pakistan Community Services  
at the Pakistan Day Function in 2001*

On Tuesday the 14<sup>th</sup> of August 2001, the PCS organised the first Independence Day rally in Sydney. The aim was to celebrate Independence Day and promote the Pakistani community and its festivities to the general public. The Pakistani High Commissioner to Australia Khizar Hayat Khan Niazi was the chief guest at this historic event. The rally started at Perry Park Lakemba with people travelling by bus or car through the suburbs to Martin Place in the city, where the High Commissioner addressed the assembled Pakistanis.

The PCS holds various political demonstrations in support of Pakistan as issues arise. Each February they organize a rally in support of the right of the people of Kashmir to self-determination.

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### *Surraya Hassan*

Surraya Hassan has been deeply involved in the community for many years, organising various cultural and religious events with a particular emphasis on Pakistani women. Surraya is by nature a kind hearted and generous lady who loves helping people. She is a very patriotic Pakistani, a trait believed to have come from her father and uncles who were activists in the pro Pakistan movement. She organises many events all year round and is held in high regard by Pakistani women living in Sydney.



*Surraya Hassan reading a naat [15] at Eid Milad-un-Nabi function held in Lakemba, Sydney in 2001*

Surraya comes from a renowned family of Urdu poets, writers and religious scholars. Her grandfather on her father's side, Moulana Mohammad Saeed Ahmed Khan was a well know religious leader in Agra, India. Khan established an Islamic education centre, *Madarsa Darrul Islam*, in Agra, India.

Surraya inherited her social commitment from her family. Surraya's father Mohammad Younis Khan Akbarabadi died when Surraya was only nine years old. Her uncle Moulvi Mohammad Ismail Khan Aqil Akbarabadi who was an important Islamic scholar, a famous poet and a writer raised her. He wrote poetry (Naats) about the Prophet Mohammad (*PBUH*) some of which are still very popular. Aqil Akbarabadi had the honour of reading his poetry on the freedom movement of Pakistan to the Muslim League meeting held in Agra, India in 1945 when Mohammad Ali Jinnah, the founder of Pakistan, was the chief guest. After the reading he presented his poem to Jinnah. Aqil Akbarabadi was awarded many medals and awards from heads of States including the former Pakistani Prime Minister Nawaz Sharif and the former President Zia



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ul Haque. Aqil Akbarabadi's most famous publications were the popular magazine 'Faizan' being published in Karachi which he started in India in 1941 and 'Guldasta [11]' a collection of his written Naats. He organised Seerat-ul-Nabi [10] conferences in Karachi and was Imam at the Makka Masjid Mosque there. Surraya's other uncles were Azam Akbarabadi, Burq Akbarabadi and Ishaq Khan Alia Bismil Akbarabadi who were all renowned Urdu poets in India.

### *Chand Raat (Moon Light) Eid Festival*

In 1999, on *Eid-ul-Fitr*, Surraya Hassan organised the *Chaand Raat [12]* Eid Festival for Muslims at the Islamic Centre Chullora. Hundreds of people attended this unique event. Since then Surraya Hassan has been organising the festival annually under the banner of the Pakistan Community Services.

*Chand Raat* Eid Festival is a cultural rather than a religious celebration. The festival is a traditional annual event as celebrated at the eve of *Eid-ul-Fitr* in Pakistan. It is held at night like Pakistan's *Chand Raat*, which is an open market cum festival that starts in the evening and goes on late into the night.



*The ladies getting traditional henna design on their hands at Chand Raat Eid Festival*

### *Religious, Cultural and Social groups and their Activities*

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According to Surraya the aim of the *Chand Raat* Eid Festival is to promote Pakistani traditional Eid celebrations in multicultural Australia and among the younger Pakistani generation, particularly those born and raised in Australia. The festival is an opportunity for families to get together, do some Eid shopping and eat delicious foods from a variety of stalls. The Pakistani business community and individuals sell clothes, jewellery, henna, bangles, shoes, food, toys and many other things.

The festival also provides children's amusements and rides. The *Chand Raat* Festival has become a market for the business community to exhibit, promote and sell their products. In 2002, the Festival was held at Belmore Boys High School on Wednesday the 4<sup>th</sup> of December where a few thousands people attended until the small hours.

#### ***Arshad Nasim Butt***

Arshad Nasim Butt takes lot of interest in celebrating Pakistan's national days. He also been actively involved in the community for the last few years. Arshad is the chief organiser for a recently established a social organisation named 'Watan Dost' (Friend of Country). He has also worked for 'Overseas fortnightly' Urdu newspaper for about 2 years.

#### *Literary sittings and Urdu Mashairas (Poetry)*

In all societies language plays an integral role in keeping the past, present and

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future linked. It allows culture to be transferred from generation to generation. Urdu has a unique status as it is spoken by people without geographic cultural or religious boundaries. In the Indian subcontinent, Urdu is considered the identity of Muslims as its creation was linked to the earlier Muslims migrants' arrival in India from the Persian Gulf, Turkey and Arab lands.

Written Urdu is a mixture of Persian, Arabic and Sanskrit (Hindi), while spoken Urdu is similar to Hindi. Today, Urdu is spoken in every corner of the world and acts as a channel for global communication in much the same way as English does. Pakistan and India may be rivals since independence but Urdu has always kept the people of the subcontinent together. It is the national and official language of Pakistan and the main language between people from different parts of Pakistan. It is the second language for people from Punjab, Sind, Baloochistan and the Northern Western Frontier province, as well as for speakers of Siraiki, Potohari, Rajithani, Kuchchi, and Memoni. Urdu is the bridge between many ethnic communities in Pakistan.

In Australia, Urdu plays an important role in keeping the people from the subcontinent cohesive; more importantly for Pakistanis it is part of their national identity.

According to the 2001 Australian census, 12,111 people have Urdu as their first language. However, the figure is likely to be much higher for those who understand, speak or write Urdu as their second language. The regular flow of immigrants who could speak or understand Urdu started in the 1970's. Ten years later, homesick speakers of the language came together to bring to light the beauty of Urdu in poetry.

The first Urdu Mushaira was arranged at the house of Dr. Badar Qadri in Sydney in the early 1970's. The late Dr Mahmood Ali and his wife Kaneez Fatima were the force behind the first Urdu meetings. Participants revived the charm of the poetry by reciting examples of great poets' works. In those early days, Mateen Abbas published the first Urdu newspaper, Ghalib.

Dr. Mahmood a graduate from Osmani University with degrees in Urdu

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literature was another literary fellow dedicated to promoting Urdu in Sydney.

Over time, there were more frequent Mushaira (poetry) sittings in Sydney. Friends of Urdu, under the guidance of the late Dr. Ali and Kaneez Fatima established a literary society of Urdu, named *Anjum Tarqiyat-Urdu* (society for the promotion of Urdu). Kaneez took on the great task of publishing the magazine of the society.

Then in late 1980s, the annual Mushaira functions started to invite local poets. In 1989, the late Zamir Jafri, famous poet and writer, happened to visit Sydney. It was the first Sydney Mushaira honoured by the presence of a poet of such stature. Zamir's visit stimulated a lot of interest in literary activity among lovers of Urdu.



*World renowned Urdu poet Ahmed Faraz (in the middle) presiding a Mushaira with local Urdu poets in Sydney in 1995*

Later the same year, a new face appeared at the gatherings, Ashraf Shad, who was newly arrived in Sydney. He joined SBS Urdu radio program as a

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regular weekly radio presenter replacing Salah uddind.

### *Urdu Society of Australia*

In 1995, the Urdu Society of Australia was established, with the aim of promoting Urdu in Australia. Dr. Shabbir Haider, Kaneez Fatima Kiran, Ashraf Shad, Syed Ghulam Abbas Gillani, Dr. Kauser Jamal, Dr Kaneez Fatima Shad, Saeed Ahmed Khan, Arshad Saeed, Arif Hayaat Qureshi, Khwaja Hamid Saliq, Athar Khan, Nasim Haider, Sadiq Arif and Syed Shuja-uddin Atif were the founding members.

The same year the Society organized its first international Mushaira. Internationally famous poet Ahmad Faraz was invited to participate. The Society gained overwhelming support from Urdu-lovers, and a decision was taken to make the international Mushaira an annual event. In the past eight years, the Society has invited many poets from Pakistan and India including the late Qateel Shafai, Himayat Ali Shayr, Anwar Masood, Iftikhar Arif, Zakia Ghazal, Naqash Kazmi, Manzar Bhopali, Saghir Khayami, *Mazahia* Shayr Ghaus,



*Famous Urdu poet Himayat Ali Shayr (2<sup>nd</sup> to right)  
presiding a Mushaira in Sydney*

Mohi-uddin alia *Kha-Makha*, Amjad Islam Amjad, Qasim Pirzada and Nazar Amrohvi.

### *Religious, Cultural and Social groups and their Activities*

The Urdu Society makes special efforts to organize Mushairas in other major cities, including Wollongong, Canberra, Newcastle, Melbourne, and Brisbane. It participates in international literary conferences which present the Urdu language to an international audience. Local Urdu poets are hopeful of publishing an English translation of their work in international magazines.

The book 'Shauray-Australia' [13] (*Poets from Australia*) has been published which details the work of the Urdu Society of Australia. Today, there are a number of well-known Urdu poets and writers living in Sydney such as Om Krishan Rahat. There are also some new faces like Najam Sibtain Hasani, Arshad Saeed, Dr. Kausar Jamal and Saeed Khan.

### *Political Activities*

The army has ruled Pakistan for most of its history yet Pakistanis are very political minded people. They hold strong views about political parties and their leaders in Pakistan. Even as they struggle to settle into a new country, Pakistanis take a close interest in and like to maintain their affiliation with the political parties in Pakistan. Pakistanis have not yet penetrated into Australian politics except as ordinary Members of the Liberal or Labor Party.

The major political parties in Pakistan are the Pakistan Muslim League (PML), the Pakistan Peoples Party (PPP) and the Muhajir / Mutehida Qoumi Movement (MQM). Supporters of these parties run the local branches in Australia which operate more as social rather than political forums. These groups take part in the social affairs of the Pakistani community.

Pakistan Peoples Party and Pakistan Muslim League are the two political pillars in Pakistan. The leaders of both parties, Benazir Bhutto and Nawaz Sharif have been Prime Minister of Pakistan. Both PPP and PML have representatives within the Pakistani community in Sydney.

### *Pakistan Muslim League (PML)*

Pakistan was created under Pakistan Muslim League. The party was united

### *Australia for Pakistanis*

until the founder of Pakistan Mohammad Ali Jinnah remained the President of the party. After the death of Mohammad Ali Jinnah and over time PML has been divided into many splinter groups due to political differences among the leadership. Some of the different groups are: the Pakistan Muslim League (Quaide-e-Azam Group [14]), the Pakistan Muslim League (Junejo Group), the Pakistan Muslim League (Nawaz Group) and a few others. Their corresponding representation can also be seen in the Pakistani community in Sydney. Though Pakistan Muslim League (Q) is running the government in Pakistan presently and it is backed by the President Musharraf yet Pakistan Muslim League (N) still has a strong hold in Pakistani politics.

#### *Pakistan Muslim League (Nawaz Group)*

In September 2003, a group of young Pakistanis from the Pakistani Muslim League in Sydney have announced the formation of Pakistan Muslim League (Nawaz Group) of Australia. Mohammed Shoaib Hanif is the President and Hafiz Shahid Iqbal is the General Secretary of its executive committee. The party's objective is to represent the PML (N) of Pakistan and work with the Pakistani community on social and welfare issues.

#### *Pakistan Peoples Party (PPP)*

In 1980 Mustafa Choudhry established the Australian branch of the Pakistan Peoples Party with Sher Afzal Khan who was its first President. At this time, the army was ruling Pakistan and Zia ul Haque was the head of state. The PPP Australia held many functions promoting the restoration of democracy, and protesting against military rule. In the late 1990's Mustafa Choudhry welcomed Nusrat Bhutto, the wife of the former Pakistani Prime Minister to Sydney. He met with the then Australian Prime Minister Paul Keating to propose the visit of President Benazir Bhutto to Australia. In September 2003, Asif Khan was elected the President of Pakistan Peoples Party of Australia with the new members of the executive committee.

#### *Kashmir Council of Australia*





## Australia for Pakistanis

anic Verses'. Muslims in Australia were also showing their anger against the author.

Javed Choudhry is the editor of Urdu Newspaper 'Awaz fortnightly'. In 1989 Javed was the Vice President of Pakistan Association of Australia and the owner of the famous Pakistani restaurant in Sydney called 'Pakistani Restaurant'.

On 9<sup>th</sup> March 1993, Jana Wendt interviewed Javed Choudhry in relation to Rushdie's issue on Channel 9's program 'A Current Affair'. During the interview, Javed threatened to kill Salman Rushdie. He gave the Australian Government an ultimatum: direct all bookstores to remove the controversial book within forty-eight hours. He appeared on channel nine on three consecutive nights. Javed was kept at the International Hotel and told to stay there so the other journalists could not interview him. He was arrested by special branch police from channel 9's studio and charged with making public threats over the sale of the book. Javed Choudhry was in the lead stories in almost all the mainstream Australian press.

**SECURITY ALERT FOR 'SATANIC' ACCUSED**  
*The Australian 5/4/1989*

**THE COURTS**  
**Security tightened for 'Rushdie threat' hearing**

A MUSLIM fundamentalist who allegedly made a public threat over the sale of the controversial Salman Rushdie novel, *The Satanic Verses*, appeared in a Sydney court yesterday amid tight security.

Chaudry Mohammad-Javed, 34, from Castleberry in Sydney's east-west, who works under the name of Javed Choudhry, was arrested by Special Branch police early last month.

More than 20 police, including members of the Federal Road Squad, the Tactical Response Group, Special Branch and local officers, surrounded North Sydney Local Court for yesterday's brief hearing.

Magistrate Mr Roger Davey was told by Police Prosecutor Sergeant Casella that Chaudry intended pleading not guilty to the charge of making a statement of false representation and threatening a person or property.



Javed Choudhry

Last month he allegedly gave PEN-ULT BOOKS Australia Ltd a 48-hour warning to remove all copies of *The Satanic Verses*. He later allegedly withdrew the threat during a television interview.

Mr Davey approved the matter in Sydney's Central Local Court on April 24 for (1989), the allowed conditional bail to continue.

A MUSLIM man arrested over public threats concerning the sale of the novel *The Satanic Verses* today appeared in court amid massive security.

Chaudry Mohammad Javed, also known as Javed Choudhry, was charged on March 8 this year with making a statement of false representation and threatening a person or property.

Today more than 20 police, including members of the Federal Road Squad, the Tactical Response Group and Special Branch surrounded North Sydney Local Court for the brief hearing.

People entering the court were quizzed by police and subjected to a metal detector test.

Magistrate Roger Davey was told by police prosecutor Sergeant Casella that Javed intended pleading not guilty.



### *Religious, Cultural and Social groups and their Activities*

Javed was released on bail but was committed to stand trial and faced the possibility of spending up to five years in jail. According to Javed, during the trial he lost his business. He received almost daily threats that forced him to close his restaurant in 1990. His case ran for three years until April 9, 1992, when the charges against him were dropped, he emerged from Central District Court Sydney victorious. While awaiting trial, he had to report to police every week and was not allowed to leave the country.

According to Javed, he has no regrets whatsoever because as a Muslim he felt he must do whatever he could to defend his religion. He said he has always respected Australian law and has made many Australian friends in his more than thirty years of life in Sydney.

Javed Choudhry was born in 1957 in Okara, Punjab Pakistan. According to Javed, his father, Choudhry Abdul Aziz came to Australia in 1938 and stayed in Lismore until 1946. He then returned to Jallendar and from there moved to Pakistan in 1947 during Partition. In 1965 Choudhry Abdul Aziz returned to Sydney and lived in Glebe near the city until he died in 1997.



*Javed Choudhry with his father  
Choudhry Abdul Aziz in 1984*

Javed Choudhry came to Australia first time in 1964, and stayed in Sydney about a year. In 1972 he came back and settled permanently in Sydney. Javed

*Australia for Pakistanis*



*Javed's restaurant, 'Pakistani Restaurant' in Canterbury NSW in 1989. The restaurant is claimed to be the first Pakistani restaurant in Sydney*

has been running a community radio program in Urdu since 1997, and a fortnightly Urdu newspaper called 'Awaz Fortnightly' since 1998. He started a new Pakistani restaurant called 'Jinnah Restaurant' in Marrickville NSW that he has been running successfully.

## **Wollongong**

Wollongong is a beautiful city situated on the south coast of NSW about 100km from Sydney.



*Members of the Pakistani community in Wollongong in 1994*

According to Dr. Shabbir Haider a well-known poet and physician, when he arrived in Wollongong in 1971 there was only one Pakistani family settled in the area. The late Hashmet Khan and his family were traditional Pakistanis, living with the strong cultural ties and values of their homeland. Later more Muslim families from Pakistan, India, East Africa, and Fiji settled in Wollongong. They had in common their Islamic faith, and Urdu as their means of communication. Today, there are seventy to eighty Pakistani families in Wollongong. They all know each other well and are like a large family.

Formed in 1990 the Pakistan Association of Wollongong is actively involved in the small Pakistani community in Wollongong. The Association provides social services to its community, hosting Pakistan National day celebrations, Eid

### *Australia for Pakistanis*

functions, wedding anniversaries, and memorial days for deceased members, Quran Khawnis, Mushairas and other religious, cultural and sporting events. International students from Pakistan enrolled at the University of Wollongong have also become members of the Association.

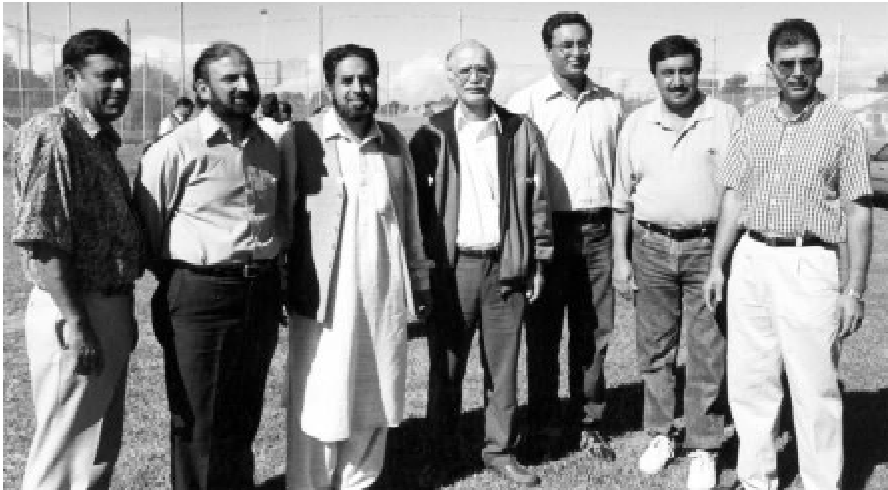
In the early 1990's, the Association acquired an old community hall in Towradgi – a town in Wollongong. The building was ordinary and very run down. They raised some money and then negotiated with Wollongong Council, who gave them a grant. The old building was demolished and a new facility built in 1992. The establishment of their own community hall has strengthened the ties in the community.

The building of the community centre is a major achievement for such a small community with limited resources. Despite their numbers, they generously host to visiting sports stars, politicians and government heads from Pakistan.



*Towradgi (Pakistani) Community Hall in Wollongong*

*Religious, Cultural and Social groups and their Activities*



*Active members of the Pakistan Association of Wollongong*



*Pakistanis in Wollongong celebrating Independence Day of Pakistan*

## *Australia for Pakistanis*

### *Dr. Shabbir Haider*

Generally the physicians are not found taking interest in poetry, literature or other type of socialisation due to their full time professional commitment but Dr. Shabbir Haider is among those odds who equally spend time in his profession, literary and social activities. He is a medical practitioner, an intellectual, a poet, a writer and an impressive speaker. His extraordinary talents do not surprise those who know him, as he is a nephew of the legendary Urdu poet Zameer Jaferry. Dr. Shabbir Haider's



*Dr. Shabbir Haider*

poetry is as popular in Australia as it is in Pakistan and internationally. He is regularly invited to poetry readings in Pakistan and other countries. Being the President of Urdu society of Australia, Dr. Shabbir often organises literary and poetry events in Wollongong.

Dr. Haider came to Sydney in November 1971 and has lived in Wollongong for the last thirty years. Today, he is an important member of the Pakistani and Muslim community. He served as a leading member of Islamic Society of Illawarra from 1972 to 1978. He is a past secretary of the Pakistan Association of Wollongong. He has been involved in Muhammadi Welfare Association Sydney since its foundation in 1979. This Association represents Muslim communities especially those of the *Shia* sect from Pakistan, India, East Africa, and other Muslim countries.

## *Religious, Cultural and Social groups and their Activities*

### *Ghulam Mustafa Choudhry*

On 7<sup>th</sup> of April 1979, Ghulam Mustafa Choudhry came to Australia to further his education. He completed his M.A (Hons) in Economic Geography at University of Wollongong in 1981. Today, he is known as a dedicated member of the Pakistani communities in both Wollongong and Sydney.

He came from a small city Sahiwal in Punjab. Before coming to Australia, he was a lecturer with Allama Iqbal Open University. His father Choudhry Rashid was the member of Punjab Assembly in 1993 representing the Pakistan Peoples Party. In 1980, he married a Pakistani woman, Lubna who, as a fashion designer worked with him side by side to make their



*Ghulam Mustafa Choudhry*

clothing business a success. Today, Mustafa, Lubna and their four sons run a Wollongong-based factory producing tailor-made dresses for schools and companies under Choudhry Fashions.

Mustafa's achievements are well known. He was one of the founders of the Muslims Students Federation at the University of Wollongong and served as its President. In 1990 he was involved in the establishment of Pakistan Association of Wollongong along with people like Dr. Shabbir Haider, Dr. Shafqat Mehmood, Riaz Malik, Shahbaz Khan, Dr. Munir Hussain, Rashid Khan, Dr. Sultan Ali and Tahir Malik. In 1992 as a member of the executive committee of the Pakistan Association of Wollongong he was involved in the construction of the Pakistani (Towradgi) Community Hall. Mustafa is the current President of Pakistan Association of Wollongong.



*Australia for Pakistanis*

*Riaz Hussain Malik*

In addition to his contribution to the welfare of the community, Riaz Hussain Malik has been actively involved in the social activities of Pakistanis living in Sydney and Wollongong for the last twenty years.

Riaz Malik is a very patriotic Pakistani who takes great interest in Pakistani issues. He has been associated with Pakistan Association of Australia (Sydney) and the Pakistan Association of Wollongong for many years. He attends all the social, national and religious events in Sydney and Wollongong and always works to bring the community together. Whenever there are visiting dignitaries, politicians or sportspeople in Australia, Malik generously welcomes them by arranging lunch or dinner parties. He is a representative of Edhi International of Pakistan – a welfare organisation.

*Religious, Cultural and Social groups and their Activities*

## **Melbourne**

According to the 2001 census of Australian Bureau of Statistics there were 2694 Pakistanis in Melbourne. This small number means that, unlike Sydney, there is not as much variety in social activities. There are also fewer social, religious, cultural groups than in Sydney. In Melbourne the community is more spread out and so it lacks the cohesion found in other places.

### *Pakistan Australia Association*

According to Dr. Abdul Khaliq Kazi, the Pakistan Australia Association established in 1959 is the oldest forum for Pakistanis in Australia. In 1961 when Dr. Kazi came to Melbourne, Jalal Deen was secretary.



*From left to right: Arshad Bhatti President PAA (Melbourne), K H Niazi former HC Pakistan and Aslam Choudhry a Pakistani journalist and an active community member at the farewell party to Niazi in 2003*

### *Australia for Pakistanis*

In those days, its main activities were welcoming Pakistani official visitors such as ministers, diplomats and sportsmen, and celebrating Pakistan Day and Eid functions. The majority of Pakistanis at that time were those who came as students through the Colombo Plan. Dr. Kazi served the association as President for about ten years, until 1987.

Dr. Kazi, who has a PhD in Arabic and Islamic studies, is a highly renowned Muslim scholar in Australia. From 1961 until 1992, he worked for the University of Melbourne in the Department of Middle Eastern Studies and Asian Languages, teaching Arabic and Islamic Studies.

In 1963, Dr. Kazi called the first meeting of Islamic societies and groups from Victoria, New South Wales, and South Australia. He chaired the meeting and helped found the Australian Federation of Islamic Societies, whose structure was modified ten years later to become the Australian Federation of Islamic



*Andrew Wiles manager finance Cricket Australia presenting cricket bat to former Pakistani High Commissioner K H Niazi in Melbourne in 2003*

### *Religious, Cultural and Social groups and their Activities*

Councils. In 1990 he founded and was Chairman of the Islamic Coordinating Council of Victoria. He was also involved in establishment of the King Khalid Islamic College in Melbourne.

Dr. Kazi has received many awards in his career including the Philia Award in 1997 from the World Conference of Religions for Peace, for his contribution to harmony between religious communities in Australia. Same year the Forum for Australian Muslim Professionals acknowledged also him for his services to Islam in Australia.

#### *Pakistan Cultural Association*

In 1989 The Pakistan Cultural Association was established with Javed Butt as its first President. The Association hosts social and cultural gatherings and functions on the national days of Pakistan.

Many individuals have provided their services voluntarily to the Pakistani community in Melbourne. Some of the more prominent names are Sadiqullah Khan from the Northern Frontier province of Pakistan who came to Geelong as a student of textile technology in 1959 and settled in Melbourne. Mr. Khan was also involved with the Pakistan Australia Association in 1963.

Dr. Shabbir Tariq migrated to Melbourne in about 1969 and worked as lecturer in Chemistry for La Trobe University. He was secretary of the Pakistan Australia Association in the late 1970s. In 1997 he retired from La Trobe and has taken up a position at the University of Sabah in Malaysia. In 1973 Mr. Abdul Rauf Siddiqui migrated from Karachi and became a teacher in a state school in Victoria. He contributed extensively to the activities of Pakistani community. He became the Chairman of the Islamic Council of Victoria, a parent body of the local Islamic Societies of Victoria. He also contributed a great deal to the Pakistan Australia Association. He died in 1990 from cancer.

Pakistan cultural association takes part in carnivals and festivals such as Moomba festival which is a famous multicultural event held every year in

*Australia for Pakistanis*

March. The festival lasts 11 days and ends with a huge parade of floats through the city streets on the Labour Day public holiday.



*Pakistanis taking part in the Moomba Festival*

## *Religious, Cultural and Social groups and their Activities*

### Religious activities

#### *United Muslim Migrants Association*

The United Muslim Migrants Association, established in the mid 1980's is the only religious organization representing the Muslims of Melbourne. It is more famous by its acronym **UMMA**. Two former Saudi Arabian ministers, Shaikh Zaki Yamani and Dr. Abdul Aziz Al-Khuwaiter, donated funds for the purchase of the UMMA Centre.

The UMMA centre is open to all Muslims but most members are from Pakistan and India. Many non-Pakistanis, particularly those living in the neighbourhood, regularly attend pray and participate in most of its religious functions. UMMA members are continuously informed about events through e-mail and the UMMA website.

The Imam of the mosque is Maulana Gul Saeed Shah, a graduate from Pakistan who spent many years at various Arab Universities. Mr. Abdus Samad Mahkri is the Chairman, Manzoor Mian is the Vice Chairman, Mohammad Hanif is the Secretary, Mohammad Aslam Khan is the Treasure and Abdul Waheed Khan, Ameen Mohammad, Farooq Javeed, Maqsood Dhedhy and Tahir Hashmi are the members of the executive of UMMA.



*Recently built Faulkner Mosque in Melbourne*

## *Australia for Pakistanis*

### **Adelaide (South Australia)**

South Australia has a unique importance in the history of Pakistani Australians, as the first migrants, cameleers, settled there. As stated in earlier chapters, they built Australia's first mosque in Marree in 1861.

### ***Religious Activities***

Marree Mosque was the largest and according to one observer perhaps the coolest building in the town. George Farwell visiting the mosque in 1948 writes:

“Its plain corrugated iron roof did not seem promising, but in closer view there was a pleasant atmosphere in its pise (sic) walls and a shadowy verandah. In front of it was a tamped earth pit reinforced with timber, where the ritual ablutions were once made. There were two or three straggly date palms nearby, and a wooden bench upon which we sat to remove our shoes. Inside it was dark till Bejah opened one of the silver painted lattice windows. A shaft of sunlight lit up cool blue walls and gum mats on the floor. There was a beautiful little prayer mat, with the design of a mosque worked on it. On the walls hung four coloured prints, depicting holy scenes-including one of the spires of Mecca. Upon a low stool in an alcove facing earth was the Koran, carefully wrapped in coloured silk, and beside it an ordinary household kerosene lamp. From the ceiling were suspended two more elaborating lamps, one of china, upon another wall was a bunch of emu's feathers. The mosque at Marree even in the least busy times had forty to fifty Muslims praying in it.

Most of the records say that the cameleers lived a quiet, industrious and inconspicuous life. Considering the nature of their work, their meagre income and their devotion to their religion it is difficult to imagine their indulgence in any type of fun and entertainment. Even their settlements were usually on the outskirts of inland towns. Stores, hotels and other signs of social activities existed where white communities lived; on the sides where the cameleers lived there were only thatched unassuming houses and a mosque. The mosques even on those days provided them solace, comfort and relaxation. It was a meeting place, place of prayer, and on occasion a place of rest too.

## *Religious, Cultural and Social groups and their Activities*

### *Adelaide Mosque*

The Adelaide Mosque, situated between Gilbert and Sturt Streets, was built between 1888 and early 1890 by Muslim cameleers. It is the main Mosque, where today about 300 to 400 attend Friday Prayer. The Park Holme Mosque in Marion Road was developed in the early 1980' and is also a main Mosque with a significant numbers of attendees.

Haji Mullah Mairban (Mihreban) bought the land for the Adelaide Mosque. For some reason the land was mortgaged and the mortgagee sold the plot. Abd al Wadi, the famous cameleer of that time, came to the rescuet. He bought the land and bequeathed it for building a mosque. Since then the mosque has had a central role in the life of the Muslim community of the city. Initially a modest building, it was built at the cost of four hundred and fifty pounds. In 1903 four minarets were added at a cost of two hundred and fifty pounds.



*A Group Pakistanis after Eid [2] prayers  
at the Adelaide Mosque on 6<sup>th</sup> of May 1989*



### *Australia for Pakistanis*

One of its minarets unfortunately collapsed a few years back and is still waiting renovation.

The mosques were the meeting places of the early Muslim settlers in the nineteenth and twentieth centuries. Most of the Muslims used to gather here. Two rooms were built adjacent to the Mosque that provided lodging for Muslim visitors in Adelaide.

At one stage in the late 1940's, it was reported that only two Muslims were left in Adelaide to pray. The mosque fell on hard times until the 1950's when it was re-opened by the new migrants from Bosnia, Albania and Turkey. The late Imam Skaka from Bosnia gave a lot of his time to the maintenance of the mosque. A Pakistani, Choudhry Ashraf, is now in charge of its up keep. There are plans to upgrade the Little Gilbert Street Mosque whose importance has increased because of its location in the centre of the city. On Friday and Eid prayers it presents a remarkable portrait of multicultural humanity. The Adelaide mosque is maintained by the Islamic Society of South Australia.

### *Marion Mosque*

This mosque is located in the southern part of Adelaide. In early 1978-79, the property of existing Marion mosque was purchased as an offshoot of Adelaide Islamic Society for use as a gym for Muslim youth. Later some complications and controversy arose between a few individuals and a new mosque came into being. There is a library on Islamic literature on the premises and classes in Arabic and Islamic education are held there.

### *Wandana Mosque*

Wandana Mosque is maintained by the Islamic society of South Australia. It serves the Muslim population in the East and North of Adelaide. The property was purchased in the early 1990s and the Mosque started functioning in 1993. Its present Imam is from Xingjian and was trained in Pakistan. He can speak good Urdu. A sub-committee of this mosque started a project of an Islamic School. The school was finally established in the Woodville area of Adelaide,

### *Religious, Cultural and Social groups and their Activities*

and is known as Islamic College of South Australia. It is flourishing and Muslim children and children of other faiths are studying there.

#### *Al-Khalil Mosque*

Al-Khalik Mosque is very beautifully designed and it embellishes Woodville, the suburb where it is situated. Mr Shaheen, a Palestinian businessman, decided to pay tribute to his adopted land by building the mosque which was completed in November 1998. It was formerly inaugurated in the presence of dignitaries, politicians, businessmen, intellectuals, foreign ambassadors, and locals. The Mosque has the capacity for a thousand people to pray, with a separate area for women. On every Eid ul Fitr and Eid ul Mr. Shaheen provides Azha a special feast.

The Mosque also has a library of Islamic books, classes in Arabic and lectures on Islam. The management has sessions for Muslims and non-Muslims to promote better understanding and harmony among people of different faiths. There are two religious leaders (Imam), one from Egypt and the other from Lebanon. As well as conducting the prayer they also facilitate the understanding of Islam among new comers and non-Muslims. The Mosque also has a funeral parlour, and facilities to bury Muslims according to Islamic rites.

#### *Social Activities*

Pakistanis are few in numbers in South Australia. According to the 2001 census of Australian Bureau of Statistics, there were only 341. They are scattered throughout the metropolitan area of the capital.

The Pakistanis who settled in South Australia in the early days of migration did some pioneering work but were limited in their social interaction with the local community. Except for meetings in the mosque and coming together during Ramadan and Eid, they had very few other activities. They never formed any formal organization that could create a meaningful dialogue with the host society. With the coming of Pakistani students, some Australians became interested in Pakistan culture, history and people. A need was felt

### *Australia for Pakistanis*

among Pakistani students to find a forum to meet, socialize and invite Australians to share their views and meals.

In 1962 Dr. Ashfaq Ahmed came to Sydney under the Colombo Plan and moved to Adelaide in 1965 to work at the Royal Adelaide Hospital. In consultation with some post graduate students he decided to start a Pakistani association. It finally came into existence in 1967 and was known as Australian-Pakistani Association. Dr. Ahmed was its first President and the Secretary was Saber Shah Aurangzai. Mr. Aurangzai later joined the armed forces and left Adelaide. There was considerable interest in Pakistan at that time. There were regular gatherings where Pakistani students and Australians shared meals and ideas. Pakistani Independence Day, Eid celebrations and outdoor picnics were organized with Australian friends attending. A regular visitor and well-wisher was Mr. Dick Withington, a teacher in Rosterevor High School. He took a keen interest in the Association and Pakistani activities and was its second President.

The Australian-Pakistani Association flourished for some time but fell into hard time during the civil war in former East Pakistan which became Bangladesh in December 1971. The Association was still functional, but its directions were not quite clear. It continued to operate but its activities were curtailed. Mr. Jamal Minhas carried out the duty of the President in an informal way for quite sometime and the Association remained in name only.

The Pakistani community did not feel the need to form a fresh association or revive the old one during 1980's. The reason was perhaps the paucity of the Pakistani community in Adelaide even in mid 1980s. Even in 1986, Pakistanis living in South Australia were not more than seven or eight families. There were of course some post-graduate Pakistani students.

In 1985 Ms. Roshan Farooque and Mr. Khalid Farooqui revived the Pakistani Association. Mr. Shamim Noori was the first President. The association's membership includes East Pakistani South Australians who immigrated to Australia before the 1971 creation of Bangladesh.

*Religious, Cultural and Social groups and their Activities*



*Pakistani children performing at Independence day function*

### *Australia for Pakistanis*

From 1987 to 1993 many interesting changes occurred in the Association. It was agreed that it should be exposed to the wider Australian community. Dr. Mubashar Ahmed, Shahid Naqvi, Dr Abul K M Farooque, Khalid Farooqui, Naem Mahmud and Yasmin Mahmud were instrumental in establishing the Urdu school. The first class was held at Ascot Park Primary School on Saturday 15 October 1988 with thirty students. The first Principal of the School was Ms. Roshan Farooque.

Another interesting issue among the community was the name of the Association. Many non-Pakistanis were not comfortable with the name. Some Pakistanis with non-Pakistani spouses were also keen for a change. In 1991, it became the Pakistan-Australian Association of South Australia. This was to clarify the association's role as both a cultural and friendship society, open to those of Pakistani descent and those with an interest in Pakistani culture.

In 1993 the membership of the association was twenty-three families and sixteen individuals. Its members included Pakistani South Australians, non-Pakistanis who had either lived in or visited Pakistan, and Pakistani students living in South Australia while studying.

The association is currently looking for permanent premises. Their meetings are held at the house of any member of the executive committee. For larger gatherings, they hire rooms at the Marion Community Centre. The association often entertains visiting Pakistani sportspeople, musicians and academics at the centre. Pakistan Day, Independence Day, Eid ul Fitr and Eid ul Azha are also celebrated at Marion.

### *Dr. Abul K M Farooque*

In 1968 Dr. Farooque came to Canberra to do his PhD in Asian Civilization. In 1971 he moved to Adelaide and started his teaching career in Australia. He has written many books and articles in both Urdu and English. His Book '*Roads and Communications in Mughal India*' was well received in scholarly circles. He has written short stories and literary articles for a variety of journals. Besides being the President of Pakistan-Australian Association of

### *Religious, Cultural and Social groups and their Activities*

South Australia, he has been the President of Multifaith Association of South Australia.

At present, Dr. Farooque is the President and the founding member of a musical Association "Rasik Ranjani." His wife, Roshan Farooque is a poet and has been involved in the Urdu School in Adelaide. She is Vice-President of the Muslim Women's Association of South Australia. Dr. Farooque and Mrs. Roshan Farooque have two sons who are IT Engineers.



*Dr. Abul K.M. Farooque*

#### *Dr. Ashfaque Ahmed*

One of the first Pakistanis to settle in South Australia is Dr Ashfaque Ahmed. Dr Ahmed was born in Calcutta and completed his Medical degree at Calcutta Medical College. In early 1950 he migrated to Pakistan. In 1962 he came to Sydney under the Colombo Plan to further his medical training. In 1965 he came to Adelaide to work as a radiologist at Royal Adelaide Hospital where he is a leading Specialist in cancer treatment. He was a founding member of the Australian-Pakistani Association in 1967 and has always been involved with the community of South Australia. He also has played an important role in the Islamic Society of South Australia. He is married with two children. He is retired now but continues to take a keen interest in Islamic and Pakistani Affairs.

#### *Ashraf Choudhry*

In 1973 Ashraf Choudhry former wrestler who represented Pakistan in the 1956 Olympics visited Adelaide with his eldest son. In 1974 he and his family settled in Adelaide. Mr. Choudhry has been involved in Pakistani and Muslim

### *Australia for Pakistanis*

community affairs for a long time. He is the Secretary of the Adelaide Islamic Society.

#### *Dr. Seraj al Haq*

Among the first Pakistani settlers in Adelaide is Dr Seraj al Haq. In 1972 he arrived from Campbellpur (Attock) and started his medical practice in Port Lincoln before moving back to Adelaide in 1986. He is the first Pakistani doctor practicing in South Australia. Since his arrival in Adelaide he has been involved in the Pakistani Association and is its present President.

#### *Professor Riaz Hassan*

Riaz Hassan originally from Faisalabad, came from Singapore to teach Sociology at Flinders University. His work on suicide in high-rise buildings in Singapore is quite well known. He has written extensively on Pakistan and Islamization. His recent book 'Faith Lines' has been enthusiastically received in scholarly circles and he is currently working on its second volume. He is a consultant for many corporate bodies. His lectures on Islam and similar topics are popular. He is a member of Pakistan-Australian Association and a keen supporter of all its activities. His wife is a dentist and they have two children.

#### *Dr. Muneer Ahmed Abid*

Dr. Muneer is a botanist who came to Australia in early 1972 as a postgraduate student. After completing his education he was employed in the Botanical Gardens of Adelaide. He has just retired from a senior position.

#### *Shahid Naqvi*

Shahid Naqvi is an interesting character. He is involved in many associations and organization, including the Freemasons. He is the treasurer of Pakistan Association of South Australia. He is a poet and recites his poem in '*Tarannum*' (Melody). He is often invited to Melbourne and Sydney for Muharram [23] and Majlis [24]. He is retired and live with his wife and two children.

### ***Brisbane and Gold Coast (Queensland)***

The Pakistanis in Queensland are not in large volume but they are very well established. The Deen and Rain (derived from Arain) are oldest and well settled families in Queensland which have historical roots with Pakistan. However, most of the people from Deen and Rain families have been much absorbed in Australian society. They lost their language, culture and in some cases their religion as well. As described in the earlier chapter Fazel Deen was the pioneer in Deen family.

### ***Religious Activities***

#### ***Brisbane (Holland Park) Mosque***

The Brisbane (Holland Park) Mosque was built in 1908. The Deen brothers were the first people who took part in the construction of the mosque, and there were few Afghanis also involved. The existing mosque area was the property of the Muslims. This is the largest mosque in Queensland recently



*The Brisbane (Holland Park) Mosque in 2003*



### *Australia for Pakistanis*

the remaining work of the mosque has been completed. There are about five to six hundred people who attend the Friday congregation prayer. The mosque is also a main centre of Tablighee Jamaat (*Muslim missionary groups*). According to the Imam of the Mosque, there may be about 12 thousand Muslims in Brisbane and its surroundings where about 500 would be Pakistanis.

### *Gold Coast Mosque*

Gold Coast Mosque is situated at 144 Allied Drive Arundel, Gold Coast Queensland. The Mosque is run under the Islamic Society of Gold Coast which was established in 1984. The Muslim family that settled in the area in the early 1930's felt the necessity to have an Islamic centre to practice their Islamic faith. The construction work of the Mosque was commenced in April 1994. Prior to the construction there was only one hall for prayer. The Mosque was completed in June 1996. The entire project costed A\$1million. The funds were provided by individual generous Muslims from overseas, Australia and from donations from the Muslim community. No grant or financial assistance in any shape was obtained from the Australian Government. Particularly, according to the Imam of the Mosque, one Malaysian and two Middle Eastern (from Dubai UAE) businessmen played a vital role making the funds available. The Malaysian businessman provided A\$500,000 while each businessman from Dubai provided A\$100,000. So, this great contribution of A\$700,000 made the Mosque's project possible.

In addition to the prayer hall, the mosque contains a separate hall for ladies, an administration office, Imam's office and classrooms for Islamic School. The society is also running an Islamic School in the Mosque premises. The classrooms are fully equipped with the modern needs of the education. At present, there are 55 students. They are taught reading/understanding Quran with Tajweed, memorising Surahs and general Islamic studies.

Syed Asadullah Tariq, known as Imam Tariq, is the Imam of the Mosque. After arriving from England in 1995 he joined the Gold Coast Mosque. According to Imam Tariq, Haji Hassan, Fazel Ihahi, Haji Maho, Haji Aslam Nabi, Dr. Abu Bakar Shokia, Sultan Deen, Habib Deen are those senior Muslims

*Religious, Cultural and Social groups and their Activities*

who put remarkable contributions in the development of this huge project. Haji Aslam Nabi and Haji Hassan's father Haji Ghoas, initially, got the approval of the land from the council. Particularly, Haji Hassan Goss whose actual surname is Ghoas has made contributions for a long time in the development of the entire Mosque project. His grandfather Ghoas Mohammad



*Gold Coast Mosque in 2003*



*Gold Coast Mosque library situated within premises of the Mosque*

### *Australia for Pakistanis*

came from Pakistan to Australia. All the machinery and the labour in the construction of the building were provided by the Deen family (Sultan Deen and Habib Deen) free of charge which otherwise it would have cost up to \$78,000. There is a social gathering on every Friday night in the Mosque in which families bring home cooked food. The organisers conduct lectures on Islamic, social and community issues after the lectures they enjoy dinner together. Gold Coast Mosque has the honour of welcoming large Muslim visitors during the year.

### *Social Activities*

Unlike Sydney, most of the Pakistanis in Queensland are high-status businessmen or professionals. According to the 2001 census of the Australian Bureau of Statistics there were 1050 Pakistanis in Queensland.

According to Javed Rahman; the General Secretary of Pakistan Australian Cultural Association (PACA), the association is the uniform platform for Pakistanis. It was established in 1983. Initially, there were only 20 members in Brisbane now the association has about 140 to 150 members. The Pakistanis who do not hold the membership also take part in the activities organised by the PACA. The association mainly focuses on promoting and retaining Pakistani culture among the Pakistanis. The Association arranges, at least 4 functions in the year that is to celebrate Independence Day of Pakistan, Pakistan Day and dinners on Eid-ul-Fitr and Eid-ul-Azha. PACA also provides help to new migrants in settling down in Queensland. Mr. Manzoor ul Haq is the oldest and founding member of the association while Asad Basit, Nizam Deen, Jamil Khan, Masroor Alam, Tariq Masood, Pir Tareen are the active part of the association as well as the prominent members of the Pakistani Community in Brisbane.

In comparison to NSW and Victoria, the Muslims are not a large population but they possess long history of establishing Islam in Australia. They built beautiful Mosques which reflect the classical images of Islamic origins. There are five eminent mosques in Queensland, Dorra Mosque, Kurabi Mosque, Logan Mosque, Westend Mosque, Lutwyche Mosque.

## *Religious, Cultural and Social groups and their Activities*

### **Perth (Western Australia)**

The early Muslims who arrived in Western Australia were the people from Baloochistan, which is a province of Pakistan. One of them was Mohammad Bux who came to Western Australia in 1880. Mohammed's grandson Sadiq Bux still lives in Perth. He is presently one of the Trustees of the Perth Mosque and the first Secretary of the Australia Pakistan Association established in 1954. Cameleers who came from Baloochistan and Northern Frontier Province of Pakistan built a mosque in Perth in 1905. It is indeed hard to visualize those conditions under which these people laboured, but records show that they carried water from coastal areas of Western Australia to distant places like the Kalgoori goldfields. Some cameleers married Aboriginal women and their families took root in Australia. Today, the third generation of those migrants proudly maintains their relations with Pakistan.

According to the 2001 Australian census, there were 706 Pakistanis in Western Australia, according to the Pakistan Association of Western Australia there are about 200 Pakistani families in Western Australia. Pakistanis in Western Australia are found in different professions like geology, medicine, accounts, law and they are also involved in small to large size businesses. Mohammad Ayub Khan is the honorary Consul of the Pakistan High Commission in Canberra. He is also the trustee of the Perth Mosque.

#### ***Religious Activities***

There are nine mosques in the Perth metropolitan area. Like South Australia, the mosques in Western Australia have a historic status of early Muslim migrants.

#### ***Perth Mosque***

From 1895 the early Muslim settlers through their hard work, finally purchased land for the construction of a mosque in 1904. On 15<sup>th</sup> day of Ramadan 1323, 13<sup>th</sup> November, 1905 the foundation was laid by Faiz Mohammad, a respected member of the Pathan community and Head of the Duranis.

*Australia for Pakistanis*



*Perth Mosque, Western Australia*



*Prayer hall, Perth Mosque*

### *Religious, Cultural and Social groups and their Activities*

Located on William Street, the promoters of the Perth Mosque were Phatans like Faiz Mohammad and Hassan Musa Khan. Faiz Mohammad traveled to remote areas collecting donations for the construction of mosque. After the purchase of the land a plan for the mosque was drawn by Dir Mohammad

### **Social Activities**

#### *Pakistan Association of Western Australia (PAWA)*

The Pakistan Association holds cultural, social and national events as well as regular family get togethers at the Rivervale Community Centre in Francisco Street, Rivervale. As the community is not very large, the majority of people know each other. At their events women, men and children get the opportunity to pass the time with enjoyment. The children play games, whilst the parents discuss Pakistan and its affairs, which makes, them feel much closer to home. Some women conduct special craft lessons to teach and share their skills.

The Pakistanis also organize religious meetings throughout the year, such as the recitation of Quran (Quran Khawanis), Eid Milad-un-Nabi, Islamic teachings and lectures.

The Eid Day in Perth is celebrated with great enthusiasm. A function is arranged which is attended by a large number of community members. Each year, the PAWA has added something new to this Eid ul Fitr day. The day is usually special for women who celebrate by wearing colourful clothes and bangles. They spend quality time with their families eating special foods after the month of fasting. The parents strongly promote Islamic values and heritage to their children.

The Pakistanis in Western Australia have made Australia their new homeland and have the utmost respect for the country. They take enthusiastic part in the Volunteering Scheme, where people take care of their community without government financial aid. The Perth community feels that in this way they can give something back to a land that has given them so much.

*Australia for Pakistanis*



### *Religious, Cultural and Social groups and their Activities*

that acknowledges its past and its heroes is a nation that always excels. Even though they are far from Pakistan they still acknowledge and participate in Pakistani National Days. Each year, Independence Day on the 14<sup>th</sup> of August is celebrated with immense passion and enthusiasm. The Pakistani community attends functions organized by the PAWA including cultural presentations, quizzes, debates and speeches.

Mr. Abid Butt, Muhammad Safdar, Shoukat Sultan and their team members served the community in year 2002-2003. Leadership of Mr. Abid Butt with his dominant, flexible and humble nature left excellent foot steps to follow. His vision generated momentum for the young generation, enhanced social gatherings, and accelerated moves for proposed community center. Mr. Muhammad Safdar guided the whole team to practice a formal protocol of good mannered organization. His public service expertise always kept the audiences involved.

In the new executive committee, Abdullah Khan is the President, Syed Nizamuddin Secretary, Nisar Ahmed Treasurer, Adubl Khaliq Stage Coordinator, Abid Bajwa function Coordinator, Azra Hodgkinson is Public Relation officer.



## *Australia for Pakistanis*

### **Canberra (Australian Capital Territory)**

Despite being only 3 ½ hours drive from Sydney, life for the Pakistanis of Canberra is very different from Sydney. As the capital city, the majority of people work in the government jobs. Pakistanis in Canberra are very formal, disciplined and quiet. According to the 2001 census there were only three hundred and fifty seven Pakistanis in Canberra. However, members of the community in Canberra claim there could be up to 250 families and over 100 students enrolled at the two universities. Most Pakistanis are public servants, defence employees, doctors, lawyers and teachers. Inviting one another on the weekends and arranging BBQs are the common social activities among Pakistani families. Young Pakistanis, especially university students play hockey and cricket on the weekends. There are a few Pakistanis who play grade-level cricket for ACT.

Since the Pakistan High Commission is situated in Canberra, the High Commission hosts the flag-hoisting ceremonies on the Independence Day of Pakistan and Pakistan Day where the Pakistani community is invited.

#### *Canberra Mosque*

At present the Canberra Mosque is the only mosque in Canberra. It was built over 50 years ago under the sponsorship of Pakistani, Malaysian and Indonesian Embassies and High Commissions. These three embassies are still joint custodians of the Mosque.

#### *North Canberra Mosque*

Efforts are being made by the North Canberra Muslim community to build another mosque in the north of the city at the corner of Gungahlin Drive and Clarrie Hermes Drive, Nicholls, ACT. At this stage, the mosque is only open for Isha Prayer.

*Religious, Cultural and Social groups and their Activities*



*Canberra Mosque*

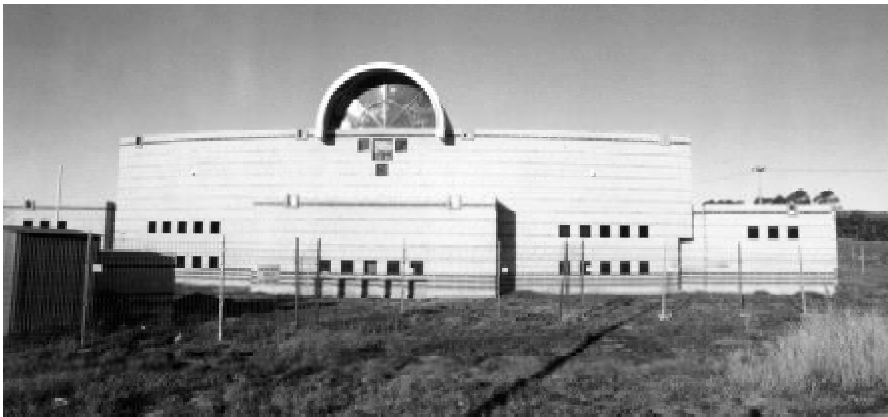
*The Canberra Islamic Centre (CIC)*

The Canberra Islamic Centre (CIC) was established in December 1993 in response to an identified need for a social and cultural facility. As the Muslim community in Canberra settled permanently, people spread away from the parliamentary triangle and into the suburbs. This has necessitated the construction of the complex in an area convenient to the majority of residents.

The CIC was intended to be a complex that would epitomise Islamic culture and lifestyle. There was also a vital need for a central point from which to liaise with the Australian government on issues of concern to Muslims.

The broad aims of the CIC are to: raise the profile of Muslims, promote, encourage and celebrate the Muslim cultural identity; build and maintain a social, cultural and educational centre; foster co-operation and communication between different ethnic groups of Muslims; and be a catalyst for social contact and co-operation amongst Muslims and other social groups and communities.

*Australia for Pakistanis*



*Canberra Islamic Centre (CIC)*

The CIC has allocated a major share of its resources to establishing a National Islamic Library Complex, which will serve as a central source of information for all Australians and for those further away in our region.

The CIC further aims to facilitate social and intellectual interaction both among its members and also between its members and other individuals and groups. The diversity of the CIC's membership has made them aware of the need to build an organisation that is receptive to the needs of a large and ethnically diverse community.

When functional, the complex will provide employment and work experience for young people. Services to new migrants and refugees currently provided from rented premises will be relocated and expanded at the new Centre.

The CIC further aims to maintain and project a socially cohesive multicultural group, which preserves its cultural identity and yet contributes positively and affirmatively to Australian society as a whole. At present there are more than 1200 members of the centre, representing more than 400 Muslim families of ACT.

## *Religious, Cultural and Social groups and their Activities*

### *Pakistan Association of Canberra*

The Pakistan Association of Australia is a social forum for Pakistanis in Canberra. The Association holds functions on Independence Day and National Day of Pakistan, and occasionally dinner parties on the Eid. Zia Qureshi is the President of the Association.

### *Pakistan Australian Friendship Association (PAFA) Canberra*

The Pakistan Australian Friendship Association (PAFA) was established in early the 1970's, to work within the Pakistani community. The Association focuses on providing social and cultural events to Pakistanis, and promoting friendly relations between Pakistanis and Anglo Saxons. PAFA organises functions on Pakistan National Day, Pakistan Independence Day and on Australia Day. It also organises Eid Milan [25] parties and picnics and social cricket matches.

PAFA publishes a quarterly Magazine, '*PAFA-New*' to keep Pakistanis up to date with its activities. It also presents a weekly Pakistani music program as part of the Community Radio Program in Canberra and represents Pakistanis in multicultural festivals and carnivals organised by the ACT government. Javed Butt is the current President of PAFA.

### *Javed Butt*

In 1995 Javed Butt migrated to Canberra. He studied at Canberra University and obtained a degree in Information Technology, and worked at the Migrant Resource Centre as a computer teacher. Since 1998, he has been working as a Systems Analyst/Programmer for the Commonwealth Department of Veterans Affairs (DVA). Javed has been the President of PAFA for the last three years and President of International Political Forum Australia (IPF-A) for the last two years. Javed is also involved in Urdu Society of Canberra.

### *Dr. Zakir Rehman*

### *Australia for Pakistanis*

Dr. Zakir Rehman is a very senior member of the Pakistani community. He came to Australia in 1963 on the invitation of the Department of Physics, University of Queensland to participate in ionospheric research programme. Later, he joined the University as a full time teacher. He was the founding member and the first President of the Muslim Students' Association in Queensland in 1966. It is believed that this was the first Muslim Students' organisation in Australia. In the same year Dr. Zakir formed a social organisation of Pakistani students called 'Pakistani Majlis' (Pakistani gathering), and was its first President. Dr. Zakir is also involved in a range of other activities in the Pakistani community.

### *Urdu Society of Canberra*

Urdu Society of Canberra is affiliated with Sydney-based Urdu Society of Australia. It organises Musharais a few times a year. Whenever any poet, writer or intellectual visits Australia the society invites him/her to Canberra.



*Pakistani girls demonstrating the traditional dresses of Pakistan*

*Religious, Cultural and Social groups and their Activities*



*Pakistani girls singing national song on Pakistan Independence Day*

## CHAPTER THREE

# Professionals, Students and Business People

After World War II Pakistani post-graduate students came to Australia under the Colombo Plan [1]. During the 1950's some professionals came for research, further education or special courses, and many made Australia their home. Some studied at the Waite Agricultural Research Institute, and Flinders or Adelaide Universities. There was also an exchange program of technical experts between the two countries, supported by both the Australian government and private enterprises.

While few professionals came in the 1950's and 1960's, this changed in 1967 when restrictions on entry to non-Europeans were relaxed. The abolishment of the White Australia Policy in 1973 brought a new flow of Pakistani migrants, who, unlike their predecessors were mostly highly educated and came from the middle and upper-middle classes.

A sizeable numbers of doctors, lecturers and professors came to Australia as skilled migrants in the late 1970's and early 1980's. Most of them preferred to live in Sydney as it presented better career opportunities. The 1980's saw the arrival of computer professionals to Australia. Today, they are found in large multinational companies and government departments.

With the 1980's and 1990's a large number of youth from various parts of Pakistan came to Australia as students, particularly to do degree and diploma courses in business management and Information Technology. They discovered that taxi driving was the quickest job to find, and it offered flexible work hours so they could pursue their studies. Today, those students have settled as permanent citizens and many of them are now family men running their own businesses like service stations and grocery shops. They carry a great love for Pakistan and involve themselves in all their community events.

### *Professionals, Students and Business People*

The impression of the Pakistani community in Australia is that of a well-educated group, working in both white collar and blue-collar professions. A high percentage of them understand, speak and write English reasonably well. Today, Pakistanis are seen in every profession and business. They are renowned doctors, surgeons, reputable professors, IT specialists, powerful lawyers and successful businessmen. The Australian census of 2001 shows that for a comparatively small community, Pakistanis work in a variety of fields. Generally, married Pakistani women are housewives, however, younger and Australian-born women are found working as doctors, lawyers, clerks, cashiers and in managerial positions.

### *Australia-Pakistan Trade*

Pakistanis are involved in trade between Australia and their homeland. A few years ago, Mirza Siddique established the Australia Pakistan Chamber of Commerce. According to information provided by the Sydney office of the Consul General of Pakistan, bilateral trade between Australia and Pakistan has grown since 2000.



*Executive Members of Australia Pakistan Chamber of Commerce with former Consul General of Pakistan Raza Baqar (in the middle) on 16<sup>th</sup> of July 1999*



### *Australia for Pakistanis*

Year	Exports (US \$ Million)	Import (US \$ Million)	Balance of Trade (US \$ Million)
2000-2001	113.1	227.0	113.9
2001-2002	101.3	287.9	186.6
2002-2003	120.2	191.0	70.8

Pakistan's major exports to Australia include cotton and synthetic fabrics, crude petroleum and rice. Pakistan's imports from Australia include oil, seeds, fruits, cotton, fresh vegetables, coal, animal fats and fertilizers.

#### *Syed Pervez Ali*

In the mid to late 1980's, many young Pakistanis came to Australia as students intending to explore the possibilities for their future in a new country. Young Pakistanis have always maintained their financial responsibilities towards their families back home. In the hunt for better opportunities and more career options the majority of young people look to the western world. During the 1980's, Pakistani students found it relatively easy to come to Australia to study and work. While some achieved their academic goals, significant numbers did not continue their education and preferred to work full time. During the mid 1990's these students were awarded permanent residency of Australia. Most of them are taxi drivers and owners, or security guards but some have done exceptionally well in business and are rightfully proud of their achievements.

*'Set-up an industry even a small unit (sic), in Australia, is not an easy task especially when you are a migrant in this country - its easy to think but far more difficult to bring your dreams into reality'* said Ali, the owner of Koala Manchester Melbourne when I met him in Melbourne. Syed Pervez Ali and Shahid Fazal Din are among those students who came to Australia with no business knowledge and limited exposure to skilled work. They had communication difficulties and were unfamiliar with life in the western world. However, they proved to be committed and hard working, dedicated to finding their feet in Australia. They wanted to be extraordinary, to make their own and their families' futures bright. After ten years of hardship, today, they are the owners of Koala Manchester, a Melbourne based Manchester Pro-

### *Professionals, Students and Business People*

duction Company producing bed linen, quilts, quilt covers and towels. They also import printed fabrics and towels from Pakistan and supply a variety of manchester items to outlets all over Australia.

Pervez and Shahid are running their factory at Roosevelt Street, North Coburg (Vic). They still remember their first days in Melbourne and Sydney in 1989 and the difficulties they had. They remember the people they lived with and those who helped them. They told me the tales of their early days in Australia with pride and humour.

In March 1989 Syed Pervez Ali came to Melbourne from Karachi to do a course in business management and then find an appropriate job or open his own business. After a few months in Melbourne Pervez moved Sydney to explore further opportunities, working for F Muller and Company as a factory worker. In November the same year, his cousin Shahid Fazal Din came from Karachi as a student. Shahid and Pervez lived together and worked hard to establish themselves.

Pervez and Shahid found it very difficult to communicate with Australians though they could read and write English. Speaking English became an obstacle for them in securing work. Today both speak relatively fluent English and now laugh when they remember the incidents they used to have because of their broken English.

In March 1990, Pervez returned to Melbourne and worked as a machine operator and then a foreman. Shahid joined him in Melbourne and worked with him in the textile industry.

Pervez worked 12 to 14 hours a day, 7 days a week for many years, to save money to start his own business. His talent and dedication allowed him to fulfil his dream. Pervez came from a family of tradespeople, so he always wanted to start his own business, but didn't know where to start.

After about nine years of hard work and perseverance, luck and good timing favoured Pervez. In 1998, he bought an established bed linen factory in

*Australia for Pakistanis*

Sydney Road Coburg and renamed it *Koala Manchester*. Initially he hired five workers and after six months, he invited his cousin Shahid to be his partner. Pervez and Shahid worked days and nights for the success of their enterprise.

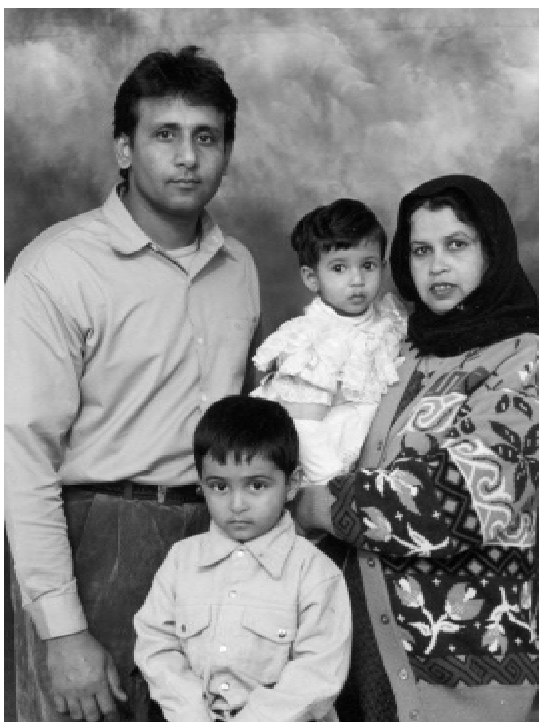


*Koala Manchester factory, Melbourne, 2003*

### *Professionals, Students and Business People*

Initially, they had many difficulties. They had to learn a new and foreign way to do business. They persevered, things eventually started to settle down and future looked promising. In 2001, they moved to bigger premises in Roosevelt Street North Coburg, acquired more machines, office staff and workers.

When asked about the period 1989 to 1996 before starting Koala Manchester, Pervez said he always wanted to have his own business even on a small scale, but due to his immigration status, he was not able to.



*Pervez with his family*

When talking to his friends he always insisted that one must try to own a business in Australia. His philosophy is: a job can feed only one person or one family but your business can feed many people and at the same time benefit your native country. Before he started Koala Manchester, he tried many other jobs, including importing rice and Pakistani masala (spices), as well as running a grocery shop in Melbourne.

Pervez has recently launched a new project, exporting second-hand textile machinery to Pakistan. According to him, this is helpful to those who want to set up a small business in Pakistan but can't afford to buy new machinery.

In December 1996 during a visit to Pakistan Pervez got married. Today, he is the proud father of two children, a son Syed Saad Ali and a daughter Sadia Ali.

## *Australia for Pakistanis*

### *Australian born Pakistani business personalities*

#### *Nadeem Khan*

In an earlier chapter of this book, I told the remarkable story of Mushtaq Khan who migrated to Australia in 1920. Nadeem Khan is the youngest son of Mushtaq Khan. Today, he is a symbol of success not only for his family but also for the entire Pakistani business community. He is well loved by his brothers and sisters not only as the youngest but also because of his exceptional successes. He is an extraordinary character who became the owner of one of the top 200 companies in Australia in less than 4 years. Nadeem is energetic and sharp but more than this, he is successful high achiever in his Automobile business. Nevertheless, behind all his fortunes there is enormous hard work, dedication, and commitment.

Nadeem was born on 31<sup>st</sup> October 1967, in Gilgandra NSW. He finished his high school education at Liverpool Boys High School in 1985. During his school years he shone equally in academics, sports and social activities. Having read his school report, I found some interesting remarks from his teachers. Praising Nadeem, his English and History teacher, G. Lill, stated: '*Nadeem possesses above average maturity, even temperament and good sense of humour; he is the most popular student in the school among both staff and students due to his courteousness, honesty, punctuality and friendly personality*'. In his high school reference letter, the Principal, A.R. Skinner said: '*Nadeem is very friendly, co-operative, polite and courteous and is regarded as a leader by his peers*'. In the school, Nadeem was involved in a range of activities beside his study achievements; he represented the school in squash, rugby union and rugby league, cross-country running, baseball and cricket.

In March 1986, he started his first job as Finance Officer for Esanda Finance Sydney, at the same time studying Finance and Economics at the University of Western Sydney. In 1992 he finished his degree course and continued

*Professionals, Students and Business People*

working at Esanda Finance until 1994. Until 1999 he was an accountant for a Strathfield motor dealership.

As all Nadeem's brothers and sisters are in business, he was keen to establish his own enterprise. Eventually, in 1999 he took a risk. Using his property as collateral, he borrowed money and opened his own second hand car yard with fifty vehicles and six employees at Mulgoa Road Penrith. Initially his annual business turn over was \$A10 million.



*Nadeem in his office, Nepean Motor Group, Penrith*

In four short years, Nadeem shook the business community with his rapid success. He turned his *Western Sydney Automotives Pty Ltd* in Penrith from a small business of six people into one of the top 200 private companies in Australia, with 125 employees and an annual turn over of \$A100 million. Nadeem's extraordinary accomplishments are an excellent example of what can be achieved in a multicultural society.

### *Australia for Pakistanis*

Behind Nadeem's remarkable success is his continual hard work. According to him, he will never forget the first two months of his business in 1999 when he worked from 5.00am to 11.00pm seven days a week. He said he took a great risk in starting up his business, as he had no exposure to the car industry. However, he knew that if he failed at 32 years old, he was still young enough to try his luck again.

Nadeem believes that one has to have patience, commitment and dedication to make a success of their chosen profession. One can do many things in a twenty-four hour day if there is planning and prioritising. He believes that immigrant Pakistanis have it harder than Australian born Pakistanis, who don't have to face the painful process of migration or start from the bottom. Nadeem believes that the Australian born generation of immigrants must pay thanks to their elders who have been through enormous hardship to provide them with a better life. He acknowledges the struggles of his parents, grandparents and other migrants. They were not educated and worked as labourers and farm-



*Nadeem at Nepean Motor Group Penrith*

### *Professionals, Students and Business People*

ers. Their greatest accomplishment is the way they have adapted to a new culture, established themselves and been recognised among Australians.

Though Nadeem was born and grew up in Australia he speaks fluent Punjabi. He doesn't speak Urdu but understands it well. He said he wants to learn Urdu because it is the national language of Pakistan. Nadeem visited Pakistan in 2002, and had holidays in Islamabad and Punjab. Until he saw Pakistan he didn't realise that it is so modern and beautiful, with such a rich culture and freedom of religion. Pakistan is culturally diverse with one religious faith - Islam. He always eats halal food and lives an Islamic way of life. When he visited Pakistan, he enjoyed it and felt very much at home. Nadeem travels a lot because of his business activities. He said what he learnt from travelling he could not get from any other source.

Nadeem takes a strong interest in charity as promoted by Islam. Through his company he donates around \$A25000 per year helping cancer foundations and the Children's Hospital. He also supports local sports clubs in Penrith.

Currently, Nadeem has the dealership of seven franchises: Nissan, Chrysler Jeep, Mitsubishi, Daewoo, Suzuki, Daihatsu and Volvos Wagon. His dream is to become the top independent car dealer in Penrith in the next five years time.



## *Australia for Pakistanis*

### *Young Pakistani migrants changing the traditions of predecessors*

Pakistanis are not only entering different professions but also setting up new enterprises. Among other things, they are involving in opening schools, technical training centres, childcare centres, medical centres, petrol stations and large general stores.

#### *Hafiz Shahid Iqbal*

Young Pakistanis who came to Australia not so long ago own *Skill Zone Australia* situated in Auburn. Hafiz Shahid Iqbal and Zaheer Alvi run the private college that conducts a variety of Certificate courses in business management, information technology, taxi driving and security services.

Hafiz Shahid is among those groups of immigrants who came in the late 1980's to acquire a university education or to enhance their qualifications. Shahid was born in December 1972, in Arifwala. He belongs to a reputable business family of Arifwala District Sahiwal, Punjab, Pakistan.

Shahid has memorised the Holy Quran by heart, which is the most honourable achievement for a Muslim. It is the most precious gift rewarded by Allah to any Muslim. A Muslim who memorises the Holy Quran is honoured by the title '*Hafiz ul Quran*'. Shahid Iqbal accomplished this honour when he was 12 years old and studying in grade six. From that time he became *Hafiz Shahid Iqbal* among the Pakistanis. His father Al-Haj Sofi Mohammad Rashid is a well-known personality in his town because of his social and religious engagements.

Shahid came to Australia in 1998 to do a second degree in Business Administration at the University of Canberra. Possessing varied skills and enjoying a challenge, he wanted to enhance his academic credentials and professional knowledge. A sociable man, he could not settle in the quiet suburbs of Canberra. In late 1998 he moved to Sydney and switched over to the Central

*Professionals, Students and Business People*

Queensland University Sydney Campus. Though he was only a few months in Canberra, his friendliness inspired his classmates to elect him General Secretary of the Muslim Students Association Canberra and the President Overseas Students Association Canberra. During his time in Central Queensland University he was elected President of the Pakistan Students Association.

Shahid finished his master degree (MBA) in 2001. His University offered him job as tutor for Information Technology subjects. He also served about one year at the International College Sydney as lecturer for Management Information Systems (MIS).

With his business background, Shahid wasn't satisfied with a nine to five job. He always planned greater challenges for himself and wanted to run his own business where he could have the freedom to challenge himself further.

In 2002, his Pakistani friend Zaheer Alvi offered him a partnership in his newly opened College for Information Management. Shahid started as a trainer there but his business skills soon took over. Shahid and Zaheer started with fifty students studying Certificate III course for Taxi Care Plus and Certificate II for Security. In one year, the college graduated seven hundred students.



*Hafiz Shahid in his Skill Zone's office*

According to Shahid, the college attracts people from Pakistan, Turkey, Bangladesh, Sri Lanka, Lebanon and Asian communities along with Anglo Australians. The most popular courses are he Certificate IV in Assessment and Workplace Training, and Business Management.

### *Australia for Pakistanis*

In Shahid's opinion moving to a totally new environment is a big decision in your life. It also provides you with many challenges, as one has to learn new rules, and start life from the bottom. Competing with locals is always hard for the first generation of immigrants. One has to sacrifice a lot and you need to be dedicated and hard working to be successful in the new society. This is particularly true for Asians in the western world. Many Pakistanis don't want to take risks and eventually end up in ordinary jobs. Shahid said that while studying in Australia he worked at petrol stations but he never lost his desire to better himself.

Shahid is a patriotic Pakistani but he also appreciates the opportunities he got from Australia. He said he loves Pakistan but at the same time he is equally loyal to Australia, which he considers his second home. Shahid said Pakistan gave him an identity while Australia provided him with vision and opportunities to secure his future.



*Skill Zone classroom, Auburn NSW*

*Professionals, Students and Business People*



*Skill Zone technical workshops, Auburn NSW*

*Australia for Pakistanis*

*Pakistani Professionals*

*Qamar ul Aqmar Khan & Dr. Durre Shahwar*

Qamar ul Aqmar Khan and his wife Durre Shahwar are one of those couples who are busy professionals, committed to their family, and involved in community activities. Qamar Khan came to Australia on June 21, 1978 as a teacher of engineering and computers while Durre Shahwar, arrived in August that year and has been working as a doctor. Both, Qamar Khan and Durre Shahwar have worked hard to achieve a bright future for their children, and they contribute their resources to helping others in the Pakistani community.



*Qamar ul Aqmar Khan & Dr. Durre Shahwar with family*

Qamar Khan has taken a lot of interest in community work. He was the Senior Vice President of the Pakistan Association of Australia from 1980 to 1981. He was one of the founders of the Islamic Association Western Suburbs Sydney and served as the President, Secretary and Chairman of the board of trustees, and member of the school board. Under his leadership, the association initiated the Rooty Hill Mosque project.

*Professionals, Students and Business People*

*Dr. Ali Sarfraz*

Dr Ali Sarfraz is among those Pakistani doctors came in Sydney in the 1970's. Initially he worked for Fairfield District Hospital as general practitioner. He set up his private practice in Cabramatta while working at night and weekends as a radio doctor in Wollongong (NSW).

Dr. Sarfraz has always taken an interest in the affairs of the different Muslim communities. He worked closely with the Turkish community in the development of the Turkish Mosque in early 1990s'. In 1992, the South West Islamic Turkish Cultural Society awarded him life long honorary Presidency in recognition of his life long dedication. In the same year, State Parliamentarian John Newman awarded him a citation of Merit for Community Services.



*Dr. Ali Sarfraz with his family*

Dr. Sarfraz represented the Pakistani community on the issues of a community hall and successfully acquired a building site. In 1998, Dr. Sarfraz be-

### *Australia for Pakistanis*

came the President of the Pakistan Association of Australia. During his tenure he opened the association to everyone and promoted the community land project in the Pakistani community. He is also the President of Kashmir Council of Australia and is involved in the on going campaign for the independence of Kashmir.

In 2003, Dr. Sarfraz was awarded the Centenary Medal for his community services. He has two children: his son Fuad has completed his Bachelor of Optometry and his daughter Alia completed her Masters in Law. Both children recently started their professional career.

### *Shabbir Ahmed*

Shabbir Ahmed is a person of multi dimensions as he possesses a degree in Science, has worked as an Industrial Chemist in Sydney and now owns a successful taxi business.

Shabbir Ahmed grew up in the small town of *Haronabad* in district *Bhawalnagar* in Punjab, Pakistan. In 1947, at the age of two, his family migrated to Pakistan. In 1967 Ahmed completed his Science degree, majoring in physics and mathematics. In 1969 he migrated to Sydney and worked as an industrial chemist for about fifteen years before starting his taxi business in 1983. Today, it is one of the most successful in Sydney.

Shabbir Ahmed is a very open man; he talks freely of his past which is a mix of good and bad days. He initially came to Australia to promote his religion, Islam, but unfortunately socialising with his Australian friends distracted him. One day he was sitting at a friend's house, talking to his father about Islamic issues. He started to feel that he must not continue his life in this way but should adopt a more devout Islamic way of life. He became more religious and involved with Tablighi gatherings.

For the past 15 years or so, Ahmed has worked tirelessly for the Pakistan Association. He has served as a member of the executive committee, treas-

*Professionals, Students and Business People*



*Shabbir Ahmed with his wife Suraiya*

urer, vice president, and trustee. At present, Shabbir Ahmed lives with his family in Casula. He is well known in the Pakistani community, a large number of whom are taxi operators. He is equally well known in the Indian, Lebanese and Turkish communities.

*Dr. Ghulam Akbar Khan*

Dr. Ghulam Akbar Khan is another prominent personality in the Pakistani community. He came to Australia as a chip doctor in 1969, on a short contract, for a Chinese navigation company for Butterfield & Swire from Sahiwal, city of Punjab, Pakistan.

He came back to Australia in 1971 and remained settled in Sydney. Initially, he worked for Manly Hospital then joined Nepean Hospital until he started his own private clinic in Penrith in 1976. In 1981, Dr. Khan and other community



### *Australia for Pakistanis*

members formed Islamic Association of Western Sydney. There were about 40 members of the association at the time.



*Dr. Ghulam Akbar Khan*

In 1994-95, Dr. Khan nominated himself for the councilor of Penrith Council as an independent candidate. He was one of those few persons at that time which showed the courage to contest the Council election where Labour and Liberal parties had been having their traditional and historical hold in almost every council in NSW. The candidates from Labour and Liberal gave him extremely hard time, even at one stage he was about to give-up when he was dragged to the court by Community First Credit Union on the charges of copying its name, as Dr. Khan was using the election title as “Community First Team”. Dr. Khan lost the case and he had to change the name of his campaign at the peak time of the election and had to reprint and restart the campaign. Finally, on the day of the election, Dr. Khan received the historic victory - he defeated Labour and Liberal candidates and received the highest votes. His services to the large number of patients in the area helped him towards the victory. Dr. Khan was the first Pakistani ever elected to any council in NSW. In 1998-99, Dr. Khan again was re-elected as councilor with a prominent victory. Dr. Khan is also the President of the Islamic Association of Western Sydney.

*Professionals, Students and Business People*

*Sofi Javed Iqbal*

In 1988 Sofi Javed, a Pakistani, came to Australia from Saudi Arabia where he ran a Pakistani restaurant and a transport business. In Australia, he initially worked as factory worker and then in the taxi industry, first as taxi driver then as an operator.

Sofi Javed denies that he is a leader or even an important member of the Pakistani community in Sydney; yet, he has a unique status in the community. He is well known to working class Pakistanis and taxi drivers. Speaking in a mix of Punjabi and Urdu, he is always sorting out peoples' disputes, smoothing over their differences and helping people rebuild their relationships. In a typically Pakistani way, he generously holds many get togethers at his house.



*Sofi Javed Iqbal*

Javed lives in Hoxton Park (NSW) with his two children. His older son Abdullah studies at college while his younger son Habib-ur-Rehman is a security officer.

*Australia for Pakistanis*

**Pakistanis born in Pakistan**

	NSW	Vic	Qld	SA	WA	Tas	NT	ACT	OT	Aust
<b>Male</b>										
Managers and Administrators	105	39	7	3	6	0	3	6	0	169
Professionals	371	143	48	16	58	7	9	21	0	673
Associate Professionals	191	70	21	6	10	0	3	11	0	312
Tradespersons and Related Workers	93	28	13	3	7	0	3	3	0	150
Advanced Clerical and Service Workers	19	3	0	3	0	0	0	3	0	28
Intermediate Clerical, Sales & Service Workers	106	48	7	0	6	0	0	8	0	175
Intermediate Production and Transport Workers	392	194	33	9	23	0	5	13	0	669
Elementary Clerical, Sales & Service Workers	270	122	10	4	3	0	0	7	0	416
Labourers and Related Workers	72	51	10	8	13	0	0	3	0	157
Inadequately described	12	8	3	0	3	0	0	0	0	26
Not stated	32	12	3	0	0	0	0	0	0	47
Not applicable	1075	450	115	82	78	3	11	57	0	1871
<b>Total</b>	<b>2736</b>	<b>1168</b>	<b>270</b>	<b>134</b>	<b>207</b>	<b>10</b>	<b>34</b>	<b>132</b>	<b>0</b>	<b>4693</b>
<b>Female</b>										
Managers and Administrators	15	7	0	0	0	0	3	3	0	28
Professionals	103	36	10	3	17	0	0	7	0	176
Associate Professionals	38	20	4	0	3	0	3	3	0	71
Tradespersons and Related Workers	5	3	0	0	0	0	0	0	0	8
Advanced Clerical and Service Workers	22	9	0	0	3	0	3	0	0	37
Intermediate Clerical, Sales & Service Workers	131	28	15	0	10	3	0	11	0	198
Intermediate Production and Transport Workers	5	8	0	0	3	0	0	0	0	16
Elementary Clerical, Sales & Service Workers	54	18	5	5	4	0	0	4	0	90
Labourers and Related Workers	13	13	3	0	3	0	5	0	0	37
Inadequately described	7	0	3	0	0	0	0	0	0	10
Not stated	12	4	5	3	0	0	0	0	0	24
Not applicable	1498	459	150	66	127	3	16	69	0	2388
<b>Total</b>	<b>1903</b>	<b>605</b>	<b>195</b>	<b>77</b>	<b>170</b>	<b>6</b>	<b>30</b>	<b>97</b>	<b>0</b>	<b>3083</b>
<b>Total persons</b>										
Managers and Administrators	120	46	7	3	6	0	6	9	0	197
Professionals	474	179	58	19	75	7	9	28	0	849
Associate Professionals	229	90	25	6	13	0	6	14	0	383
Tradespersons and Related Workers	98	31	13	3	7	0	3	3	0	158
Advanced Clerical and Service Workers	41	12	0	3	3	0	3	3	0	65
Intermediate Clerical, Sales & Service Workers	237	76	22	0	16	3	0	19	0	373
Intermediate Production and Transport Workers	387	202	33	9	26	0	5	13	0	685
Elementary Clerical, Sales & Service Workers	324	140	15	9	7	0	0	11	0	606
Labourers and Related Workers	85	64	13	8	16	0	5	3	0	194
Inadequately described	19	8	6	0	3	0	0	0	0	36
Not stated	44	16	8	3	0	0	0	0	0	71
Not applicable	2573	909	265	148	205	6	27	126	0	4259
<b>Total</b>	<b>4641</b>	<b>1773</b>	<b>465</b>	<b>211</b>	<b>377</b>	<b>16</b>	<b>64</b>	<b>229</b>	<b>0</b>	<b>7776</b>

*Professionals, Students and Business People*

**Pakistanis Born in Australia**

	NSW	Vic	Qld	SA	WA	Tas	NT	ACT	OT	Aust
<b>Male</b>										
Managers and Administrators	13	0	8	0	3	0	0	0	0	24
Professionals	30	11	8	3	3	0	0	0	0	55
Associate Professionals	30	10	3	3	5	0	0	0	0	51
Tradespersons and Related Workers	14	6	16	0	8	3	0	0	0	47
Advanced Clerical and Service Workers	0	0	0	0	0	0	0	0	0	0
Intermediate Clerical, Sales & Service Workers	17	5	5	0	0	3	0	0	0	30
Intermediate Production and Transport Workers	11	4	20	3	3	0	0	0	0	41
Elementary Clerical, Sales & Service Workers	22	5	7	3	3	0	0	0	0	40
Labourers and Related Workers	16	3	4	0	3	0	3	0	0	29
Inadequately described	0	0	0	0	0	0	0	3	0	3
Not stated	3	3	0	0	3	0	0	0	0	9
Not applicable	816	240	142	33	50	7	19	36	0	1343
Total	972	287	213	45	81	13	22	39	0	1672
<b>Female</b>										
Managers and Administrators	3	4	0	0	0	0	0	0	0	7
Professionals	25	10	23	3	8	0	0	0	0	69
Associate Professionals	11	9	6	0	6	0	3	0	0	35
Tradespersons and Related Workers	3	3	3	0	0	0	0	0	0	9
Advanced Clerical and Service Workers	6	4	5	0	0	0	0	0	0	15
Intermediate Clerical, Sales & Service Workers	25	13	24	0	5	0	0	0	0	67
Intermediate Production and Transport Workers	3	3	0	0	0	0	0	0	0	6
Elementary Clerical, Sales & Service Workers	24	11	7	3	4	0	3	0	0	52
Labourers and Related Workers	3	0	4	0	0	0	0	0	0	7
Inadequately described	3	0	3	0	0	0	0	3	0	9
Not stated	3	0	0	0	0	0	0	0	0	3
Not applicable	787	275	147	31	54	4	21	33	0	1352
Total	896	332	222	37	77	4	27	36	0	1631
<b>Total persons</b>										
Managers and Administrators	16	4	8	0	3	0	0	0	0	31
Professionals	55	21	31	6	11	0	0	0	0	124
Associate Professionals	41	19	9	3	11	0	3	0	0	86
Tradespersons and Related Workers	17	9	19	0	8	3	0	0	0	56
Advanced Clerical and Service Workers	6	4	5	0	0	0	0	0	0	15
Intermediate Clerical, Sales & Service Workers	42	18	29	0	5	3	0	0	0	97
Intermediate Production and Transport Workers	14	7	20	3	3	0	0	0	0	47
Elementary Clerical, Sales & Service Workers	46	16	14	6	7	0	3	0	0	92
Labourers and Related Workers	19	3	8	0	3	0	3	0	0	38
Inadequately described	3	0	3	0	0	0	0	6	0	12
Not stated	6	3	0	0	3	0	0	0	0	12
Not applicable	1603	515	289	64	104	11	40	69	0	2695
Total	1668	619	435	82	158	17	49	75	0	3303

*Australia for Pakistanis*

**Pakistanis born either in other countries or not declared**

	NSW	VIC	QLD	SA	WA	Tas	NT	ACT	O T	Aus
<b>Male</b>										
Managers and Administrators	13	10	3	0	5	0	0	4	0	35
Professionals	62	21	9	7	10	3	3	5	0	120
Associate Professionals	21	7	4	0	4	0	0	0	0	36
Tradespersons and Related Workers	13	4	5	0	3	0	0	0	0	25
Advanced Clerical and Service Workers	4	0	0	3	0	0	0	0	0	7
Intermediate Clerical, Sales & Service Workers	19	7	3	0	0	0	0	3	0	32
Intermediate Production and Transport Workers	22	12	3	0	3	0	3	3	0	46
Elementary Clerical, Sales & Service Workers	29	7	3	0	5	0	3	3	0	50
Labourers and Related Workers	6	0	3	0	4	0	0	0	0	13
Inadequately described	0	0	0	0	3	0	0	0	0	3
Not stated	3	3	0	0	0	0	0	0	0	6
Not applicable	244	93	46	12	48	7	5	15	0	470
<b>Total</b>	<b>436</b>	<b>164</b>	<b>79</b>	<b>22</b>	<b>85</b>	<b>10</b>	<b>14</b>	<b>33</b>	<b>0</b>	<b>843</b>
<b>Female</b>										
Managers and Administrators	5	0	0	0	0	0	0	0	3	6
Professionals	28	10	7	3	6	0	0	0	0	54
Associate Professionals	6	5	3	0	3	0	0	3	0	20
Tradespersons and Related Workers	0	0	0	0	0	0	0	0	0	0
Advanced Clerical and Service Workers	10	3	0	0	3	0	0	0	0	16
Intermediate Clerical, Sales & Service Workers	16	16	4	3	4	0	0	0	0	47
Intermediate Production and Transport Workers	0	0	0	0	0	0	0	0	0	0
Elementary Clerical, Sales & Service Workers	6	4	4	4	3	0	0	4	0	25
Labourers and Related Workers	3	0	3	0	0	0	0	0	0	6
Inadequately described	3	0	0	0	0	0	0	0	0	3
Not stated	0	0	0	0	0	0	0	0	0	0
Not applicable	274	98	50	16	67	11	6	13	0	535
<b>Total</b>	<b>353</b>	<b>138</b>	<b>71</b>	<b>26</b>	<b>86</b>	<b>11</b>	<b>6</b>	<b>20</b>	<b>3</b>	<b>714</b>
<b>Total persons</b>										
Managers and Administrators	18	10	3	0	5	0	0	4	3	43
Professionals	90	31	16	10	16	3	3	5	0	174
Associate Professionals	27	12	7	0	7	0	0	3	0	56
Tradespersons and Related Workers	13	4	5	0	3	0	0	0	0	25
Advanced Clerical and Service Workers	14	3	0	3	3	0	0	0	0	23
Intermediate Clerical, Sales & Service Workers	37	25	7	3	4	0	0	3	0	79
Intermediate Production and Transport Workers	22	12	3	0	3	0	3	3	0	46
Elementary Clerical, Sales & Service Workers	35	11	7	4	8	0	3	7	0	75
Labourers and Related Workers	9	0	6	0	4	0	0	0	0	19
Inadequately described	3	0	0	0	3	0	0	0	0	6
Not stated	3	3	0	0	0	0	0	0	0	6
Not applicable	518	191	96	28	115	18	11	28	0	1005
<b>Total</b>	<b>789</b>	<b>302</b>	<b>150</b>	<b>46</b>	<b>171</b>	<b>21</b>	<b>20</b>	<b>53</b>	<b>3</b>	<b>1557</b>

*Professionals, Students and Business People*

**Total Birthplace for Pakistani Ancestry**

	NSW	VIC	QLD	SA	WA	Tas	NT	ACT	OT	Aust
<b>Male</b>										
Managers and Administrators	131	49	18	3	14	0	3	10	0	228
Professionals	463	175	65	26	71	10	12	26	0	848
Associate Professionals	242	87	28	9	19	0	3	11	0	399
Tradespersons and Related Workers	120	38	34	3	18	3	3	3	0	222
Advanced Clerical and Service Workers	23	3	0	6	0	0	0	3	0	35
Intermediate Clerical, Sales & Service Workers	142	60	15	0	6	3	0	11	0	237
Intermediate Production and Transport Workers	425	210	56	12	29	0	8	16	0	756
Elementary Clerical, Sales & Service Workers	321	134	20	7	11	0	3	10	0	506
Labourers and Related Workers	94	54	17	8	20	0	3	3	0	199
Inadequately described	12	8	3	0	6	0	0	3	0	32
Not stated	38	18	3	0	3	0	0	0	0	62
Not applicable	2135	783	303	127	176	17	35	108	0	3684
<b>Total</b>	<b>4146</b>	<b>1610</b>	<b>562</b>	<b>201</b>	<b>373</b>	<b>33</b>	<b>70</b>	<b>204</b>	<b>0</b>	<b>7208</b>
<b>Female</b>										
Managers and Administrators	23	11	0	0	0	0	3	3	3	43
Professionals	156	56	40	9	31	0	0	7	0	299
Associate Professionals	55	34	13	0	12	0	6	6	0	126
Tradespersons and Related Workers	8	6	3	0	0	0	0	0	0	17
Advanced Clerical and Service Workers	38	16	5	0	6	0	3	0	0	68
Intermediate Clerical, Sales & Service Workers	174	59	43	3	19	3	0	11	0	312
Intermediate Production and Transport Workers	8	11	0	0	3	0	0	0	0	22
Elementary Clerical, Sales & Service Workers	84	33	16	12	11	0	3	8	0	167
Labourers and Related Workers	19	13	10	0	3	0	5	0	0	50
Inadequately described	13	0	6	0	0	0	0	3	0	22
Not stated	15	4	5	3	0	0	0	0	0	27
Not applicable	2559	832	347	113	248	18	43	115	0	4275
<b>Total</b>	<b>3152</b>	<b>1075</b>	<b>488</b>	<b>140</b>	<b>333</b>	<b>21</b>	<b>63</b>	<b>153</b>	<b>3</b>	<b>5426</b>
<b>Total persons</b>										
Managers and Administrators	154	60	18	3	14	0	6	13	3	271
Professionals	619	231	105	35	102	10	12	33	0	1147
Associate Professionals	297	121	41	9	31	0	9	17	0	525
Tradespersons and Related Workers	128	44	37	3	18	3	3	3	0	239
Advanced Clerical and Service Workers	61	19	5	6	6	0	3	3	0	103
Intermediate Clerical, Sales & Service Workers	316	119	58	3	25	6	0	22	0	549
Intermediate Production and Transport Workers	433	221	56	12	32	0	8	16	0	778
Elementary Clerical, Sales & Service Workers	405	167	36	19	22	0	6	18	0	673
Labourers and Related Workers	113	67	27	8	23	0	8	3	0	249
Inadequately described	25	8	9	0	6	0	0	6	0	54
Not stated	53	22	8	3	3	0	0	0	0	89
Not applicable	4694	1615	650	240	424	35	78	223	0	7859
<b>Total</b>	<b>7298</b>	<b>2694</b>	<b>1050</b>	<b>341</b>	<b>706</b>	<b>54</b>	<b>133</b>	<b>357</b>	<b>3</b>	<b>12636</b>

## CHAPTER FOUR

# Intermarriages

The mixture of different cultures can produce profound changes, and can even lead to the birth of a new and diverse culture. Multiculturalism has allowed people to mix and adopt new ideas. Culture is constantly being reshaped and intermarriage plays a major role in this process.

The people of the subcontinent who arrived in the first phase of migration married Aboriginal or Anglo Saxon women. Geographic isolation and the dominancy of western culture meant few could retain their faith and culture. Many of the descendents of those marriages are entirely assimilated into the western way of life and no longer practice Islam. Today, it is hard to recognize them as being from a migrant background.

The records of the NSW Registry of Births, Deaths and Marriages from the early 1900's show that many Pakistani males married local women. *For example:*

On March 13, 1905, Noor Deen, a hawker, age 27 from Punjab, married Elizabeth Jane Jones, age 29 at The Rectory, Coonamble, NSW.

On March 27, 1905, Sharf Deen, a hawker, age 29 from Punjab married Alice Wade, age 15 at the Methodist Parsonage Mudgee.

On November 2, 1910, Marm Deen, a hawker, age 35 from Punjab, married Millie Yarnold, age 23 at the residence of William Francis Summerville, in Ashlea NSW.

On July 13, 1912, Omen Deen, a dairyman, age 43 from Lahore, married Alice Alberta Sarah Simpson, a widow, age 34 at the Methodist Parsonage, West Maitland, NSW.

### *Intermarriages*

On September 23, 1913, Noor Deen, commercial traveler, age 30 from Punjab, married Louisa Manouso, a widow, age 33, in Redfern Sydney.

On August 18, 1914, Nazam Deen, a fruit dealer, age 51 from Lahore, married Emily Alice Jane Shepherd, age 32 in the District Registrar's office Redfern, Sydney.

On April 12, 1915, Kurrum Deen, a draper, age 36 from Lahore, married Sarah Florence Smith, age 25 from New Zealand. The ceremony took place Church House, Redfern Sydney.

On May 26, 1915, Saddar Deen, a hawker, age 32 from Punjab, married Rita Draper, age 15 at St. James Church, Mungindi, Boomi Shire, NSW.

There are many more intermarriages recorded. The records reveal that these marriages took place in Christian settings and suggest that the Pakistanis had adapted at least to this extent to Australian culture. However, in intermarriages that are more recent the majority of brides have converted to Islam and adopted traditional Muslim names.

Nousheen Saeed is a symbol of mix culture from the marriage between a Pakistani and an Australian. Nousheen, her two sisters, and one brother are the children of Mohammad Saeed, a Pakistani, and Jocelyn Ortt-Saeed an Australian.

In 1956 Nousheen's father Mohammad Saeed came to Australia under the Colombo Plan to study sugar technology at Queensland University. He met Jocelyn who was also studying there. In 1959 they got married in Karachi Pakistan. Out of love for her husband, Jocelyn moved to his remote hometown of Jaranwala and has made Pakistan her home ever since. Jocelyn works for peace, the empowerment of women and the promotion of human rights and has done remarkable work for the women and children of Jaranwala's sugar mill. Among other things, she established a school in her home. Today, she is a well known poet, philosopher and social worker in Pakistan. Currently, she teaches at the University of Punjab (Pakistan) and



### *Australia for Pakistanis*

Goethe Institute in Lahore. She has written over a thousand poems and has given many poetry readings in Pakistan, India, Australia, the Philippines and other countries. “*Rainbow of Promise*”, “*Where No Road Goes*” and “*Between Forever and Never*” are her internationally known collections of poetry.

### *Mohammad Shafiq Khan and Ayesha Khan*

Shafiq grew up in Karachi but his native town is Haripur near Abbotabad, Northern Western Frontier province of Pakistan. Shafiq and Ayesha often visit and spend time with their relatives. As she was raised in the country, Ayesha always enjoys the village life in Pakistan.

In 1994, he met Cheryl Anne Wilson. A year later Cheryl converted to Islam, married Shafiq and became Ayesha Khan.

When I asked Shafiq and Ayesha about their life, they told me that they are very happy together. They said coming from different cultures never posed any problems for them. When I asked Ayesha how she felt when she first went to Pakistan, she responded: “*It was a new life for me, I had unknown dreams and concepts about everything but when I went to Pakistan and met Shafiq’s family, I found true love among people as father, mother, sister, brother, cousins which I never had before. As a girl from the country, I was brought up in isolation with my mother, I never had much love from people.*” When asked what she likes most about Pakistanis she responds without hesitation: ‘Family values’. According to Ayesha when she first met Shafiq’s parents, they couldn’t speak a word of English and Ayesha didn’t know Urdu but they were able to communicate with body language. Ayesha found love in their eyes and felt respected as their daughter-in-law. According to Ayesha, she didn’t realise that daughter-in-laws were so respected in Pakistani culture. Ayesha always enjoys her visits Pakistan and even when she goes without Shafiq, she never feels alone.

Shafiq grew up in Karachi but his native town is Haripur near Abbotabad, North West Frontier Pakistan. Shafiq and Ayesha often visit and spend time

### *Intermarriages*

with their relatives. As she was raised in the country, Ayeshah always enjoys the village life in Pakistan.

When I asked Ayeshah about her life after converting to Islam, she said she used to ask Shafiq many questions about the religion. After converting, she studied the Quran and other Islamic books. She feels Islam is the one true religion and for this reason she decided to accept it as her religion.



*Shafiq and Ayeshah Khan with their Children*

According to Shafiq, he is very happy with Ayeshah as his wife. When asked Ayeshah if she enjoys Pakistani gatherings Ayeshah stated that in the beginning it was strange. Sometimes she felt ignored as the other women spoke Urdu. As she became more familiar with them she realised they didn't get much opportunity to speak English and so were shy about speaking it.

Today Shafiq and Ayeshah live in Greenacre (Sydney) with their three daughters, Safeena 5, Maaneha 4, and Hafsah 10 months. Shafiq's younger brother Naseer also lives with them. Shafiq, Ayeshah and their children are an excellent example of two cultures successfully coming together.

## *Australia for Pakistanis*

### *Mohammad Khalid Paracha and Sabheen Paracha*

Khalid Paracha came from Karachi in November 1989 as a student. After staying a few months in Sydney, he moved to Melbourne. Initially he worked for a car parts company as a material handler then as a taxi driver. Khalid had come to Australia with the goal of saving enough money for his future and to look after his family in Pakistan. He had no plans to marry in Australia until he met Beverly Coulter in 1995.



*Khalid and Sabheen Paracha with their twin daughters*

Beverly was Australian from an Irish background. She was born in Northern Ireland and came to Australia with her parents when she was two. As an only child of her parent, Beverly felt different from other Australian girls, who came from large families. When they met, Beverly found Khalid to be a family-oriented man.

Before she married, Beverly decided to study Islam and the Quran. She then decided to convert and changed her name to Sabheen. Khalid and Sabheen married in 1996 and now are the proud parents of gorgeous seven-month-old

### *Intermarriages*

twin daughters Ayesha and Anisa. Sabheen is so happy with the changes in her life that she no longer likes to be called Beverly.

In 1998 when Sabheen visited Pakistan for the first time, it was a new world for her. Khalid's parents are very religious and traditional people. They come from Mukad in the Attuck district where people follow their family customs and traditions strictly. According to Sabheen, the women in Khalid's family don't go outside without covering themselves. When she first met them, she was very confused and nervous. As she got to know them Sabheen, she found her in laws to be simple and caring people.

When Sabheen goes to Pakistan she follows the traditions of her in-laws. She covers her head and her body with a burqa [4]. She appreciates that everyone in the family takes care of each other. When problems arise, the whole family becomes involved. Although Sabheen sees some problems in this, there are also benefits.

Sabheen's parents live with her and her husband, Khalid. Khalid says he never has any problem with Sabheen's parents and feels that they provide him with the security of having elders at home. Now that they have two babies, Sabheen's parents are busy happily looking after their two grand daughters – a positive symbol of the mixture of Eastern and Western cultures.

Pakistani families try to follow a traditional way of life for themselves and their children. Marriage in Pakistani culture is the bonding of two families rather than two individuals. Parents generally arrange marriages with partners sometimes chosen from the family's relatives and friends in Australia or Pakistan. Some parents look to the larger Australian Muslim community. However, the trend is changing somewhat. Nowadays, a marriage is semi arranged by the parents and only goes ahead with the consent of the boy and girl involved. Parents however are concerned about their children being involved in western style dating, drinking and smoking.

The majority of boys prefer to leave the job of finding a suitable girl to their parents, whether they are in Pakistan or Australia. However, there are cases of boys making a love match. In general, marriages are conducted according

### *Australia for Pakistanis*

to tradition and custom like *bari* [1] *mehndi* [2], wedding function, *walema* [3] and after marriage parties.

Divorce carries a stigma and is, therefore, strongly disapproved of. When it occurs it often affects members of both sides of the family.

Like any other minority group, Pakistani Australians are very sensitive to racism and discrimination. The wider Australian community accepts Pakistanis but there are expressions of racism, discrimination and intolerance. This is particularly notable whenever there is an upsurge in conflict involving Muslims such as in Palestine, Kashmir or Chechnya. The unfortunate recent wave of terrorism is of concern to Pakistanis who feel fearful and insecure about their future.

## CHAPTER FIVE

# Media

Media plays a vital role in any society. Ethnic media is particularly important in multicultural Australia. Whether they live in Pakistan or Australia, Pakistanis are inherently politically minded they want to be kept informed and up to dates Pakistanis are not just readers, listeners or viewers but as writers and journalists. Thirty years ago when there were fewer Pakistanis, they published hand-written and typed periodicals in Urdu. Today, the Pakistani community has a range of ethnic specific newspapers and radio programmes.

### *SBS Radio Urdu Service*

SBS is a national government run radio service that produces community programs in many languages, including a weekly hour in Urdu. The program presents the latest news and current affairs, as well as classical musical and interviews. It is broadcast every Sunday morning, alternatively from Sydney and Melbourne. As it is heard Australia wide the program gives a voice to the Pakistani communities across the country.

In Sydney Salahudding was the producer of this program for many years then Ashraf Shad took over. Rehan Alvi and others have joined Shad and present when Ashraf is away.

### *Ashraf Shad*

Ashraf Shad has a long career in journalism. Before coming to Australia, he worked as a journalist in Pakistan and the Middle East. Ashraf is also a renowned poet and writer, and a founding member of the Urdu Society of Australia. Ashraf divides his time between the Middle East and Sydney. When in Sydney, he presents the SBS Urdu program.

### *Australia for Pakistanis*

In Melbourne, one voice that has been serving Pakistani and Urdu listeners for the past 22 years is Yasmin Sayed.

### *Yasmin Sayed*

After more than twenty years of broadcasting Yasmin remains as popular as ever, and her Urdu program continues to attract a wide audience. Her programs continue to entertain, inform and educate not only the Pakistani community but also many others through out Australia.

In 1980 Yasmine migrated to Australia from Pakistan and joined Radio 3EA the following year as a broadcaster for the Urdu Language Program. She was appointed the first Urdu language coordinator in 1990. For the first twelve years was a local program, airing in Melbourne. In 1994 SBS Radio became a national broadcaster and the Urdu Program was heard throughout Australia. Yasmin Sayed has recently gained an international audience as the program can now be heard via its Internet website ([www.sbs.com.au/radio](http://www.sbs.com.au/radio))



*Yasmin Sayed at the SBS studio, Melbourne*

## *Media*

which contains not only the latest program but also highlights from past programs. The program includes all aspects of news and current affairs: interviews with politicians, musicians, actors, sports people and writers; talkback segments on various topical issues such as mental health and immigration; features on such issues as health, literature and law, as well as regular segments to mark and celebrate significant days.

The programs are presented in a magazine style to cater for a wide audience of different ages who have diverse needs and tastes. The Urdu program has reporters and correspondents in Pakistan who provide up to date, direct coverage of events as they unfold in Pakistan and the world.

Some of the people Yasmin has interviewed include music legend Nusrat Fateh Ali Khan, politicians such as Mrs Nusrat Bhutto, sportspeople such as Imran Khan, Javed Miandad and Wasim Akram.

There are a number of community radio programs broadcast in Sydney on different FM channels. Interested Pakistanis present a number of programs in Urdu and Punjabi presenting Indian music, news, current affairs, and community announcements.

### *Voice of Tribune 'Saaz Aur Awaz'*

In 1998, Syed Atiq ul Hassan and Surraya Hassan started a popular weekly community radio programme Voice of Tribune "Saaz Aur Awaz" for Urdu listeners living in Sydney. The programme is composed by Syed Atiq ul Hassan, Surraya Hassan, Khurram Qaiser, Saima Munawer, Naseer Bhatti, Yosuf Salim, Khalid Saghir Pathan, Qasim Naqvi, Akhtar Mughal, Fouzia Rashid, Lubna Baber, Sabah Zahid. The program contained musical segments, the latest news, current affairs and feature articles.

### *Radio Pakistan*

Javed Choudhry produces radio Pakistan every week. The program consists mainly of Pakistani music and is presented in Urdu and Punjabi. In the month



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of Ramada, the program is broadcast in the early morning and covers religious topics in relation to Ramadan activities.

### *Radio Rim Jhim*

Radio Rim Jhim is another popular weekly radio program for Urdu listeners in Sydney presented by Riaz Shah, Zahid Minhas, Shaista Khan and others. The 2-½ hour program contains the latest news, current affairs, Pakistani songs and special features.

### *Nawae-e-Sharos*

Nawae-e-Sharos is produced by Mateen Abbas every Saturday morning from FM 98.9. The one-hour Urdu programme contains news, current affairs and musical segments.

### *Pakistan Community Network (PCN)*

Bashir Malik produced one hour, weekly, local television program in Urdu for Pakistani community. The program was presented from Channel 31 of Sydney. The program contained news from Pakistan and Pakistani music. The program ran for few years and then was discontinued.

### *Print Media*

There have been a few Urdu newsletters, magazines and newspapers published at different times from Sydney, Melbourne and Perth. Some of them were hand-written and a few were professionally prepared and published.

In the early 1970's, Aslam Choudhry introduced the Urdu broadsheet 'Masawaat' from Sydney.

In 1972, Mateen Abbas started a hand-written news bulletin style Urdu periodical "Ghalib". It contained poetry, literature, interesting stories, and some

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news articles. Mateen Abbas published this magazine for a few years and then discontinued.

### *Sada-e-Watan*

In the 1980's, Zafar Hussain introduced another Urdu tabloid "*Sada-e-Watan*". It had been published for some years then discontinued.

### *Awaz (Urdu fortnightly)*

Javed Choudhry has been running a fortnightly Urdu newspaper from Sydney since 1998. Although the paper often carries sensitive and debatable editorials, it has a large read readership among Pakistanis in Sydney. *Awaz* is a broadsheet, averaging sixteen to twenty pages with a limited circulation in other cities.

### *Overseas (Urdu fortnightly)*

'*Overseas*' Urdu fortnightly was introduced by Mohammed Asif Khan in 2001. The newspaper covers variety of topics and is widely circulated in Sydney. Tariq Mirza is the editor of '*Overseas*'. According to Tariq, he was a writer in the print media in Pakistan for many years. His stories were published in many magazines and newspapers. His column *Sadai Jars* (Voice of a bell) and travel columns are very popular among his readers. In 1994 he came to Australia and lives with his wife and children in Sydney.

### *Goonj (Urdu newspaper)*

'*Goonj*' is another Urdu tabloid size newspaper. Khalid Sagar is the editor and the publisher of '*Goonj*'. The paper covers news and editorials on community related issues.

### *Tribune International*

In 1998, *Tribune International* organised a forum on Kashmir, entitled "*Kashmir*

### *Australia for Pakistanis*

– *A Global Flash Point*. It was the first forum of its kind organised by an ethnic community in Sydney. Community leaders, journalists, intellectuals and activists from Pakistan, India and Kashmir, came together to speak about Kashmir.

After the September 11 in USA attacks and the American operation in Afghanistan, *'Tribune International'* organized a forum titled “*What is the American Agenda?*” The forum has open discussions on world political situation and its impacts on the people globally. Many local and state politicians, diplomats, religious, ethnic leaders and media associate participated.

In 2003, *'Overseas'* Urdu fortnightly organised a forum titled *'Sub Sey Pehley Pakistan'* (Pakistan comes first) where active members of the Pakistani community, Pakistani diplomats, Australian dignitaries and media associates were invited as guest speakers.

### *Political and Media Forums*

In 1998, Tribune International organised a forum on Kashmir, entitled “*Kashmir – A Global Flash Point*”. It was the first forum of its kind organised by an ethnic community in Sydney. Community leaders, journalists, intellectuals and activists from Pakistan, India and Kashmir, came together to speak about Kashmir.

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## CHAPTER SIX

# Pakistanis in Sport

### *Cricket is a proud identity for Pakistani Australians*

Cricket is an indispensable part of life in Pakistan; everyone lives and dies for it. When the Pakistani cricket team tour Australia, Pakistanis of every age flock to the grounds or tune in to their TVs or radios and even make flags and placards to support and encourage their team.

Pakistanis have always been regarded as born cricketers and the topic of cricket is always the first to be discussed between Australians and Pakistanis in the workplace or socially. Australians enjoy playing against Pakistanis and respect their cricketing legends such as Hanif Mohammad, Abdul Hafiz Kardar, Asif Iqbal, Majid Khan, Zaheer Abbass, Sarfraz Nawaz, Abdul Qadir, Javed Miandad, Imran Khan and Wasim Akram, names which every Australian knows by heart.

The Kerry Packer sponsored series in the 1970s made the Pakistani team more popular in Australia when Kerry Packer picked six players from Pakistan.

The most historic and unforgettable moment for Pakistan in Australia was their win by twenty-two runs over England on 25<sup>th</sup> March 1992 in the World Cup Final at the Melbourne Cricket Ground.

The charismatic Imran Khan along with the backbone of Pakistani team, Javed Miadad, established a solid partnership with their slow but well planned batting. They made 150 in 40 overs before Inzamam-ul Haq and Wasim Akram put the English attack to the sword, belting 99 in the last 10 overs to take Pakistan to a respectable 249. Mushtaq then beat the English batsmen repeatedly with the ball before Neil Fairbrother and Allan Lamb threatened to stage a comeback. Imran called upon Akram, who produced two consecutive

### *Australia for Pakistanis*

beauties to account for Lamb and Chris Lewis and ensure a Pakistani victory.

Many Pakistani cricketers played at a high level in Australia. For example: Imran Khan for NSW and Sydney University in mid 1980s. This was the time when the other greats cricketers like Michael Whitney and Jeff Lawson were also on their peak.

The Pakistan Cricket Board sponsored Shoaib Mohammad, Anil Dilput, Amir Malik and Iqbal Sikandar to play grade cricket for various clubs to help raise



*Pakistani, West Indian and Australian cricket teams during the triangular series played in 1984*

their professional skills. In 1988 to 1989 Tariq Nazar played for Petersham and Western Suburbs. Nadeem Yousuf played for Sydney Western Suburbs in the 1990's and Javed Nasir Charlie played as a leg spinner for Randwick from 1986 to 1989.

Although they possess extraordinary talent, young Pakistani Australians have not yet been selected in the Australian national team. However, they have played with distinction at grade, club and school levels. Young Pakistani Australians have inherited traditional subcontinent -style cricket skills, and are

### *Pakistanis in Sports*

strong, competitive and disciplined. They will soon find themselves in the state and national teams.

Many Pakistanis play friendly matches on the weekend using tennis balls. The Pakistani families and active members of the community host dinners and receptions in honour of the visiting Pakistani players.

Since the 1980's the influx of students and professionals have raised the talent levels on Australian soil. From time to time, many unofficial cricket teams are formed on a short-term or permanent basis. Whenever Pakistanis get together they play social cricket. One can find them playing in Lakemba, Bankstown, Liverpool, Ryde, Gladesville and Parramatta. When I came to Sydney, I played regularly for a newly formed social club comprising Pakistanis from Lakemba, Campsie, Punchbowl and Bankstown.

#### *Pakistan Sports Club of Australia (PSC)*



*PSC annual Independence Day Cup prize distribution ceremony 2003*

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The Pakistan Sports Club (PSC) in Sydney organises cricket tournaments on Pakistan's national days and awards prizes and trophies to the winner and runner up. The PSC hosts national players from Pakistan whenever they visit Sydney.

The PSC was established in 1999. The club is run by Fahid Hamid (President), Muzzafar Ali (Chairman), Naeem-ul-haq (Secretary), Muhammad Gulzar (Director of Management), Faheem Rashidi (Director of Sporting Activities) and Ashfaq Ahmad (Treasurer). Each member of the group is a dedicated volunteer.

According to Naeem ul Haq, the secretary, one of the greatest assets of the PSC is the involvement of Pakistan youth at both management and executive level. The PSC offers sports opportunities to young people and encourages healthy competition. The PSC hosts its annual Independence Day Tape Ball [1] Cricket tournament to commemorate the national day of Pakistan. The PSC five-year plan is to have this event transformed into festival incorporating children's sports and family participation, with novelty events and a free BBQ.

In 2003, the PSC formally welcomed and hosted a dinner in honour of the visiting Pakistan Hockey team. Guests included media representatives from Pakistan and Australia.

### *Salu Cricket Club (SSC) Sydney*

In the late 1980's and early 1990's many top young cricketers came from different parts of Pakistan to Sydney not to play cricket but to study. However, these cricketers never quit cricket. Some of them represented Sydney clubs in first grade cricket. They formed cricket clubs and participated in local tournaments organised by community organizations like the Salu Cricket Club (SCC).

The Salu Cricket Club (SCC) was established in 1992 with the support of a senior member of the Pakistani Community, Dr. Salu Dean, a psychologist



*Salu Cricket Club players, 2003*

and pain management specialist. Mohammad Jamshed, Shoaib Amir and Mohammad Yahya who had represented Pakistan in the Under-19 team, were among the top players. Mohammad Jamshed played Under-19 test match against India in 1988-89 at Gujrawanla, Punjab Pakistan, while, Shoaib Amir played First-Grade cricket for Petersham (Sydney) from 2000 to 2002. Nadeem Sheikh is an exceptional opening batsman; Safdar Ghafoor is a great off spin bowler who has been the best bowler in two consecutive years in the multicultural tournament. Mohammad Shoaib Hanif is a fine middle order batsman; Shahzad Hussain is an impressive fast bowler; Mohammad Nadeem Awan is another good all rounder who played cricket in Malaysia for the Malay Cricket Club in 1996. These players have been playing for the Salu Cricket Club for the last many years.

In the last 10 years, the SCC participated in many tournaments organised by community organizations and retained the position in top 3. The SCC has been in the top 2 teams for last 8 years in the multicultural cricket tournament.



### *Australia for Pakistanis*

The club also organises dinner parties whenever any individual cricketer or national team visits Sydney. Since SCC players have played with the national team, they arrange dinner parties in their honour.

### *Muslim Cricket Club*

The Muslim Cricket Club (MCC) was established in 1990 in Sydney. Murtaza Bank is the life President of the club while Abidali Bank is the Secretary. In the early to mid nineties, the MCC competed in the Multicultural Cricket Competition and won the competition against many local teams.

The majority of the players in the MCC are Pakistanis. The club mainly plays within the Georges River/ St. George District Cricket Association Competition. In the last twelve years the MCC has always had at least one team in the competition. The First grade team has the honour of being on top in the competition. The Third grade team has come second the competition many times. With the exception of one year, the MCC has consistently finished in the top four teams in the competition. The first grades were minor premiers and played in the grand final. Over the years the MMC has produced some remarkable players who have been recognized as top competitors in grade cricket such as Shafique, Bajwa, Aamir, Tousif, Budi Nagi, Zahid Bank and Shahid Iqbal.

### *Friends Cricket Club of Australia*

A group of Pakistanis from various walks of life formed the Friends Cricket Club of Australia in 2001. The Club runs a cricket team that plays social and friendly matches generally on Sundays. The club is funded by contributions from organisers and the players. The team travels to different suburbs and cities to play friendly matches. In the last two years, the club has found its stride and matured as a good team. There are number of very good cricketers in the club, *for example*, Adnan a class batsman and all rounder, Sher Nabi and Umer Ashraf, a kick boxer and IT professional. Saad Mohammad Tariq is an experienced wicket keeper and opening batsman.

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Akram Chema, an all rounder, used to play cricket in Gujranwala Pubjab Pakistan before he came to Australia. He has been captain of the team since the club was established. He is an excellent organiser and dynamic leader. Under his leadership, the team has won at least half of their matches. Vice Captain Shakeb Amir is a capable substitute captain and he and Chema understand each other well.



*Friends Cricket Club's players, 2003*

## CHAPTER SEVEN

# Food

Pakistani cuisines are as diverse as the people. Most Pakistani dishes have Afghan-Turkish-Iranian roots, a legacy of Muslim rule in South Asia. The spread of Islam to what is now Pakistan, has given the food its basic character. The Quranic injunctions against eating pork and drinking alcohol channelled tastes and appetites in other directions. Lamb, beef, chicken and fish are basic foods, although their consumption by persons of low income is modest and often ceremonial.

On *Eid-ul-Adha*, which commemorates the Prophet Ibrahim's readiness to obey Allah (God) to the point of being willing to sacrifice his son, is observed by the sacrifice of a goat, a lamb, or a cow from which special dishes are made. Similarly, on *Eid-ul-Fitr*, which marks the end of Ramadan, the holy month of fasting, the serving of a special dessert of vermicelli (Indian noodles) cooked in milk is a must. Almond and pistachios are added as decorations as is the silver foil. The latter is so thin that it will disintegrate if not immediately transferred from the protective layers of paper.

Another major influence in the development of Pakistani cookery was the establishment of the *Moghul* Empire starting in 16<sup>th</sup> century. The opulent tastes exhibited by such Emperors as *Akbar*, *Humayun*, *Jahangir*, *Shah Jahan*, and *Aurangzeb* in art, architecture and music, were extended to food.

There developed a style of cookery called *Moghlai* cuisines: chicken tandoori, a dish in which chicken is cooked at low temperatures in special ovens called *Tandoors*, and *murgh musallum* in which whole chickens are roasted with special spices. *Shahi Tukra*, a dessert of sliced bread, milk, cream, sugar and saffron, is another leftover from the days of the *Moghuls*. Perhaps the ultimate *Moghul* dish was created when the imperial chefs perfected recipes for desserts made from ginger and garlic. Ginger and garlic puddings are still made in some homes for truly special occasions.

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Fruit drinks, squeezed from pomegranates, apples, melons, and mangoes, and called *Sharbat*, are an important part of the *Moghlai* cuisine. Another basic drink is *lassi*, milk from which curds and butterfat have been removed. Seasonal vegetables and lentils are commonly used.

Meat is a major part of the Pakistani diet, but vegetables and beans are equally important. Rice is a staple. Spices can be very hot or mild, although spicy and hot seems more popular.

At its simplest, Pakistani cooking today consists of staple foods that are cheap and abundant. Wheat and other flour products are the mainstay of the diet, one familiar form being Chapatti [1], unleavened bread akin to a Mexican tortilla. This is made with dough prepared from whole-wheat flour.

From the earliest times, the imaginative - and sometimes heavy - use of spices, herbs, seeds, flavourings and seasonings have helped cooks transform rather ordinary staple foods into an exotic cuisine.

Some of the most common and widely used spices in Pakistani food are chili powder, turmeric, garlic, paprika, black pepper, red pepper, cumin seed, bay leaf, coriander, cardamom, cloves, ginger, cinnamon, saffron, mace, nutmeg, poppy-seeds, aniseed, almonds, pistachios, and yogurt. Their use in a wide range of pickles, chutneys, preserves, and sauces, together with curries of all descriptions and special treatment for meats, seafood, vegetables and lentils, gives Pakistani cooking much of its distinctive character. Cultural influences, whether religious or traditional as well as ethnic preferences, have made their contribution toward the evolution of the cuisine.

Pakistani food has always had a regional character, with each of the four provinces offering special dishes. In the Punjab, for example, the *Moghlai* cuisine using *tandoor* [2] ovens and elaborate preparations is important. In Baloochistan, cooks use the *Sajji* method of barbecuing whole lambs and stick bread in a deep pit.

*Palla*, a fish dish is a well-known delicacy of Sind. The fish is cleaned and

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stuffed with a paste made from a variety of spices and herbs, including red pepper, garlic, ginger, and dried pomegranate seeds. It is then wrapped in cloth and buried three feet deep in hot sand. It stays baking for four to five hours. Palla is not available in any other part of the world but there are some similar fish like trevoli in Australia.

Cooking in the Northwest Frontier Province is a great deal plainer and involves the heavy use of lamb. *Thandal*, made from milk and a paste of fresh almonds, is a popular drink

Ceremonial occasions such as weddings have inspired a number of fancy dishes. A traditional dish at marriage feasts, for example, is chicken curry with either *Pulao* or *Biryani*. *Firni* made from cream of rice and milk, is a famous traditional wedding dessert. It is served in clay saucers topped by foil.

Dishes cook by *Punjabis*, *Sindhis* and Urdu-speaking peoples are chilli hot. These cooks have '*Indianized*' curry by their greater use of spices. On the other hand, dishes cooked by Pathan (from NWFP) and Balooch (From Baloochistan) retain their similarity to Iranian and Afghani cooking. In a broad sense, Pakistani cuisine is a blend of East (Indian) and West (Afghan-Iranian

### ***Pakistani Restaurants***

In the early days only Indian restaurants existed in Australia. Pakistanis had difficulties finding Halal foods. Australians had hardly heard about Pakistani cuisines.

Javed Choudhry started the first Pakistani restaurant in Sydney in 1976 called 'Pakistani Restaurant' at 169 Canterbury Road Canterbury. Prior to that, there was a Pakistani/Indian Halal take-away in the city operated by Ghulam Sadiq Alias Gullo. He was an ex-employee of Pakistan High Commission when Yousuf Haroon was the High Commissioner. Gullo ran the shop for many years until about seven years ago when he moved back to Pakistan.

According to Mr. Javed, his Pakistani Restaurant was very famous in Sydney, more popular among Australians than people from the subcontinent. He

## *Food*

ran this restaurant until 1990. In 2001, Javed opened 'Jinnah Restaurant' in Marrickville Road Marrickville. Javed is equally popular among Pakistanis, Indians and Australians.

In the last 10 years or so there have been many new Pakistani restaurants opened in various parts of Sydney.



*Jinnah Restaurant*

Mushtaq Barkat and his family have been running the Tandoori Restaurant in Enmore Road Enmore for some years.

Fahim Fast Food is also located on Enmore Road. Zahid and Anwar who came from Karachi in the early 1990's bought the restaurant from Fahim in 1992 and have been running it since. Initially it was called Shalmin and opened in 1991 by Syed Atiq ul Hassan who then sold it to Fahim. He changed the name to Fahim Fast Food.

Desi Hutt formerly Perdesi Hutt is located in Haldon Street Lakemba. Rana

### *Australia for Pakistanis*

Masood Khan Alias Kaka owns it.

Panwal Da Dhaba is another Pakistani Restaurant located on Haldon Street. Currently a famous Pakistani chef Azim owns it.

Himalayas Restaurant is located at Great North Road, Five Dock. Mushtaq Ahmed a well-known Pakistani chef and his family run this restaurant.

Pak Tandoori Restaurant is located in Penrith. Dr. Ghulam Akbar Khan is the owner of this restaurant. The restaurant also contains a function hall.

### *Pakistani Caterers*

In Pakistan, people do not go into the cooking profession. There are few colleges that provide formal education in cookery or catering. Consequently, Pakistanis are rarely found working as chefs. This is equally true in Australia. However, coming to a new country and lacking opportunities in your own profession or trade, has led some Pakistanis to enter into this profession. Many have been surprised by their success.

Individual caterers and chefs are now providing services to community events, private functions, parties, weddings and birthday parties.

### *Namul Wakil*

Namul Wakil is among those Pakistanis who never thought about becoming a caterer or chef but the environment and situation led him to this profession. He is a famous caterer in the Pakistani community. His Regal Catering, which has been serving the Pakistani, Indian, Bangladeshi, Sri Lankan and Australian communities for the last several years is the busiest Pakistani catering service in NSW. Wakil can serve a variety of food for a thousand people at a short notice.

Born in 1935 in Akora Khattak, a small town near Peshawar in Pakistan, Wakil studied in Peshawar and spent twenty years working as section head of Wah Cement Factory.

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In 1982, his brother in law Dr. Iftekhar Ahmed who lived in Sydney died in an accident. This incident changed Wakil's life. According to custom, he had responsibility for his only sister and her children so he and his wife came to Australia to look after them. He looked for a job and worked as an unskilled labourer but didn't earn enough to support two families. In 1984, he opened a take away shop in Blacktown that he ran with his wife for about two years. Still he struggled to make the business profitable.



*Namul Wakil*

In the mid 1980s Pakistan's Cricket team visited Australia under the captaincy of Imran Khan. Wakil was asked to prepare food for a reception for the team. This event started Wakil off in catering. Eventually, he closed his take-away shop and started catering full time. Initially he started his service under the name Ahmed Catering from his home kitchen providing food for about thirty-five to fifty people.

Since those days, Wakil has built a professional kitchen equipped with heavy cooking equipment at his house on five acres in Castlereagh near Penrith. He



### *Australia for Pakistanis*

changed his business name to Regal Catering and can now cater for up to a thousand people.

In addition to Wakil's contribution to the Pakistani community as a caterer, he introduced Halal chicken at Penrith Poultry. He supplies Halal chicken to various shops, Islamic centres and Muslim families. Now Penrith Poultry distributes Halal chicken right across NSW.

Wakil takes an interest in religious affairs of the Muslim community. He was the founding member and has been a trustee of the Rooty Hill Mosque. He provides free food and catering for Mosque fund raisers. He has been catering for the Australian Federation of Islamic Council (AFIC), Pakistan Association, and Islamic Association of Western Sydney for many years.



*Namul Wakil in his Regal Catering kitchen*

## CHAPTER EIGHT

# Music and Theatre

Compared to USA, UK and Middle East, Pakistani artists do not visit Australia regularly. However, there have been many prominent Pakistani artists that have visited and performed in Australia. Mehndi Hassan, Ghulam Ali, Munni Begum and Abida Perveen are the Pakistani classical singers of international repute. These artists have performed in Australia at different times. Similarly the world famous Ghazal [1] & Qawwali [2] singer as well as music composer the late Nusrat Fateh Ali Khan and the dominant Qawwali singer in



*Late Nusrat Fateh Ali Khan performing in Adelaide in 1992 during his participation in Womadelaide festival*

*Australia for Pakistanis*

his era the late Ghulam Fareed Sabri had also performed in Australia.



*Late Ghulam Fareed Sabri visited Australia in 1998.  
He performed in the major cities in Australia*



*Rizwan & Muazzam Qawwals performing at  
the Womadelaide festival 2003 in Adelaide*



*Mehndi Hassan (in the middle) during his visit to Australia in 1994*

In 1997 Arif Lohar and his group performed in Australia. In Sydney the concert was held at the Whitlam Centre in Liverpool. Arif Lohar and his group also performed in Melbourne and Wolgula. The concert attracted not only Pakistanis but also Indians particularly the Sikh community. In the same year, other well-known Pakistani singers including Hadiqa Kayani, Junaid Jumshed, Ali Haider and Sajjad Ali were also invited to perform.

In 1998, local organizers invited Moin Akhtar a well-known figure of stage and television, and the renowned singers Saleem Javed, Fariha Pervez and Abrar ul Haque to perform. They had a very successful concert at the Hill Centre Castle Hill, Sydney. The group also performed in Melbourne.

In 2000 the invitation was extended to Umer Sharif, king of comedy in Pakistan, and other national singers and performers. In Sydney, two successful shows were held at the Enmore Theatre and Petersham Town Hall. Umer Sharif and his team also performed in Melbourne.

*Australia for Pakistanis*



*Arif Lohar performing at Whitlam Centre Liverpool (Sydney) in 1997*



*Moin Akhtar, Fariha Pervez, Salim Javed and others performing at Hills Centre, Castle Hill (Sydney) in 1998*



*Umer Sharif with Ahmed Alam Pakistan national Hockey team captain at a dinner for the national Hockey team in 2000*

Pakistanis in Sydney are not very much involved in show business. A small number work part time as singers, musicians or organisers. Concerts are generally arranged to celebrate Pakistan Day or Independence Day. Mostly, when the people have to hire artists for private functions they depend on Indian or Fijian Indian performers. Riaz Shah is one of the most popular singers in the Pakistan community, equally popular among Indians and Fijian Indians.

### ***Meena Bazaar***

In 1998, Surraya Hassan, organised the first ladies traditional festival “*Meena Bazaar*” in Lakemba (Sydney) which was very popular among the women. Surraya Hassan organises Meena Bazaar once a year in any community hall. The business community, small traders, retailers and individuals hold variety of stalls including garments, jewellery, Henna, Bangles, Shoes, food and other women items. The ladies from various parts of Sydney and other suburban

### *Australia for Pakistanis*

areas come to attend this whole day event. Meena Bazaar provides the Pakistani women an opportunity for a get together and to celebrate the rich Pakistani culture and tradition through this event. This is a day for young Pakistani girls who enjoy shopping and eating delicious foods with their friends.

### *Neelam Ghar*

In 1998 the 'Tribune International' introduced an entertaining show "*Neelaam Ghar*" meaning Auction House. The idea was to promote the business community by providing unique entertainment. The show sponsors donated gifts to be auctioned and participants could compete in quizzes and games. Musical segments during the show were also the part of the function. The second "*Neelaam Ghar*" organised in 1999 at White Palace Hall, Granville was a huge success. Thousands of dollars worth of prizes were won.



*A winner receiving air ticket from a sponsor Kamil Khan of Flight 13*

***Riaz Shah***

Riaz Shah formally learnt music in Pakistan and is a professional singer but he performs only part time. He is very much appreciated by the community and has received many awards from various organisations and community groups. I remember one of the triangular cricket series when Pakistan was playing against Australia. As part of the opening ceremony, Riaz Shah sang the Pakistani national anthem at Sydney Cricket Ground. This was a very emotional moment for those present at the game as the entire Pakistani crowd at the ground sang along.



*(right to left) Riaz Shah singing while Zahid Minhas and Wahab Shah performing a folk dance*



### *Australia for Pakistanis*

#### *Zia Hussain*

Zia Hussain is another Pakistan singer who came to Australia in 1990. By profession, he is an IT Engineer but he is also a performer. Zia has performed in many Pakistani concerts and is admired by all. His two songs have been televised on Pakistan National Television. He has a beautiful voice and he is particularly popular among Pakistani youth.



*Zia Hussain*

#### *Nadeem Nadvi*

Nadeem Nadvi possesses a God-gifted talent in stage performance. He is a good composer, writer and poet. He some time also performs in stage dramas.



*Nadeem Nadvi comparing in Pakistan Independence Day function in Sydney*

***Khurram Qaiser***

Khurram Qaiser is a very talented Pakistani artist who has organised many plays and performed as an artist in many Pakistani, Indian and other variety shows. He is a younger brother of renowned TV Program producer in Pakistan Television Farooque Qaiser.



*Khurram Qaiser*

### *Australia for Pakistanis*

Watching Pakistani Television drama serials and Indian movies is one of the main the hobbies for Pakistanis. Indian Hindi movies and its soundtracks are very dominant amongst the people from the Indian Sub-continent region, so is the case in Australia. However, Pakistani TV serials are also very popular among Pakistanis and Indians. Until few years ago, it was very hard for Pakistanis in Australia find Pakistani music and drama serials in the market. Now almost every Pakistani and Indian utility shop keeps Pakistani serials and music on audio and video taps, CDs and DVDs.

Amir Shahzad opened a first Pakistani entertainment shop in Harris Park (Sydney NSW) in October 1999. Though he also keeps Indian movies and music, he also has a very large collection of Pakistani music, movies and TV drama serials thus making it very popular in the Pakistani community. In addition to providing Pakistani drama serials, movies and music to the community, Amir also takes part in organising and sponsoring musical concerts. In 2000, Amir organised Ghulam Ali show in Sydney which was an historic concert where large number of people from Pakistani and Indian communities attended.



*Sound Creation Australia, Harris Park (Sydney)*

## CHAPTER NINE

# Miscellaneous

### Offices of Interest

#### ***Pakistan High Commission, Canberra***

Pakistan High Commission Canberra is situated at 4-Timbarra Crescent, O'Malley ACT 2606. Its contact details are; Phone: (612) 6290 1676, 6290 1879, Fax: (612) 6290 1073, E-Mail: [parepcanberra@actonline.com.au](mailto:parepcanberra@actonline.com.au). According to Pakistan High Commission the first High Commissioner of Pakistan to Australia was Yusuf Haroon who had served from May 1950 to December 1952. In August 2003, Babar W. Malik has been appointed as the new High Commissioner to Australia replacing Khizar Hayyat Khan Niazi.

Babar W. Malik is a senior diplomat, prior to his current position, he has served Joined Foreign Service of Pakistan in 1973 and on various diplomatic positions for Pakistani diplomatic missions in Mexico (1974-75), Rabat (1975-78), Washington (1986-91), Cairo (1991-95) and Turkmenistan (1998-August 2003).

#### ***Consulate General Office of Pakistan, Sydney***

Consulate General of Pakistan is situated at Suit No.2, Level 9, 36 Carrington Street, Sydney. The contact details are Phone: (612) 9299 3066, Fax: (612) 9299 7319, E-mail: [parepsydney@syd.comcen.com.au](mailto:parepsydney@syd.comcen.com.au), Mailing address: GP. Box: 5256, Sydney NSW 2000. Ejaz Ahmed is the current Consul General of Pakistan. The office deals visa applications for Pakistan and trade matters between Pakistan and Australia.

## ***Department of Immigration of Australia***

### ***In Australia***

Immigration department has a general number 131 881. the immigration department recommends that one must call the Department on 131 881 before coming into any office so that you know what documentation to bring with you.

*The central numbers are as follows:*

Immigration (All visa types):	131 881
Australian Citizenship:	131 880
Australian Passport Inquiries:	131 232.
Translating and Interpreting Services:	131 450

### ***Australian Capital Territory***

**Street address:** Level 3, 1 Farrell Place, Canberra City ACT 2601

**Counter hours:** Mon-Fri 0900-1600 (Wed 0900-1300)

**Postal address:** GPO Box: 717, Canberra ACT 2601

**General facsimile:** (612) 6248 0479

### ***New South Wales***

#### ***Parramatta***

**Street address:** Ground Floor, Jessie Street Centre,  
2-12 Macquarie Street, Parramatta NSW 2150

**Counter hours:** Mon-Fri 0900-1600 (Wed 0900-1330)

**Postal address:** Locked Bag CC7, Parramatta NSW 2123

**General facsimile:** (612) 9893 4813

#### ***Sydney***

**Street address:** Ground Floor, 26 Lee Street, Sydney NSW 2000

**Counter hours:** Mon-Fri 0900-1600 (Wed 0900-1330)

**Postal address:** GPO Box: 9984, Sydney NSW 2000

**General facsimile:** (612) 9032 4096

***Darwin***

**Street address:** Pella House, 40 Cavenagh Street, Darwin NT 0800

**Counter hours:** Mon-Fri 0900-1600 (Wed 1000-1600)

**Postal address:** GPO Box: 864, Darwin NT 0801

**General facsimile:** (618) 8981 6245

***Brisbane***

**Street address:** Level 13, 313 Adelaide Street, Brisbane QLD 4000

**Counter hours:** Mon-Fri 0900-1600 (Wed 0900-1330)

**Postal address:** GPO Box: 9984, Brisbane QLD 4001

**General facsimile:** (617) 3360 5006

***Cairns***

**Street address:** 19 Aplin Street, Cairns QLD 4870

**Counter hours:** Mon-Fri 0900-1600 (Wed 0900-1330)

**Postal address:** PO Box: 1269, Cairns QLD 4870

**General facsimile:** (617) 4051 0198

***Southport***

**Street address:** Level 1, 72 Nerang Street, Southport QLD 4215

**Counter hours:** Mon-Fri 0900-1600 (Wed 0900-1330)

**Postal address:** PO Box: 2868, Southport QLD 4215

**General facsimile:** (617) 5591 5402

***Thursday Island***

**Street address:** Commonwealth Centre, Hastings Street, Thursday Island

**Counter hours:** Mon-Fri 0800-1700

**General facsimile:** (617) 4069 1884

***Adelaide***

**Street address:** Level 4, 55 Currie Street, Adelaide SA 5000

**Client Service hours:** Mon-Fri 0900-1600 (Wed 0900-1300)

**Postal address:** GPO Box: 2399, Adelaide SA 5001

**General facsimile:** (08) 8237 6699

### *Hobart*

**Street address:** Level 13, 188 Collins Street, Hobart TAS 7000

**Counter hours:** Mon-Fri 0900-1600, except Wed 1030-1600

**Postal address:** GPO Box: 794, Hobart TAS 7001

**General facsimile:** (613) 6223 8247

### *Melbourne*

**Street address:** Ground Floor, Casselden Place, 2 Lonsdale Street,  
Melbourne VIC 3000

**Counter hours:** Mon-Fri 0900-1600 (Wed 0900-1330)

**Postal address:** GPO Box: 241E, Melbourne VIC 3001

**General facsimile:** (613) 9235 3300

### *Dandenong*

**Street address:** 51 Princes Highway, Dandenong VIC 3175

**Counter hours:** Mon-Fri 0900-1600 (Wed 0900-1330)

**Postal address:** Private Mail Bag 5001, Dandenong VIC 3175

**General facsimile:** (613) 9706 7068

### *Perth*

**Street address:** City Central, 411 Wellington Street, Perth WA 6000

**Counter hours:** Mon-Fri 0900-1600 (Wed 0900-1300)

**Postal address:** Locked Bag 7, Northbridge WA 6865

**General facsimile:** (618) 9415 9286

*In Pakistan*

**Islamabad Office**

**Responsible Mission:** Australian High Commission, Islamabad, Pakistan

**DIMIA Representation:** Principal Migration Officer

**Street Address:** Corner of Constitution Ave and Ispahani Road,  
Diplomatic Enclave No 1, Sector G-5/4, Islamabad,  
Pakistan

**Postal Address:** P.O Box: 1046 Islamabad, Pakistan

**Telephone:** 92 51 282 4345 (AHC)

**Facsimile:** 92 51282 1150 (DIMIA) 92 51282 1926 (backup number)

**Email Contact:** dima-islamabad@dfat.gov.au

**Client Counter Hours:** 0830-1230 Monday - Thursday

**Client Telephone Hours:** 0800-1230, 1300-1639 Monday – Thursday  
0800 - 1230 Friday

**Staff Office Hours** 0800 - 1230, 1300 - 1635 Monday – Thursday  
0800 - 1230 Friday

**Permanent Entry Visas:** Permanent entry visa applications (except general skilled, business skills and parent subclasses) from Pakistan and Afghanistan are lodged, processed and decided in Islamabad.



## List of Islamic Centres & Mosques in Australia

### *New South Wales*

#### **Al Hijra Mosque**

45 Station St West Tempe 2044

02 9558 8533

#### **Al Jihad Mosque**

12 South Creek Rd Dee Why 2099

02 9982 6102

#### **Al-Azhar Mosque**

172 Burwood Road Burwood 2192

02 9740 4396

#### **Al-Imam Ali Mosque**

65-67 Wangee Rd Lakemba 2195

02 9759 2072

#### **Auburn Mosque**

15-17 North Parade Auburn 2144

02 9646 5972

#### **Bonnyrigg Turkish Mosque**

414 Bibby's Place Bonnyrigg 2177

02 9823 4126

#### **Erskinville Jami**

13 John Street, Erskinville NSW

#### **Global Islamic Youth Centre & Prayer Hall**

265 George St Liverpool 2170

02) 9602 1511

#### **Masjid-e-Abu Bakar**

2 Winspear Ave, Bankstown NSW

02 97074842

#### **Redfern Mosque**

328 Cleveland Street Redfern 2010

02 9698 4149

#### **Rooty Hill Mosque**

Cr Woodstock & Duke St Rooty Hill 2770

02 9625 4716

**Rydalmere Mosque**

465 Victoria Road Rydalmere 2116

**Smithfield Mosque**

30 Bourke St Smithfield 2164

02 9609 2551

**Suburban Islamic Association of Campbelltown**

44 Westmoreland Rd Leumeah 2560

02 9820 2536

Fax: 02 9603 2576

**UNSW Islamic Centre**

The Religious Centre UNSW, Kensington 2052

02 9385 5957

**Wyong Islamic Centre**

13A Howard St, Wyong

02 4353 1451

**Zetland Islamic Centre**

932 Bourke St Zetland 2017

02 9313 6733

***Victoria***

**Broadmeadows Turkish Islamic Society**

45-55 King Street Broadmeadows 3047

03 63571213

**Albanian Australian Islamic Society**

765 Drummond Street North Carlton 3055

03 6347 6505

**Islamic Council of Victoria**

66-68 Jeffcott Street West Melbourne 3000

03 6328 2067

**Coburg Islamic Centre**

31 Nicholson Street Coburg 3058

03 6386 5324

**Albanian Sakie Islamic Society**

10-12 Dalgety Street Dandenong 3175

03 6793 2879

**Flemington, Kensington Nth Melb Society**  
102/33 Alfred Street North Melbourne 300

**Turkish Cypriot Community of Australia**  
Lot 1 Ballarat Road Deer Park 3023

**United Migrant Muslim Association**  
Corner Dawn & George Street Doncaster Doncaster  
03 6842 6491

**Fitzroy Turkish Education & Islamic Society**  
140 Brunswick Street Fitzroy 3065

**Islamic Society of Footscray**  
50 Raleigh Street Footscray 3012  
03 668 2592

**El Sedeeq Islamic Society**  
Cnr Lloyd & Elliot Street West Heidelberg 3084

**Maidstone Islamic Society**  
294 Essex Street Maidstone 3012  
03 6367 2368

**Australian Islamic Society of Dandenong**  
18 Leonard Avenue Noble Park 3174  
03 6546 8089

**Springvale Turkish Islamic & Cultural Society**  
41-43 Fintonia Road Noble Park 3174  
03 6546 1492

**Western Thracian Turks Islamic Association of Victoria**  
16 Kent Street Prahran 3181  
03 6514889

**Islamic Society of Victoria**  
90 Cramer Street Preston 3072  
03 6470 2424

**Albanian Muslim Society of Shepparton**  
8 Acacia Street Shepparton 3630  
03 5821 2192

**Islamic education Centre**  
2/650 Sydney Road Brunswick 3056  
03 6385 8423

**Broadmeadows Mosque**

45-55 King St Broadmeadows 3047

*Tasmania*

**Hobart Islamic Centre**

166 Warwick St Hobart 7000

03 6234 6998

*Northern Territory*

**Alice Springs Islamic Centre**

Lot 8130 Lyndavale Dr Alice Springs 0872

08 8955 0564

**Darwin Mosque**

Lot 8130 Lyndavale Dr Casuarina 0810

08 8495 0390

*South Australia*

**Adelaide Mosque**

20 Little Gilbert St Adelaide 5000

08 8231 6443

**Parkholme Mosque**

658 Marion Rd Parkholme 5043

08 8277 8725

**Masjid Al Khalil**

cnr Audley Street and Torrens Road, Woodville, SA, 5011

**Wandana Masjid**

Wandan Road, Gilles Plains, SA, 5086

**Murray Bridge Islamic Society**

Old Swanport Road, Murray Bridge, SA, 5253

**Renmark Camii**

14th Avenue, Renmark, SA, 5341

**Whyalla Masjid**

5 Morris Crescent, Whyalla, SA, 5600

***Western Australia***

**Canning Mosque**

237 Treasure Rd Carrington 6107

09 45 1869

**Geraldton Mosque**

172 George Rd Geraldton 6530

099 64 1493

**Katanning Mosque**

24 Britannia St Katanning 6317

098 212 3241

**Mirrabooka Mosque**

Mirrabooka 6061

09 418 5238

**Newman Mosque**

Lot 1536 Abydos Way Newman 6753

091 751 178

**Perth Mosque**

427-429 William St Perth 6317

09 328 8535

**Port Hedland Mosque**

34 Trumpet Way South Hedland 6722

091 72 2528

**Rivervale Islamic Centre**

7 Malvern Rd Rivervale 6722

091 72 2528

**Thorlie Mosque**

Thorlie 6108

09 493 2718

## ***Prominent members of the Pakistani Community***

### **Sydney**

<b>Name</b>	<b>Committed For</b>
Abdul Ghafoor Butt	Pakistan Muslim League
Anwar Malik	Pakistan Association of Australia
Arif Qureshi	Urdu Society of Australia
Arif Sadiq	Urdu Society of Australia
Arshad Nasim Butt	Media/Social Work
Ashraf Shad	SBS Radio
Asif Khan	Media/Social Work
Ayub Qadri	Dawat-e-Islami
Bashir Malik	Pakistan Association of Australia
Dr. Akbar Khan	Western Islamic Society
Dr. Akram Hassan	Pakistan Association Sydney
Dr. Ali Sarfraz	Pakistan Association Sydney
Dr. Badar Qadri	Religious/Social Work
Dr. Hafiz ur Rehman Sarwari	Religious/Social Work
Dr. Madni	Pakistan Association of Australia
Dr. Rao Khan	Pakistan Association of Australia
Dr. Shabbir Ahmed Mosque	Religious leader and Imam Rooty Hill
Dr. Shuja Kirmani	Religious/Social Work
Hafiz Gulzar	Religious/Social Work
Haji Ashraf	Social Work
Iftekhar Ahmed Hazarvi	Religious leader and Imam of Western Sydney Islamic Social Work
Imran Alias Phelwan	Social Work
Insaf Ali Khan	Pakistan Association of Australia
Javed Choudhry	Media
Junaid Khan	Pakistan Community Services/PML
Khalil Allahwala	Religious/Social Work
Malik Nawaz	Pakistan Muslim League (PML)

Malik Saad Alia Boby	Social Work
Mateen Abbas	Electronic Media
Mian Mumtaz	Kashmir Council
Mirza Siddique	Australia Pakistan Chamber of Commerce
Mohammad Hanif	Pakistan Association of Australia
Moulana Shamim Ahmed	Religious leader and Imam of Surrey Hill Mosque
Mrs. Farida Lakhani	Urdu Society of Australia
Mrs. Kaniz Fatema	Urdu Society of Australia
Mrs. Mumtaz Ismail	Social Work
Mrs. Surraya Hassan	Pakistan Community Services
Nazir ul Hassan Thanvi	Religious leader
Pervez Khan	Pakistan Community Services
Qaiser Khan	Pakistan Association of Australia
Qalb-e-Abbass	Pakistan Association of Australia
Qamar ul Aqmar Khan	Religious/Social Work
Rana Masood Khan	Social Worker
Riaz Shah	Electronic Media/Entertainment
Saeed Khan	Urdu Society of Australia
Shabbir Ahmed	Pakistan Community Services
Shoaib Hanif	Pakistan Muslim League/Social Work
Sofi Javed	Social Work
Syed Atiq ul Hassan	Media/Pakistan Community Services
Tariq Mirza	Media/Writer
Yousuf Saleem	Media/Community Work

### **Wollongong**

Dr. Shabbir Haider	Pakistan Association of Wollongong/Urdu Society
Mustafa Choudhry	Pakistan Association of Wollongong
Riaz Malik	Pakistan Association of Wollongong

## **Melbourne**

Abdul Rauf Siddiqui	Islamic Council of Victoria
Abdul Waheed Khan	United Muslim Migrant Association
Arshad Bhatti	Pakistan Australia Association
Aslam Choudhry	Media/Social Work
Aslam Kazi	United Muslim Migrant Association
Dr. Abdul Khaliq Kazi	Religious/Social Work
Dr. Amjad Hussain	United Muslim Migrant Association
Dr. Shabbir Tariq	Pakistan Cultural Association
Javed Butt	Pakistan Cultural Association
Maulana Gul Saeed Shah	UMMA Centre
Mrs. Yasmin Sayed	SBS Radio
Sadiqullah Khan	Pakistan Cultural Association

## **Brisbane & Gold Coast**

Asad Basit	Pakistan Australian Cultural Association
Dr. Maqsood	Religious/Social Work
Fazal Karim	Religious/Social Work
Fazal Rahim	Religious/Social Work
Haji Abur Rain	Social/Religious Work
Hashmat Ali Mohammad	Religious Work
Hassan Goss	Religious Work
Jamil Khan	Pakistan Australian Cultural Association
Javed Rahman	Pakistan Australian Cultural Association
Manzoor ul Haq	Pakistan Australian Cultural Association
Masroor Alam	Pakistan Australian Cultural Association
Nizam Deen	Pakistan Australian Cultural Association
Nizam Deen	Social/Religious Work
Pir Tareen	Pakistan Australian Cultural Association
Prof Khalid Ahmed	Social/Religious Work
Sadiq Deen	Religious Work
Sultan Deen	Islamic Council of Queensland
Syed Asadullah Tariq	Imam of Gold Cost Mosque



Syed Iftekhar Ali Shah  
Tariq Masood

Social/Religious Work  
Pakistan Australian Cultural Association

### **Adelaide**

Ashraf Choudhry  
Dr Abul K M Farooque  
Work

Social and Religious Work  
Pakistan Australia Association /Social

Dr. Ashfaqe Ahmed  
Dr. Mubashar Ahmed  
Work

Islamic Society of SA/Pakistan Association  
Pakistan Australia Association /Social

Dr. Muneer Ahmed Abid  
Dr. Seraj al Haq  
Khalid Farooqui

Social Work  
Pakistan Australia Association  
Pakistan Australia Association /  
Social Work

Khalid Farooqui

Pakistan Australia Association /  
Social Work

Mrs. Roshan Farooque

Pakistan Australia Association /  
Social Work

Naem Mahmud

Pakistan Australia Association /  
Social Work

Prof Riaz Hussain  
Shahid Naqvi  
Yasmin Mahmud

Literary, Social and Religious Work  
Urdu/Literary/Social Work  
Pakistan Australia Association /  
Social Work

### **Perth**

Abdul Khaliq  
Abdullah Khan  
Abdullah Khan  
Abid Bajwa  
Abid Butt  
Adubl Khaliq  
Ayub Khan

Pakistan Association of Western Australia  
Pakistan Association of Western Australia  
Religious/Social Work  
Pakistan Association of Western Australia  
Pakistan Association of Western Australia  
Pakistan Association of Western Australia  
Diplomatic Mission/Community Work

Azra Hodgkinson	Pakistan Association of Western Australia
Dr. Siddique	Social Work
Mohammad Safdar	Pakistan Association of Western Australia
Moulana Abbas	Religious Work
Nisar Ahmed	Pakistan Association of Western Australia
Rasheed Munchi	Pakistan Association of Western Australia
Shahid Shakoor	Religious/Social Work
Sultan Shaukat	Pakistan Association of Western Australia
Syed Nizamuddin	Pakistan Association of Western Australia

### **Canberra**

Javed Butt	Pakistan Australian Friendship Association
Shahzad Kayani	Social Activities
Zakir Rehman	Pakistan Australian Friendship Association
Zia Qureshi	Pakistan Association Canberra

## Notes on Sources

As no comprehensive work was done in the past on Pakistanis in Australia, the author had to search on material which offers the roots and facts about Pakistanis in Australia to compile the peaces together to document the story of Pakistanis in Australia. This involved search of archival material, general history on Afghan cameleers, documentation of Pakistani community organisations, Pakistani media archive, individual's documentation and photographs and the oral sources by interviewing many Pakistanis which are the major contribution to this project. Other than the photographs contributed by National Library of Australia, State Library of South Australia, Community Organizations and some individuals, the author made the photographs of individuals, families and places of interests.

### Introduction

Official Site of Government of Pakistan

Tin Mosques and Ghantowns by Christine Stevens

Articles by Dr Abul K M Farooque

Photographs provided by Sadiq Deen (Brisbane), Mrs. Naseem Akhtar (Sydney), Tribune International and National Library of Australia.

### Chapter 1

Migration Museum Adelaide 'History of immigration and settlement

Dr. Farooque A.K.M 'Pakistani Community of Adelaide', Ethnic & Community Council of SA Newsletter

Tin Mosques & Ghantowns by Christine Steven

NSW Government Archives

Information supplied by Pakistan Association Western Australia

Interviews of and material collected from Mohammad Hanif (Sydney), Jannat Deen (Brisbane), Sadiq Deen (Brisbane), Khalid and Naseem Akhtar (Sydney), Bill Khan and Nighat (Sydney), Hashmat Ali Mohammad (Brisbane), Nusrat Pasha Afif (Sydney), Commander Ali Kunhi Mailanja (Sydney) and Laurie Ferguson MP.

## Chapter 2

Interviews of and material collected from Mohammad Ijaz (Sydney), Nusrat Pasha Afif (Sydney), Qutubuddin Siddiqui, Qamar-ul-Aqmar Khan (Sydney), Dr. Shabbir Haider (Wollongong), Ayub Qadri (Sydney), Shabbir Ahmed (Sydney), Ikramullah (Sydney), Riaz Malik (Wollongong), Haji Ashraf (Sydney), Commander Ali Kunhi (Sydney), Mumtaz Mian (Sydney), Surraya Hassan (Sydney), Shoaib Hanif (Sydney), Mustafa Choudhry (Wollongong), Javed Choudhry (Sydney), Dr. Abdul Khaliq Qazi (Melbourne), Arshad Bhatti (Melbourne), Abdul Waheed Khan (Melbourne), Dr. Abul K.M. Farooque (Adelaide), Imam Tariq (Gold Coast), Sadiq Deen (Brisbane), Hashmat Ali Mohammad (Brisbane), Javed Rehman (Brisbane), Abid Butt (Perth), Muhammad Safdar (Perth), Javed Butt (Canberra) and Zakir Rehman (Canberra).

Information and Photographs provided by Tribune International and United Migrants Association (UMMA), the Canberra Islamic Centre and Pakistan High Commission (Canberra).

## Chapter 3

Information provided by Consul General of Pakistan, Australia Pakistan Chamber of Commerce and Australian Bureau of Statistics.

Interviews of and material collected from Syed Pervez Ali (Melbourne), Nadeem Khan (Sydney), Hafiz Shahid Iqbal (Sydney), Qamar ul Aqmar Khan (Sydney), Dr. Ali Sarfraz, Dr. Ghulam Akbar Khan (Sydney), Sofi Javed Iqbal (Sydney)

## Chapter 4

Information provided by NSW Birth Meath & Marriage Transcription Service

Interviews of Nousheen Saeed, Shafiq Khan, Ayesha Khan, Khalid Paracha and Sabheen Paracha

## Chapter 5

Interview of and material collected from Yasmin Sayed, SBS Radio  
Melbourn

Information and material collected from Tribune International, Javed  
Choudhry (Sydney)

## Chapter 6

Information collected from Salu Cricket Club, Friends Cricket Club Paki-  
stan Sports Club

Interviews of and information collected from Syed Javed Naqvi, Zahid  
Ghani (Syendy), Mohammad Ayaz (Sydney)

## Chapter 7

Interview of and information collected from Namul Wakeel (Sydney) and  
Javed Choudhry

## Chapter 8

Information collected from Sound Creation Sydney, Zia Hussain, Surraya  
Hassan, Riaz Shah and Khurram Qaiser

## Chapter 9

Information collected from Department of Immigration, Department of  
Foreign Affairs and Islam Information Australia

**“Australia for Pakistanis” is a thorough and valuable work which sets a high bench mark for publications about Australia’s communities.... I recommend this publication to anyone with an interest in the Pakistani community with its rich history, culture and traditions and its settlement within Australian society...**

***Stepan Kerkyasharian***  
***Chairperson, Community Relations Commission***

